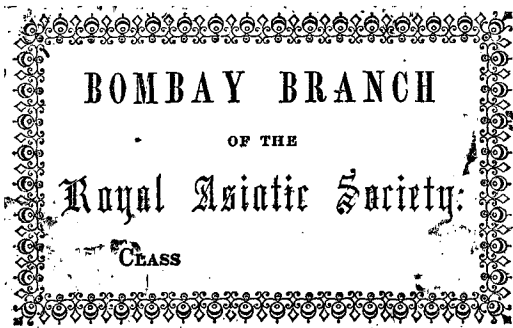


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CONDUCTED BY

MEMBERS

OF THE

ESTABLISHED CHURCH.

Vol. 12

FOR THE YEAR 1814.

BEING

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THE
CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

ON FAITH.

MAN was created pure, and placed in a world which the bounty of his Maker had stored with every thing that could supply the materials of knowledge to his mind, and minister delight to his senses. But man rebelled against his Creator; his appetites were corrupted, and his reason depraved. The same world which was intended to be the scene of his happiness and improvement, became the theatre of his guilt and misery. The faculties with which he had been endowed, that he might contemplate the nature and imitate the perfections of his heavenly Father, were perverted to supply the means of selfish gratification; and all that rich store of blessings, which the bounty of Heaven had showered around him, furnished only multiplied incentives to his cupidity. Sin had poisoned the very fountains of happiness, as the bee extracts the venom which arms her sting from her own honey. Yet God remained unaltered and unalterable. His law had assigned, by an everlasting sanction, to holiness, glory and immortality; to guilt, confusion and misery. Amidst the gloom of that fearful night which had enveloped the earth, some gleams of a heavenly light were still visible. Amidst all the perplexity and contradictions, the strange appearances, and inextricable mystery, which seemed to have taken possession of the world, which confounded the most wise and daunted the most courageous, there were feelings within which whispered a present Providence; there were indications

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without which pointed to an ulterior dominion, to a day of righteous retribution, to the final triumphs of virtue and piety.

What, then was the foundation of religion to beings thus situated; of that religion, I mean, which, separated from the pomp of processions and sacrifices, established its dominion in the heart, and became, however imperfectly, a rule of moral conduct? Faith, undoubtedly;—a persuasion of the righteous government of God sufficiently powerful to overcome the solicitations of the senses; to induce a rational regard to his will, in contradiction to present appearances. Faint, indeed, was the light, and feeble the influence of this blessed principle. Yet it existed even under the darkest dispensations, and waited only a happier hour to break forth in its full lustre.

That hour at length arrived; when the Immanuel descended from heaven to redeem his guilty servants. A new era now opened on the world; the Gospel of pardon and reconciliation was published abroad; and Faith was declared to be the great principle of the new dispensation, by which Jew and Gentile should be justified and brought nigh to God. It was the same faith which had been since the world was; “by which the elders obtained a good report;” “the substance of things hoped for; the evidence of things not seen;” but it was enlightened by the revelation of the most important truths, and directed chiefly towards a new object. “This is the work of God, that ye believe on him whom he hath sent.” “Believe in the Lord Jesus Christ, and thou shalt be saved.” The

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language of the New Testament is quite unambiguous; it offers salvation to sinners through faith in the Redeemer. The nature of the Gospel declarations can excite surely no surprise in any mind that is adequately impressed with the value of the discoveries which Christianity imparted. The great truths of natural religion remained, indeed, unaltered: in their nature they are eternal, and incapable of diminution. But to man, helpless and criminal, something was wanting far different from a more distinct view of the glory of God and of his holiness. That sight which exalts the bliss of the most perfect spirits, would have overwhelmed him with horror and consternation. He could not dare to approach the ark of the living God, lest he should perish. Man needed a Saviour; and when He who was appointed to that glorious character appeared, proclaiming with Divine authority forgiveness to a race of condemned and suffering sinners, was it possible that he should not claim and attract to himself their chief attention? Faith in God and his righteous providence is undoubtedly the foundation of all religion; but faith in the Redeemer must be the leading principle of an economy of redemption.

Let us then endeavour to consider more closely the extent and efficacy of this evangelical principle.

The language of the holy Scriptures is often concise, but never inaccurate. "Believe in the Lord Jesus Christ," is indeed a short sentence, and has appeared to some a strange and summary manner of imparting salvation. But it requires only a little reflection to perceive its comprehensiveness. For, who is the Lord Jesus Christ? He who has been appointed by the Father to be the Saviour of all the ends of the earth. And why is it that in this character he possesses so powerful a claim upon our attention? Because we are sinners, subject to death, as the just reward of our offences, and incapable of rescuing ourselves; because

holiness is life everlasting; and in our own strength we are unable to attain it. He who comes to Jesus, and asks salvation from him, must undoubtedly first be sensible that he needs it. He must feel, that in himself he has no hope; that he is justly exposed to the righteous wrath of God; that he possesses neither the means of satisfying his anger, nor the power of resisting it. He must understand the value of that atonement, which the mercy of his Maker has provided; not merely as an abstract truth, to be contemplated with admiration, as a part of his providential economy, but as a truth of the deepest personal interest, unspeakably valuable and consoling to himself as a sinner. Without these previous dispositions, how is it possible that any one should believe in Christ, such as the Gospel has revealed him to us? And so disposed, is it not abundantly manifest, that in accepting him as our Saviour, we shall accept him as our Lord, and Prince, and Pattern; a Deliverer from the power of sin, as well as from its penalty; the Source of our strength; the Object of our affections; the living Image of holiness, to which we must be conformed; the Guardian in whom we are to trust; the Judge by whom we must be approved; whose favour is security and peace, whose acceptance is everlasting glory and happiness? In that economy of righteousness, which the wisdom of God had prepared before the foundation of the world, Christ is all in all; the source, the centre, and the end. He pervades and he comprehends the whole.

But there is a privilege attached to the faith of a Christian, so important, and so deeply interesting, that it deserves a more particular consideration. "Being justified by faith, we have peace with God, through Jesus Christ our Lord."

Had a divine revelation informed us, that God, through the merits and intercession of his Son, was willing to pardon our sins on sincere repent-

ance, to supply us with strength sufficient for his service, and finally to advance those who should be found worthy, to a state of the most perfect happiness; this surely would have been justly esteemed to be intelligence of the very highest moment—"good tidings of great joy to all people." But the goodness of our heavenly Father has glorified his Son by the dispensation of a mercy yet more astonishing and complete. To the humble repentant believer in Christ Jesus, he offers something beyond pardon, strength, and hope: he stretches out the arms of his paternal love, and receives him at once to his favour. Like the tender parent in the parable, he sees him while yet afar off, and welcomes him with the smile of gladness to his everlasting home. No previous conditions; no stated probation; no galling reproaches for past disobedience; no prudent securities for future service. The abounding goodness of our Almighty Father anticipates all the labours of love; and counts, as it were, a whole life of holiness and filial docility already past. To believe on his redeeming Son, with thankful humility, is the only qualification he requires.

There is something so unspeakably generous and elevated in that part of the Gospel promises which has been last mentioned, that it seems to me scarcely possible to consider it, without tracing (if I may so speak) the touches of an Almighty hand, the lineaments of a heavenly origin. In this world, all is cold, timid, and defensive. The sallies of an imprudent passion may be forgiven; but a silent retrospective glance reminds us how greatly we offended. The assurances of renewed affection are perhaps received; but there is still some half-restrained emotion, some well-recovered and well-explained inadvertency, that speaks a secret apprehension. There are terms and pledges and provisos. Resentment lurks under the form of dignity; and suspicion wears the mask of prudence.

Earthly, these passions of the earth, They perish where they had their birth.

In the counsels of our Almighty Benefactor, all is great and noble; worthy of his exalted nature and comprehensive wisdom. Is it possible to conceive any thing more liberal in its character, or better suited to influence a mind capable of being affected by generosity, and sensible to emotions of gratitude, than the free offer of reconciliation and favour which the Gospel proposes? Is there in the whole circle of creation, a spectacle more delightful, than that of an injured benefactor throwing wide his arms, with all the eagerness of affectionate confidence, to receive his much-offending and much-humbled friend? It is one of the peculiar features of Christianity, that it addresses the most elevated sentiments of our nature; it calls forth whatever is truly noble, purifies it from its vile alloy, and fixes it on a sure and everlasting basis. In its character there is nothing low or compromising. The commands which it publishes are most strict and holy; the rewards which it promises are most excellent and animating; the motives which it employs are most affecting. Let our sentiments and actions correspond, then, with that high and holy dispensation. Let us yield to its influence without reserve and without fear; offering the sacrifice, not of a few painful restraints and heartless performances, but of every faculty and every feeling; "knowing in whom we have believed," and fully persuaded, that he who demands the consecration of all our powers, will abundantly justify the requisition, by exalting them to their full perfection, and employing them at once to the advancement of his own glory and of our highest and inconceivable felicity.

The foundation of a Christian faith is laid in humility. Where else should it rest, while it resides in the hearts of sinners? It is in the nature of sin to make us insensible to the degradation it occasions. Like

a vile sorceress, she blinds the eyes of those whom she ensnares to her own deformity. But could we see, as hereafter doubtless we shall see, the true glory of a pure and righteous God;—could we behold the love, and order, and felicity, and beauty which reign with a serene and cloudless lustre through his happy empire; could we contemplate fully, and feel justly, the nameless abominations, the hopeless confusion, the shame, and desolation, and misery which sin has wrought wherever its influence has extended; who is there that would not hide his head in the dust at the recollection of his past offences? It may happen indeed, and probably it does often happen; that the first entrance on the paths of piety is attended with a delight so lively as to subdue and swallow up every other emotion. Such appears to have been pretty generally the case among the first converts to Christianity. It may happen too, and I trust it does often happen, that they, who have received the Gospel “with joy of the Holy Ghost,” so continue to tread faithfully in the paths of heavenly wisdom, as to experience, even to the end of their lives, “that her ways are ways of pleasantness, and all her paths are peace.” But whether our entrance into that holy land be darkened with storms or cheered with sunshine; whether the winding road of our pilgrimage conduct us along the green pasture or the barren wilderness; the same convictions, the same feelings, the same dispositions, must reside in the bosom of every Christian. All must be sensible that they are sinners; all must feel a deep abhorrence of sin; all must be humbled to the renunciation of every claim and every hope, that rests not on the merits and the mercy of their Redeemer. Without humility there is no faith, without faith there is no salvation.

We are too apt to consider faith as merely an act of the understanding. But it is impossible to read even a few pages of the New Testa-

ment, without perceiving, that the belief which it requires and the importance of which it labours unceasingly to exalt, is allied to, and implies, an appropriate temper of mind, a peculiar state of the sentiments and dispositions. When the Apostle declares, that he testified unto all men “repentance towards God, and faith towards the Lord Jesus Christ,” is it not manifest, that the first is supposed to be the necessary precursor to the second? And what is the uniform language of our blessed Redeemer? “How can ye believe, that receive honour one of another?” “Ye judge after the flesh.” “Why do ye not understand my speech? even because ye cannot hear my words. Ye are of your father the devil; for he is a liar, and the father of it; and because I tell you the truth, ye believe me not.” “He that is of God, heareth God’s words; ye therefore hear them not, because ye are not of God.” “For judgment am I come into the world, that they which see not might see, and that they which see might be made blind.” “I am the good Shepherd, and know my sheep, and am known of mine; ye believe not, because ye are not of my sheep.” Faith is promised as the reward of obedience: “If any man will do his will, he shall know of the doctrine, whether it be of God.” Infidelity is denounced as a judgment on the disobedient: “Therefore they could not believe, because that Esaias said, He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.”

There is a truth connected with what has just been remarked, too awful to be mentioned without pain, yet far too important to be wholly omitted; a truth, of a nature to awaken in every serious mind a spirit of humble and anxious self-examination. Our Saviour did not confine his charge of unbelief to those who openly rejected or op-

posed him: he directed it even against his own disciples; and clearly included in it one, who constantly heard and followed him, till within a few days of his death. "When Jesus knew in himself, that his disciples murmured at it, he said unto them, Doth this offend you? there are some of you that believe not;—for Jesus knew from the beginning, who they were that believed not, and who should betray him." Nay, which is, if possible, yet more striking, he accuses the Jews of the disbelief of their own Scriptures;—even those very Jews who taught them in their synagogues; who quoted them in their assemblies; who bound them as phylacteries upon their garments; who were consumed by the most flaming zeal for their honour; who were ready to stone and crucify their Saviour, because they said he had spoken blasphemy against them. "It is my Father that honoureth me, of whom ye say, that he is your God, yet ye have not known him." "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust: for had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words." Let us not imagine, that a blind assent to truths which we have inherited with our name and country, or even a passionate eagerness for a few favourite dogmas, will be mistaken by our all-seeing Judge for that holy principle to which the promises of the Gospel belong; which is a principle of conversion as well as of justification; and which is uniformly allied to that serious, humble, gentle, and grateful disposition, which the precepts and example of our Saviour inculcated, and which therefore can alone expect his final approbation and acceptance.

It is of the essence of an evangelical faith, that it draws off our regards from ourselves and fixes them on our Redeemer. Men do not naturally look upwards; they love to

survey themselves; and they examine to applaud. It is perfectly astonishing, what contemptible frivolities we are capable of admiring, so that they belong only to ourselves. Not only parts and wit and intellectual attainments, but a gilt spur, a ribband, a bracelet, a coach-and-four; "Quantulacunque adeo est occasio, sufficit." The same principle operates powerfully in religion. Self-love rarely finds much difficulty in settling the moral account. Like the old juggler, she has all the rögüeries of optics at her command, and applies them as she pleases. Every fault is seen in miniature; every fair disposition is set in that light where its proportions seem the most graceful; and our very defects appear to be the germs of excellencies. This tendency to self-approbation is undoubtedly innate in us all; but it remained for the corruptions of Christianity to shew to what an excess of folly and profaneness it was capable of growing. Would it have been credible, if the history of past ages had not placed the matter beyond controversy, that men should seriously think it possible for us so much to over-do our appointed parts in life, and to accumulate by our exertions such a surplus of merits, as to be able safely to transfer a portion to our poor neighbours, just as children sell their fish at cards when they have made up their stake? I remember formerly, in a grotto dedicated to a lady-saint of high reputation, to have seen the picture of an old friar, who perhaps may be in the calendar himself. It was a sad *daub*, but the countenance spoke the highest degree of self-complacency; and underneath were written two Latin lines, which expressed in substance; "What is it that God required of me? To endure penances, to perform acts of merit. I have endured them; I have performed them." The sentiment was expressed with that haughty conciseness which characterises the language of the old Romans. And yet it is probable that this poor, vain, silly,

ignorant creature had consumed the life, of which he was so proud, in eating eggs and counting beads, and illuminating the lives of the saints. But thus it is in some measure with us all. The standard of principle and the standard of action generally find means to meet. As the weather grows foul, the quick-silver descends; but we are busy with our concerns, and shift the index, without much observing where it points. Few ever discover occasion for anxiety by merely contemplating their own hearts and lives; "Measuring themselves by themselves, and comparing themselves among themselves, they are not wise." But faith opens our senses to new and higher objects; it removes "the veil from the heart;" and while it reveals to us our naturally depraved and degraded condition, points to that holy Saviour who is indeed "the Lord our righteousness." There we behold at once the proof of our corruption and its remedy; and whilst we survey with grateful admiration the living image of excellence to which henceforward we must aspire, we learn—we cannot but learn—that genuine humility and self-abasement which are the first elements of a new nature. The masters of wisdom in every art have instructed us, if we would excel, to study continually the highest models; that we may learn to be dissatisfied with our own performances, and to conceive that ideal beauty which the most perfect specimens of human taste and genius have indeed never perfectly expressed, though they approach to it the most nearly. The principle which has ever been approved in earthly pursuits, Christianity has sanctified; but the model which it has presented to our minds is not a dull image or a mouldering pillar, a poem or a picture—imperfect patterns of limited excellence; but a living object of admiration and affection; a Saviour and a Prince; an High Priest, such as indeed "became us, holy, harmless, undefiled, separate from sinners, and made higher than the heavens;" who

"is able also to save them to the uttermost that come to God by him." And "we all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord."

Faith is a practical principle. Indeed, the very contrary seems to be the idea generally entertained by the opposers of Christianity; who speak of faith as if it were something perfectly abstract, superseding the common duties of morality. "M. Turgot" (says the Marquis de Condorcet, his biographer,) "was too enlightened to expect that any thing but abuses could arise from any scheme of religion, that, loaded with speculative dogmas, makes the salvation of men depend upon their creed." But Monsieur de Condorcet would have had no difficulty in admitting, that a man who believes diligence and honesty to be the road to wealth, is likely to be diligent and honest. He would freely have acknowledged, that, to convince men of the benefits which ultimately result from the regulation of their appetites and passions, is a very rational and sober method of inculcating the principles of morals. He would have confessed without hesitation, that the authors of *Encyclopedie* were animated in their undertaking by a persuasion that the destruction of prejudices would tend to the general prosperity; and that when M. Turgot undertook the administration of the finances, he believed he should be able to render material service to the public. And probably, after having made these admissions, he would not have denied that the characters and conduct of men, and therefore their well-being in this life, is very materially influenced by the opinions they entertain; or, in other words, "depends upon their creed." And after all these acknowledgments, surely any body, except Monsieur de Condorcet, would confess, that a religion which says that the well-being of men in another world, or, in a single

word, their "salvation depends upon their creed," is not upon the face of it false and chimerical. The truth is, as any one upon a moment's reflection must admit, that men, so far as they are under the direction of reason, always act with reference to something they believe. Why do we rise in the morning? Because we believe it to be moral, healthful, necessary. Why do we go to rest at night? Because we believe that we shall be refreshed by repose. Why do we attend in our shops, or prosecute diligently our professions? Because we believe that it will conduce to the advancement of our fortunes. Why do we travel into foreign parts? Because we believe that there is something to be learned or to be enjoyed. And thus, through every department and subdivision of human life, it is most plain that a previous persuasion of some nature must precede every voluntary action whatsoever. Can it then be doubted, that a serious and cordial recognition of all those momentous truths which revelation has taught us will bring with it important practical consequences. Is it nothing to know that we are sinners, and that the end of sin is death? Is it nothing to be convinced that the only begotten Son of God has died for our offences, and "ever liveth to make intercession for us?" Can we be persuaded that all who turn to him in penitence and gratitude shall be accepted, sustained, and blessed, without being in the faintest measure affected by the intelligence? Is it credible that any one should thoroughly believe that to be conformed to the image of his Redeemer is an appointed mean and indispensable condition of happiness, yet remain in willing bondage to sin and Satan? Nothing but the strange contradiction between the professions and practice of Christians could ever have introduced the smallest difficulty into this subject. The faith of many of us is so faint, that its fruits are scarcely visible; but therefore to doubt its power, is as if the shivering Laplander should

deny the heat of a solstitial summer. None, whose hearts have been deeply impressed with the declarations of the Gospel, ever questioned their practical efficacy; and none surely, who have experienced their efficacy, can cease to pray with the deepest fervour for the increased energy, within their souls, of that blessed principle by which they first embraced them; the source of holiness and the foundation of hope.

How then may we hope to grow in this truly Christian grace? The holy Scriptures have not been silent in this particular; their language is equally plain for instruction and consolation. "If any man will do his will, he shall know of the doctrine whether it be of God or whether I speak of myself." "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him and will manifest myself unto him." The way to increase in faith, is to increase in practical holiness. The more earnestly we desire and labour to be conformed to the image of our Saviour, the more clearly shall we discern the excellence of that scheme of salvation which he has provided, the more sensibly shall we feel the reality of heavenly things. This blessedness is sealed to us by the un-failing promises of God. It is laid, too, in the unalterable constitution of things, which his hand has formed, and which the declarations of his Spirit discover and sanction. How should it be otherwise? While in humble and fervent prayer, we seek for strength and knowledge from on high, will not our near approach to God be accompanied with a more powerful and penetrating perception of his presence, his providence, his parental care and kindness? While our eyes are fixed on the Redeemer, and our hearts are awakened to joy and gratitude, in the remembrance of his unutterable mercies; while we feel our weakness sustained, our wants supplied, our sorrows lightened, and our wavering spirits refreshed, direct-

ed, and sanctified, by the effusion of that grace which his sufferings have purchased for us; shall we doubt the merits of his blood, the efficacy of his intercession, or the inviolable sanctity of his promises? While we walk in the path which Christ has trod before us, our steps directed heavenwards, our thoughts and desires soaring above this perishable orb, and our hearts already arrived at the land of our everlasting rest; while we daily discover more plainly the wisdom of the whole plan and constitution of Providence, and mark the coincidence of design visible in all his dispensations; while we discern more manifestly, and feel more practically, the excellency of that holiness which the terrors of the Law and the mercies of the Gospel have alike exalted; while the soul is daily more conformed to that temper which the Holy Spirit of God breathes into us, purified and adorned as a hallowed temple, to receive its celestial visitor; while we taste the very pledges of his bounty, and prelibations of that perfect bliss which his presence diffuses through the realms of glory; while every thing within, and every thing around, concurs to attest the truth of those blessed assurances which fill our hearts with gladness and our tongues with praise; is it possible we should cast towards them the jealous glance of an unquiet scepticism; is it possible that we should not hold to them as to the anchor of the soul, and "grapple them to our hearts with links of steel?" If natural causes tend to their consequences, if increased evidence be allied to increased conviction, if the heart have any influence on the understanding, if there be one rational principle in man, or truth in his Maker, thus it must be. In this world, men are soon persuaded wherever their wishes precede their inquiries; their understandings easily become the converts of their feelings. Let us love the Gospel entirely, and there can be no doubt that we shall cordially believe it.

The value of a lively faith is perhaps never felt more sensibly than in our devotional exercises: without it, they are but poor formalities, the service neither of reason nor feeling; with it, they are life and strength and peace. St. James plainly attributes the efficacy of prayer chiefly to the faith which accompanies it: "If any man lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." And our Saviour promised to his disciples, that whatever they should agree to ask, "believing, they should receive." It may be a question, perhaps, how far these directions are to be applied to each particular subject of our petitions; but there can be no question that at the least they enjoin a deep and sensible conviction of the certainty of heavenly things, of the presence and power and faithfulness of Him whom we address, of the reality of our wants, and the truth of those blessings for which we ask. Without such a persuasion, and the feelings which belong to it, it is too plain there can be no real devotion. For prayer is the language of the heart; and it is but a mockery of God, to ask for blessings which we have no anxiety to obtain; or cry to him for assistance, while we are ignorant of the nature of his promises, and perhaps only half convinced of his active, parental, and ever-present providence. Far different are the prayers of the true believer: full of gratitude for the mercies he has received, of humiliation under the sense of his unworthiness, of hope and joy and confidence in his everlasting Father and Benefactor;—full of faith, because flowing from a spirit enlightened and converted by the sanctifying power of the Gospel, and animated with the blessed assurance that they will be accepted in the Redeemer, and an-

swered by the communication of the best temporal mercies, and of every spiritual blessing.

Faith is the great sustaining principle, on which all the religious affections repose. Every sentiment which is directed towards God or the Redeemer, every feeling which is awakened by the contemplation of that glorious region which is appointed for our eternal rest, necessarily supposes a lively faith, the germ from which they spring, and from whence they draw their nutriment. Wherever that root has struck, deep into a kindly soil we shall shortly behold a luxuriant vegetation shooting forth in every form of grace and beauty, and lifting its aspiring brow to heaven. How can we more certainly assist its growth, than by feeding and cherishing the source from which it derives its vigour?

Finally, it is faith alone which, through all the varying scenes of life, can give to us steadfastness of purpose and unity of action. The ancient philosophy sought anxiously for some principle which might secure men against the unsteadiness of their nature, by proposing to them an ultimate object of pursuit sufficiently important to attract and reward their constant attention. But men are too mutable, and this world too imperfect. It belonged to Revelation to fulfil what the lofty minds of earlier days had conceived and prosecuted in vain. Nothing can secure us against the inconstancy of our own tempers and opinions, variable as the forms of every earthly fashion, but a steady regard to Him who is alone for ever unchangeable. The Christian "walks by faith, and not by sight;" "he endures as seeing Him who is invisible." He has been cheered with a view of that glorious city which terminates the long avenue of earthly labours; and, when faint and wearied in his pilgrimage, he can ascend some neighbouring eminence, and refresh his exhausted spirits by contemplating

its lustre. The events of this life indeed, sometimes seem strange to him; but amidst all the elemental war around, he knows that the laws of nature remain unaltered; that the dominion of wisdom and order is not subverted. He sees a heavenly Hand leading every event to its destined issue, and touching the secret springs of every dispensation. The afflictions which befall him he knows that he has merited, and trusts that the mercy of his God will turn them to his correction and improvement. The sorrows which may sometimes assail those who are dear to him he beholds, indeed, with the deepest sensibility, yet without dismay; for he has learned that "whom the Lord loveth he chasteneth;" he remembers who they were—"of whom the world was not worthy." He sees that violence and confusion have taken possession of this world, and that each in his turn, during his sojourn here, must suffer something from the general disorder; but he is well assured that "the arm of the Lord is not shortened, neither his ear heavy;" that "his eyes are over the righteous, and his ears open to their prayers." Above all, the Christian fixes his eye with humble, yet steadfast, confidence upon his Redeemer. He has not forgotten the day when that merciful Lord called him out of darkness to see the light of his glorious salvation. All that he recollects of his earliest hours, all that he has experienced during his subsequent pilgrimage, concurs to teach him the sad lesson of his own unworthiness, the consoling knowledge of his Saviour's bounty. To him he renders the willing tribute of gratitude for the past, the humble offering of confidence for the future. He entirely desires to be devoted to his glory; and whether that glory be advanced by a few years of happiness or of sorrow can surely be of little moment. To a mind deeply impressed with the great doctrines of the Gospel, sensible to the value of spiritual strength and consolation, and animated with

the cheering hope of a holy everlasting rest; nothing seems fearful, nothing worthy of a deep or lasting disquietude, but the sense of the power of internal corruption, and the dread that it may yet break forth to the destruction of every hope. Yet the declarations of the Scriptures are full of comfort. "Say unto them that are of a fearful heart, Be strong, fear not: behold, your God will come, even God with a recompence; he will come and save you." "I am the first and I am the last, and have the keys of hell and of death." "He that believeth on me, though he were dead, yet shall he live; and he that liveth and believeth on me shall never die."

"As, then, we have received Christ Jesus the Lord, so let us walk in him; rooted and built up in him, and established in the faith." The unreserved surrender of the whole heart to God will bring with it whatever is really necessary for safety or for happiness. In His hands are all the events of all creation; and by Him they are ordained, disposed, employed, to produce the ultimate and inconceivable felicity of his faithful servants. Our part is exceedingly plain and simple; to pray, to watch, to put our trust in Him; to study and to do His will; to live under the constant sense and protecting shadow of His providence; to have a growing love of his goodness, and a cheerful confidence in his un-failing care and kindness; to be the willing instruments of his power, yielded up in every faculty to his directing influence. Thus, our regards fixed on the Redeemer, may we walk with an even step along the rough and twilight paths of life; neither dazzled with the vanities nor dismayed by the dangers that surround us. Thus shall we be enabled to receive and to survey the changeful events of this world with an heavenly tranquillity; sharing, indeed, its labours, tasting its satisfactions, and sympathising with every sorrow, yet spiritual, cheerful, and serene. And thus, after a few

years of mingled joy and suffering, shall we arrive at that land where fear and conflict, where doubt and disappointment, shall be no more; "into which no enemy enters, and from which no friend ever departs."

CRITO.

To the Editor of the Christian Observer.

A NEW translation of the Scriptures, or at least a correction of some particular errors in the present authorised English version, has been frequently recommended by men of the greatest eminence in the church. Until such an event shall take place, perhaps it may not be improper for individuals to give their thoughts occasionally concerning some passages, and leave them to be considered and discussed candidly by others.

The following passage, *The blood of sprinkling, which speaketh better things than that of Abel* (Heb. xii. 24), has been often misapplied, because, in my opinion, it is generally misunderstood. Our translators, by inserting two monosyllables (*that of*) in the above sentence, have misled the English reader, to suppose that Abel's own blood is here meant; whereas it is the animal or sacrifice which Abel offered. The phrase, *καίττονα παρὰ τὸν ἀβελ*, is exactly similar to *πλείονα θυσιῶν παρα κáιν*, ch. xi. 4. The translators, by rendering *καίττονα* "better things," seem to have taken it as the neuter plural; whereas I apprehend it is the accusative case singular, the same as *πλείονα* in ch. xi. 4; and may agree with *ἱλασμοῦ* or *θυσιῶν*, understood, a "propitiation," or "sacrifice;" but if we read it, with the learned Griesbach, *καίττον*, the sense is the same; as it may agree with *ἱλαστήριον*, understood, a "propitiatory sacrifice" or "atonement." The preposition *παρὰ* is often used *comparatively*; and then signifies *beyond, over and above, or much more than*, (see Rom. i. 25; Gal. i. 8); in which sense we are to understand it in the passage before

us. Abel offered a sacrifice better, or *far beyond*, what Cain did; because he offered the blood of an animal; for, *without shedding of blood there is no remission of guilt*: (ch. ix. 22; Lev. xvii. 11). But, though Abel's sacrifice was better, or went beyond that of Cain, yet the sacrifice of Christ by his own blood, the blood of sprinkling, or blood of the covenant, went far beyond, or was more excellent than what Abel offered.

The train of argumentation in the preceding verses, and indeed through the whole Epistle, goes to shew that the sacrifices under the law were only types or *shadows* of better things to come; for it was impossible that the blood of bulls, goats, or any other animal, should take away sins. But when the substance, represented by them, is come, there remaineth no other sacrifice, or atonement, for sin but the blood of Christ. The word "*speakeeth*," in the passage before us, is to be taken in the same sense as it is in ch. xi. 4. Abel, by what is recorded of him, still *speakeeth* to us, or is spoken of as an example, or instance, of one who had a true faith: but the *blood of sprinkling*, i. e. the blood of Christ, *speakeeth* (exhibits, or holds out to us) the true way of worshipping God, and enforces the necessity of that faith, which will render it acceptable to him; because, under the Gospel dispensation, there is no other possible way of coming to God, but through the merits and mediation of his Son.

Ἀληθινός.

FAMILY SERMONS. No. XLIX.

Jerem. viii. 11.—*They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.*

It was the fault of the Jews, on whom Jeremiah denounced the judgment of God for their sins, that, instead of repenting and humbling themselves before God, they com-

forted themselves with false hopes of mercy, and cried Peace, peace, when there was no peace. Indeed, they were already not only threatened, but actually under the punishment of the Almighty; but still there was no real repentance among them. "I hearkened, and heard," saith the prophet, "that they spake not right: no man repented him of his wickedness, saying, What have I done!" "They did not amend their doings; they did not execute judgment between a man and his neighbour; but they still oppressed the stranger, the fatherless, and the widow." And the alarm which might be caused by the awful declarations of the Prophet they soon forgot: they healed the hurt slightly; they believed the false prophets, who spake smooth things to them; they excused their sins: they said they were under a necessity of acting as they did, and of offering sacrifices to idols: they placed a confidence in the mercy of God which was unwarranted, while they did not truly repent; and thus they cried Peace, peace, to themselves, while the wrath of God still remained upon them; while his vengeance was still hanging over them, and the voice of God, by his prophet and his providence, cried aloud that there was no peace to them.

Too often do we meet with cases exactly similar amongst ourselves. God has denounced judgments upon sinners, far more awful than that of the capture of Jerusalem: and it is the office of the ministers of God now, as it was of old, to proclaim these judgments, and, if possible, to alarm the consciences of sinners, and cause them to repent. And where the word of God is faithfully declared, this effect does, in a greater or less degree, take place: the conscience is enlightened; fears arise; the sinner begins to inquire, What must I do to be saved? How shall I flee from the wrath to come? But, alas! too often is this alarm, from which real repentance might be hoped, quieted falsely; the hurt

is slightly healed; peace, peace is said to the soul, when there is no just ground for peace; and the sinner returns to his former state of sin and indifference again.

There would scarcely be any thing more surprising, were we not so accustomed to it, than the general indifference and fearlessness which is shewn in respect to the judgments of God. Is it true that God has actually appointed a judgment-seat, at which we must all appear? Is it certain, that a punishment which is eternal awaits transgressors? Has God indeed declared, that no sinner shall escape it; that no drunkard, whoremonger, extortioner, reviler, covetous or unclean person, shall enter into the kingdom of God? Look around the world. Is this believed? Do we not see men in general act as if no such declarations had been made? Is not the drunkard, the profane, the unclean person, as easy and secure, as if a revelation had even been made from Heaven that no such sins should be punished? We are afraid of pain, of poverty, of reproach, of death; but how few are seriously afraid of the judgment of God, either for themselves or for others around them! With what unconcern, and even pleasure, will the drunkard think and speak of his crime, while the clear declarations of Scripture ought to make his knees to tremble, as much as the handwriting on the wall did those of Belshazzar! But, alas! the word of God is not read, or not understood, or not believed; and we eat, we drink, we build, we plant, with as little fear as the people of the old world, when Noah declared to them that the flood was ready to break forth and sweep away the ungodly,

Still, however, it sometimes happens, where the word of God is faithfully preached, or the strong declarations of Scripture respecting the impenitent and the ungodly are read with attention, that an uneasy suspicion of danger will arise, and an alarm be produced in the mind,

respecting the judgment to come. Inquiry will then, perhaps, be made as to the way of safety; counsel will be taken, reflection used, and perhaps the word of God read, in order to learn it.

On such a state of mind as this, much depends—eternal happiness or eternal misery may be the issue of it. Let me impress this thought on those whose minds are in such a state. I wish them to consider the alarm and uneasiness they feel, however painful they may be, as a great blessing, for which they have more reason to offer up thanksgivings to God than perhaps for any mercy they ever before experienced. A state of careless ease is the state of danger: a state of uncertainty, anxiety, and fear, is the beginning of real safety. It is thus God works upon the soul. These are the merciful strivings of his Spirit; these the wholesome convictions which are sent from Heaven to prepare the soul for righteousness. Let us not, therefore, stifle such convictions; let us not look upon them as an evil; let us not lament that our quiet has been interrupted; but rather cherish them, as the means used by Providence for our good. Let us make an impartial search into Scripture, to see if there is a just foundation for our fears, and to learn the way of salvation. This is a rational and just line of conduct, such as Scripture recommends, and God will approve and bless.

Let such persons, however, beware of laying too great a stress upon *present peace*. It should ever be laid down as a rule, that *grace* is to be sought in the first place; then *peace*. But many reverse this. With them, present peace is made the great object of their pursuit, as well as the test of their spiritual state: a more fallacious one, however, could not perhaps be chosen. Comfort should never be made our principal or direct end; though it too often happens that doctrines are valued, ministers chosen, and means used, only on account of the degree of

comfort which they excite. The bad effects of thus unduly valuing present peace are very serious. That uneasiness of mind which is the parent of humility and the nurse of repentance; that uneasiness, which, if cultivated, would produce a spirit of holy jealousy and watchfulness over ourselves, a just and extensive view of our duty, and a tenderness of conscience; that uneasiness which would, in short, lay a deep and solid foundation for Christian holiness, instead of being cherished, is resisted as the enemy of our happiness; it is stifled in its very birth; and the consequence is obvious: superficial convictions produce superficial peace and superficial practice. A hasty repentance leaves sin unsubdued; it skins over the wound, while the disease remains. We cry, Peace, peace, when there is no peace.

Having made these previous remarks, I shall now endeavour to state some of the false grounds on which peace is usually spoken to the soul, and then point out what appears the solid foundation for it.

I. I have to state the false ways by which men endeavour to obtain peace.

Here I must begin with remarking, that the *strength* of a person's peace is no proof of the *soundness* of it. It is not unusual to see even notorious sinners dying in peace, and to meet with enthusiasts of various and opposite kinds rejoicing in a peace of mind which is not clouded by a single doubt. For let a person be only firmly convinced that he is right, and peace will follow naturally. His peace will then depend upon the strength of that conviction, and not upon the justness of it. Hence it will vary according to a person's natural temper, his modesty or his arrogance, his knowledge or his ignorance, as well as according to the doctrines he imbibes. We may learn from this view of the subject the great importance of sound scriptural knowledge and true religious principles. Where these are to be found, the

probability is, that if a just peace is not obtained, at least a false one will not be enjoyed. A false peace must be built on error or ignorance, and these are removed by a thorough knowledge of the truths of Scripture.

A false peace being built either upon erroneous views of what God requires in order to salvation, or upon erroneous ideas of the manner in which his favour is made known to us, it is obvious, that, in order to try the foundation of our peace, we must examine whether our views are just concerning the *terms* of salvation, and the necessary *evidence* of the safety of our state. I shall begin with the first of these.

1. It is far from being uncommon in the world to hear a person declare his religious creed in such terms as these: "Whatever bigots may affirm, or enthusiasts believe, I am certain that God is our merciful Father, and will make allowance for the frailties of his creatures. He knows what passions he gave us, and will surely consider their strength and our weakness. It is dishonourable to him to indulge any fear of his goodness. Possibly, indeed, it may be proper to make an example of gross hypocrites, or of those who have been flagrantly unjust, who have defrauded the widow and the fatherless, or in secret shed the blood of their neighbour. Such cases as these, to which human laws do not extend, Divine justice may reach; but as for those whose lives, allowing for human infirmity, are on the whole respectable, surely they need entertain no uneasy apprehensions." Such are the arguments by which unchastity, drunkenness, covetousness, and the want of holy dispositions, though declared by the word of God to exclude men from heaven, are made to appear as things of no moment. Let a person receive these sentiments, it matters not upon how slight evidence—it matters not that the word of God contradicts them—and he will have peace; and this peace he will enjoy so long as he continues firm in these sentiments.

He may even die in composure, as well as live without fear. It is only some uneasy fear that sin may not be so easily forgiven; some secret suggestion of conscience that all is not right within; some unwelcome remembrance of passages of Scripture, declaring that repentance and holiness are necessary to salvation, which can shake this man's peace: but if he can shut his eyes to the truth; if he can contrive to engross his mind with worldly business, or corrupt his conscience with sensual pleasures; if he can, by sophistry, explain away the plain sense of the Word of God; then will he return again to his state of security, and continue in undisturbed repose.

2. Such a peace as this can only be the result of gross ignorance, and neglect of serious inquiry. Where the conscience is enlightened by some degree of scriptural knowledge, there must be something much more than this to serve as a foundation for the peace of the soul. There are persons, therefore, who seek peace by the adoption of a new religious system, perhaps a true one. Ignorant before of religion, a new world as it were now opens to their view. They read the Scriptures, and they attend to religious conversation with much curiosity and desire to know the truth: a complete change perhaps takes place in their religious opinions: their imagination is alive to religion; their thoughts are occupied with it. They see with surprise the scheme of the Gospel; a new light seems to have shined into their minds; and now that they can discern the way of salvation, and that they have obtained, as they doubt not, from above, such wisdom and light, they do not scruple to consider themselves as being in a safe state. They rejoice in it accordingly, and are filled with peace in thus believing.

Now, supposing the system of religion which they have adopted to be the true one, still it may be asked, does the mere belief even of the truth save the soul? Is not this

what St. James condemns, when he says, "Can faith save a man?" Can a mere speculative faith, however true, save a man? Have not the very devils a clear and just conception of the most important truths? Have there not been innumerable hypocrites, who could speak with the tongues of angels, who could point out with wonderful fluency and correctness every departure from the truth, and yet whose deeds were evil? Does our Saviour, or do his Apostles tell us to depend on our opinions, on the fancies of our minds, or the clearness of our conceptions? Our Saviour declares, "He that heareth my sayings, and doeth them, shall be likened to the wise man which built his house upon a rock." He affirms, that many shall come in that day, saying, "Lord, Lord, have we not cast out devils in thy name?" (something much more than a bare belief of the truth). "To whom he will say, I never knew you: depart from me, ye that work iniquity." He declares, that he who keepeth his commandments, he it is who loveth him. The Apostle exhorts us to beware of being deceived: "Little children," says he, "let no man deceive you. He that doeth righteousness is righteous, even as he is righteous." All those passages of Scripture, and I might quote whole books to the same effect, plainly prove that something more is required of us than merely adopting opinions, however true they may be.

3. Another class of persons build their peace, not upon the declarations of Scripture respecting the character of those who shall be accepted, or the invitations there given to every repenting sinner to believe in Christ and be saved, but upon some secret suggestions, some impression made on the mind, some vision or voice, some uncommon feeling, by which they imagine they are assured of the favour of God towards them. Now, granting that extraordinary things may have happened in some very particular cases,

still it must be remembered that even in these, faith in the Gospel of Christ, faith in the revelation once given by Christ and by his Apostles, must be the foundation, the only foundation, for peace and hope. God does not give one revelation to supersede another: he does not point out a hope in his word upon which we may and ought to rely, and then, rejecting that as imperfect, communicate one in a different way. "We are saved," saith the Apostle, "by faith;" in another place, "by hope." They both imply the same thing, and both prove that it is not by sight, by feeling, by impressions: for these are not faith; these have not the truth revealed in Scripture for their object, but the truth revealed to ourselves. While our hope and faith are built upon Scripture solely, and we appeal to the Law and to the Prophets, we rest upon the same foundation as the Apostles; but if we depart from the written word, and, neglecting that, seek for a new revelation, not that Christ died to save sinners, but that God hath saved us; then we do not build upon Christ, but upon our own feelings; we do not believe upon the authority of Scripture, but upon the authority of our own impressions; our faith and hope, our peace and comfort, stand on the foundation of these.

What a door is here opened for delusion and enthusiasm! How is the attention thus drawn from the word of God, to follow an unknown guide! How do we leave the promises, to build upon the phantoms of fancy!

It must be allowed, indeed, that the Holy Spirit is the great Author of light and peace: but he communicates them, as we learn from Scripture, by impressing the truths revealed in the Bible on our hearts; by removing our prejudices against them; by disposing our hearts to attend to them; by exciting holy affections in consequence of the view we have of them. This is the work of the Spirit; but this gives us a view, not of our particular interest in Christ, but of that interest which all have

in him, who truly embrace the faith of the Gospel, and shew that they do so by a holy life. Thus the Spirit testifies of Christ, not of us; fills us with joy in believing the *old*, not in receiving a *new* revelation; makes known the truths of Scripture, not truths with which Scripture is unconcerned.

What, then, is the true foundation of Christian peace? This is an important question, and well deserves to be considered in a separate discourse. At present I shall conclude, with a remark or two, drawn from what has been said.

1. It is not to be denied, that some good persons have built their peace on those evidences which I have just laid down as unsatisfactory; but in this case, it has been their error that they have neglected what was truly a good evidence, and dwelt upon what was imperfect and unsound. We are to call no man master, however highly we may esteem him: our faith is to be built only upon the words of Christ and his apostles. Men have erred, councils have erred, churches have erred: in one age, one opinion or system has been in fashion; in another, a different one: and there is reason to fear, that, in general, we are apt to lay too much stress upon what is peculiar to ourselves and to our party, and too little upon what is really important, and what is held to be so in Scripture.

2. We may lay it down as a maxim, that grace in the heart is far more important than light in the understanding, or than comfort and peace, however founded. The peace of the Gospel has a close connection with sanctification, as well as a manifest influence upon it. And one great evil which arises from all false ways of obtaining peace is this, that they have no necessary connection with sanctification; they are separated from it; they may subsist with an unhallowed frame of mind; and they are often valued because they remove that wholesome uneasiness and trouble for sin, which

check deviations from duty, and quicken a return into its path—which are the great instruments that God employs to keep his people humble and watchful, lively in faith, and upright in their lives. Let us, then, seek, by earnest study, accompanied by fervent and persevering prayer, to know the will of Christ revealed in Scripture, and illustrated by his example; and then follow it. Whatever peace, or whatever feelings we have, let us mark their practical influence: if they tend to produce, not a partial, but an universal respect to all God's will, so far they are right, and all true Christian peace will tend to produce that effect.—Now may the peace of God, which passeth all understanding, keep our hearts and minds, through Christ Jesus. Amen.

To the Editor of the Christian Observer.

HAVING observed that you sometimes admit into your miscellany such portions of scarce or unpublished works as may promote its excellent design, I take the liberty to communicate an extract from a letter of Sir Matthew Hale to his grandchildren, which has never been printed, but lies deposited, I believe, unknown to the former editors of his works, in the British Museum. If I have not formed too high an estimate of the authority of that truly wise and pious man, his testimony to the good effects resulting from a strict observance of the Christian Sabbath will prove not unacceptable to you and your readers. Should you, from this specimen, feel any wish to peruse the remainder of the letter, I shall be most happy to leave my transcript of it with your publisher. I cannot conclude this without expressing my humblest and most heartfelt thankfulness for the benefits I have derived from your labours.

G. W.

“ I will acquaint you with a truth, that above forty years' experience and strict observation of myself hath assuredly taught me. I have been near fifty years a man as much conversant in business, and that of moment and importance, as most men; and I will assure you, I was never under any inclination to fanaticism, enthusiasm, or superstition.

“ In all this time, I have most industriously observed, in myself and my concerns, these three things:—1. Whenever I have undertaken any secular business on the Lord's-day (which was not absolutely and indispensably necessary), that business never prospered and succeeded well with me.

“ Nay, if I had set myself that day but to forecast or design any temporal business, to be done or performed afterwards, though such forecast were just and honest in themselves, and had as fair a prospect as could be effected, yet I have been always disappointed in the effecting of it, or in the success of it. So that it grew almost proverbial with me, when any importuned me to any secular business that day, to answer them, that if they suspected it to succeed amiss, then they might desire my undertaking of it upon that day. And this was so certain an observation of me, that I feared to think of any secular business that day, because the resolution then taken would be disappointed or unsuccessful.

“ That always, the more closely I applied myself to the duties of the Lord's-day, the more happy and successful were my business and employments of the week following. So that I could, from the loose or strict observance of that day, take a just prospect and true calculation of my temporal successes in the ensuing week.

“ Though my hands and mind have been as full of secular business, both before and since I was a judge, as it may be any man's in England, yet I never wanted time in my six days to ripen and fit myself for the

business and employments I had to do, though I borrowed not one minute from the Lord's-day to prepare for it, by study or otherwise. But on the other hand, if I had at any time borrowed from this day any time for my secular employments, I found it did further me less than if I had let it alone; and therefore, when some years' experience, upon a most

attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved never in this kind to make a breach upon the Lord's-day, which I have now strictly observed for above 30 years.—This relation is most certainly and experimentally true, and hath been declared by me to hundreds of persons, as I now declare it to you.”

MISCELLANEOUS.

To the Editor of the Christian Observer.

WE are the parents of several young children, and are anxious for their salvation. Not long since, one of our little boys went to visit a very kind friend, who has been remarkably successful in the pious education of his family. We were desirous to have our friend's opinion of our son. His leading observation was, that the child did not shew a *cordial concern* for his faults. Feeling the justice of this sentiment, and our own inexperience, we requested him to tell us at length how, under God's grace, this concern might be best excited: which drew from him the first of the following letters. We still expressed doubts on the subject of correction by the rod, whether it should ever be used at all, or whether it should ever be used, where some contrition has been already produced by affectionate and serious conversation. This procured us the benefit of the second letter. Having found these letters of considerable use in the religious education of our children, and having obtained permission from our truly Christian friend to make them public, we beg to send them to you, in the hope that you will judge them well worthy of insertion in the *Christian Observer*.

PARENTES.

“ My dear sir,

“ The subject on which you request my sentiments, is one of the
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most important in education. Without a *cordial concern* for a fault, no sound foundation is laid for its cure. Even if the parent looked no farther than to worldly principles, to mere prudence and fair character, this would be true. It is eminently and obviously true, when the reference is to religion, and to God, who searches the heart. Without this *cordial concern* there can be no repentance, and without repentance there can be neither forgiveness nor the Divine blessing; and therefore all must be unsound, even if outward reformation be obtained. I ought to apologize, for repeating truths so familiar to you, as applied to adults, if not also as applied to children, to whom they are equally applicable. It is their very high and fundamental importance, and their not meeting with due attention in education, even from very many religious parents, which induces me to state them. I too frequently see parents make the reformation of their children's faults a matter, in which religion is scarcely, if at all, referred to; and little or no appeal is directed to the heart and conscience. Thus morality comes to be considered as consisting entirely (or nearly so) in mere outward observances: God, Christ, and the Holy Ghost, are little brought into view in the course of the child's daily conduct; and he gets into the habit of being satisfied with himself, if he does nothing contrary to rule, though

his motives may not have been holy, and his heart may have been in a very indifferent state. You could describe to me, better than I to you, the evils of such a state, and the hardness of conscience and other future miseries threatened by it.

“The system here has been, carefully to counteract these evils, both present and future, by doing our best to lead our children to have God in all their thoughts; and to habitual daily repentance and tenderness of conscience before him:—in short, to that frame of mind, making proper allowance for their age, which is required in all of us by our Heavenly Father. To this end we always endeavour, in correcting a fault in a child, to have a right religious view of it, and to give the child, partly by precept and illustration, and partly by sympathy (for ‘*si vis me flere dolendum est primum ipsi tibi,*’ is eminently applicable in this case) a right feeling respecting it, as an offence against his Maker, Redeemer, and Sanctifier. It is too common, as you know, to cut short the notice of a fault. It is strongly blamed—the child undergoes some punishment perhaps—perhaps he is threatened with severe punishment if he repeats the fault; or perhaps he is required to say, that he is sorry, and will not repeat it. The parent is peremptory, the child is frightened, and all is over in a very short time, without any useful impression on the child, except that he is less disposed to commit the outward act which has drawn upon him these animadversions. Mrs. — and I, on the contrary, endeavour to make every fault of our children to be felt by them as an offence against God, and a sin to be repented of, and thereupon to be pardoned through our Saviour. We therefore carefully guard against the child’s thinking his fault is reproved as a personal offence against ourselves. We talk to him solemnly, but tenderly; feeling and expressing much concern that he has offended God; contrasting his conduct with

the love of God; painting the pleasure with which his holiness would be received in heaven, particularly by Christ, and the pain which his sin has occasioned. In short, we talk with him, “*mutatis mutandis,*” as with a friend with whom we tenderly sympathise, while we feel we have a right to command. We temper the terrors of the Lord with representations of his love and mercy; and we persevere in this course, till the child’s mind appears humble and softened, and brought into such a penitent frame, as God looks upon with favour. The whole ends often in a short affectionate prayer of half a minute, or a minute, for pardon and grace, dictated by ourselves, as far as the child’s own thoughts will not of themselves supply it. This process is never hurried over, nor is it ever brought to a conclusion before the end appears to be attained; as nothing can be more important, so nothing is suffered to supersede or interrupt it. It is taken up *very* early, and is always accommodated in its different parts to the years and knowledge of the child. It appears formidable on paper, but it is surprising how short, and even pleasant it is, in all common cases, through its being commenced so early and habitually practised. It has almost banished punishment from our house, and has brought with it various other good consequences. I need not say, that a good deal of discrimination and discretion must be exercised by the parent. Religion must be made to wear an amiable and endearing, as well as an awful countenance. The bruised reed must not be broken; the feelings must not be excited beyond what nature will bear; and if a storm of feeling arises, it must be allayed without any improper indulgence, destructive of the effect which was aimed at. You will see, that sagacity and self-command are wanted on the part of the parent, which cannot be hoped for, if he do not maintain an unruffled mind.

“There are some necessary con-”

mitants of this system, which, were they not so, would be recommended by their own intrinsic importance. Holy things must always be approached in a holy way. The Bible must never be read with levity or indifference. Hymns, and the Catechism, must never be *jabbered* over, or repeated with that hard tone and manner, which bespeaks an unconsciousness of their sacred nature. Religion must practically be made the main-spring of life; and she must not only be so, but appear to be so, without departing from her native modesty, and without losing dignity by the frequency of her introduction, or by the kindness with which she is invested. You will be aware that difficulties, and very great ones, must be encountered, where, instead of habits of proper feeling and repentance on committing faults having been formed from infancy, other habits have been formed. These difficulties are in their kind the same with what you clergymen meet with in bringing adults to repentance. In their degree, they will be greater or less according to circumstances. I had a child here for several months, some time ago, whom I could never bring to quite a satisfactory state of mind on his committing faults; owing, as I believe, to the errors of his previous education. With our own children we have never experienced very formidable difficulties, God be praised! His is the work; but he makes great use of the instrumentality of parents, and gives, as I believe, an especial blessing to a well-directed early education.

“I remain, &c.”

“My dear sir,

“As ours is quite a Sunday subject, I will employ a little of today in giving you my thoughts upon it.

“With respect to punishments, our practice has been very generally to omit the employment of them altogether, when the child was brought to real repentance; but at any rate to

confine their use on such occasions to strong cases, and then to employ restraints, and not corporal correction. But we have endeavoured to recal the child's mind to faults, from time to time, in a solemn but tender manner, that they might not slip out of his remembrance; and especially at prayer-time, and other seasons when it appeared likely to be done with most effect.

“We have been led to this course, partly by feeling; but it has accorded with our principles, as I will endeavour to explain.

“The great and leading use of punishments (in the case of children at least) seems to be, to humble the mind at the time of a fault, and prepare it for repentance; or, when inflicted after a fault, to impress the fault more on the memory, that repentance for it may be more abiding: and in both cases, to deter from a repetition of the crime, through fear of a repetition of the suffering. Now though it has these uses, it has also evils attending it. The parent's temper is apt to be ruffled in inflicting it, and the child's to be soured and hardened in receiving it; and the fear of it is apt to lead to concealment and deceit in a child, and also apt to turn his eyes too much from God to man, and from the spiritual to the temporal consequences of crimes. ‘Perfect love casteth out fear;’ and one would wish to lead a child towards that state as fast as may be, and to foster and cherish the love of Christ, as the great constraining principle, in his bosom. Endeavours to this end will be not a little counteracted by a system which draws his mind habitually, on the commission of faults, to human punishments.

“Viewing things in this light, we look on punishments as never to be had recourse to, in Christian education, when it can be avoided; and we think we have found, that, under the system I described in my last letter, for promoting true repentance in a child, it may be avoided with advantage in almost all cases.

when, under that system, by the blessing of God, the mind is become ingenious and the conscience tender. In cases of obstinacy, whether it takes the form of violence or sullenness; if candour and kindness, and solemn but calm representations, and a countenance and manner in the parent the very reverse of that of the child, will not in some moderate time produce the desired effect on the child's mind (which they commonly will, after the system in question has been followed for some time in a family); punishment must be resorted to: 'Debellare superbos.' But even in this case it should be sparing and moderate, and inflicted gradually, so as to give time to the child to recover itself from its fit of perverseness; and when its temper is altered, and bends to the yoke, and gives place to contrition and docility, the punishment should cease. It is to the full as necessary, in a system under a God of love, the leading principles of which therefore should be love and mercy, to bear in mind the former part of the poet's line—'Parcere subjectos,' as the latter part, which I before quoted. Then is the time for winning the child, by holy kindness, tempered by that mild solemnity which the occasion will inspire, to openness and candour, and a deep, but not an agonising impression of the evil of sin, and of the love of Christ and his readiness to forgive. Consider how very ill a continuation of punishment would harmonise with the promotion of those filial aspirations to God and the Redeemer. How would it operate in our own case? And how much more likely would it be to operate ill in that of a child, who, from his tender years, is so much more liable to have his mind and feelings engrossed by any thing which, like punishment, makes a strong impression on his outward senses?

"I have mentioned the effect which the expectation of punishment is likely to have on a child's communications with his parent. It may be worth while to enlarge a little

on that point. I am sure we agree in placing the highest value on an affectionate and confidential openness in children towards their parents. It is not only highly gratifying to the parents, and the natural expression, and pledge, and nurse of filial esteem and love; but it is most closely allied to the promotion of all that is honest and ingenious in the child, and with the checking and subduing of all that is wrong, not only in his habits, but in his disposition. I need not go into detail on these points. All that I could say will present itself to your mind and feelings. I will merely draw your attention to two opposite pictures, which your own imagination will present to you in sufficiently vivid colours: the one, of a child who feels his parents to be his bosom friends—his wise but tender and sympathising guides through the snares and delusions of life; who, from feeling, as well as from a sense of duty, flies to them to disburthen his mind, both in his joy and in his sorrow; who, in his intercourse with them, endeavours to follow in that Christian path in which they lead the way, to be of one heart and mind with them, and to 'keep the unity of the spirit in the bond of peace,' as with all his fellow-Christians, so emphatically with his first, best, and dearest friends, his parents. Contrast this sketch with what is too often the scene even in religious families—distrust on the part of the parent; reserve, and perhaps alienation, on the part of the child, who, instead of sympathising (in the large sense of the word) with his parents, hankers after companions of a very different sort, and enjoys himself most when farthest from parental observation. I have drawn these outlines strongly; but I am sure you must have observed different shades of these characters among your neighbours, as you have passed through life.

"To return to the main subject, from which I have rather diverged. After having described the course I

should take in a case of obstinacy or passion at first, and repentance afterwards, you are prepared to hear, that, in a case which began with candour and repentance, I would by no means punish, except in the way of some restriction, which should be recommended rather by prudence, as a precaution, than be of the nature of a punishment; or perhaps by exacting some moderate sacrifice (such as staying in the house for some hours) for the purpose of preventing the mind's too soon exchanging salutary impressions for youthful levity. But whatever I might do in this way, I would take especial care to avoid every thing austere and forbidding in my countenance and manner, though these would necessarily be marked by serious but tender and affectionate pity and concern. I think I find that this course of proceeding answers the purpose of preventing the affair from slipping too soon from a child's mind, while it secures his affection, disposes him to confide in me as a friend and confidant, and adds, to his fear of having offended God, a further uneasiness, from having brought much trouble upon me and himself. Though I have spoken of myself, I have my wife full as much in my eye while I give this description. Occasions are often occurring, in which the little children come with full hearts to her to tell her of some misbehaviour or wrong temper. They come without fear, but with a load of concern and regret, which they evidently hope to lighten by obtaining her sympathy and condolence. You may be sure she always encourages this course of proceeding; and I am convinced that, under God's blessing, it answers the very best purposes. I need not say, that, in the way in which she treats such cases, it is her aim always to give the feelings of the Christian a complete ascendancy over those of the mother; and I think she succeeds well. But, after all, will children dread the commission of faults, and guard against them, unless they

stand in awe of some immediate punishment? I think they will, and on the same grounds on which men and women do, *provided* our whole system, or some other founded on similar principles, is adopted early, and steadily persevered in. It is thought absurd for adults to subject themselves to penances for their sins, and why should it not be right to subject children to as little of this sort as may be, and to endeavour as early as may be to bring them to a system analagous to that which we Protestants think the right one for grown-up people? Their minds are capable of being wrought upon by the same means which God has appointed for men in general; and these means cannot be too early employed, and cannot too soon acquire that preponderance in a system of education, which may make them supersede the use of the rod; a weapon necessary, in a degree, for managing brute animals, and man also, as far as his nature resembles theirs; but it is the great business of Christian education to exalt his nature—to cherish that new nature implanted by grace in his soul, and as speedily as possible to subject him to a discipline suited to the state of heart we wish to encourage.

“Do not suppose, though we endeavour to banish punishment as much as may be, that our system is one of indulgence. It is a main part of it to establish habits of resolute, though cheerful, self-denial in all points in which duty calls for sacrifices. We always hold up the principle of acting on grounds of right and wrong, and not on those of inclination, except in points purely indifferent, which are brought within a narrow compass. Nothing is ever granted to mere entreaty; and we have none of that begging and whining which shews generally a laxity of principle, and always a defective system of education, wherever it is practised.

“In this way we endeavour to promote, in our own children, that ‘hardness’ which all the soldiers

of Christ must learn to endure. But, then, this plan is sweetened by as much affection, affability, cheerfulness, and desire to make our children happy *within* the bounds of duty, as we can pour into it, consistently with the great truth, which is often insisted upon, that neither man nor child must live for pleasure, but that his object and employment must be *work*—the work which God has given him to do; and a good part of which (especially in the case of a child) is to prepare for doing better work in future years.

“As to the passages of Scripture you mention, I own they do not alter my view of this case. It is most true, that ‘the rod must not be spared’ in the cases in which it ought to be used; but then comes the question I have been discussing in this letter, What are those cases? Indeed, the frequency and general complexion of the passages referred to would lead one to suppose, that Solomon conceived that cases of this kind would be very common; and, in short, that corporal punishment would be a leading feature in a right education. But it is to be remembered under what dispensation he lived—under one which was comparatively low and grovelling—one in which there was much of beggarly element; much that was permitted because of the hardness of the hearts of those who lived under it. Should we not expect, that, under such a dispensation, and for the use of such a people as the Jews, many things would be enjoined not well accommodated to our times; and, in particular, that the approved system of education would partake less of what is (in a spiritual sense) refined and elevated, than ought to enter into ‘the nurture and admonition of the Lord,’ under the blaze of the Gospel light most graciously vouchsafed to us? This general view might be illustrated and corroborated by many things in the New Testament.

“May God bless us in all we do for our children! The concluding lines of Cowper’s Task may well be applied,

in their spirit, to this subject of education.

But all is in His hand whose praise I seek.
In vain the poet sings, and the world hears,
If He regard not, tho’ divine the theme.
’Tis not in artful measures, in the chime
And idle tinkling of a minstrel’s lyre,
To charm His ear, whose eye is on the heart;
Whose frown can disappoint the proudest
strain,

Whose approbation prosper even mine!

“I remain, dear Sir,
“Yours very truly, &c.”

To the Editor of the Christian Observer.

THE enclosed narrative of facts occurred recently to the writer. They appeared too interesting to pass unheeded away; and, with the Divine blessing, may be made useful to many.

I am, &c.

AN OLD CORRESPONDENT.

PASTORAL VISITS.

“You shall see my treasures,” said a country minister to his friend from a neighbouring city; “kings and princes display theirs, though they perish in the using; come and see what the Lord has done for us; especially among those, who, though poor in this world, are rich in faith and heirs of the kingdom which he has promised to those that love him.

“My people are chiefly manufacturers; but the clothing trade has very much declined of late: the lower orders, amongst us, are suffering great privations: to see them, you would imagine they would not remain much longer peaceable; yet, to hear many of them, you can scarcely suppose a nearer resemblance to Him, who had learned, in whatsoever state he was, to be therewith content. Yes, that blessed book, the BIBLE, has taught them to fear God and honour the king; to shew their loyalty, not by noisy exclamations, not by idling their precious time in tumultuous revelry; but by peaceably obeying the

laws; to love their neighbours as themselves; to *bear* the ills they cannot avert; and to *forbear* from injuring those who lawfully possess what Providence has (doubtless for wise purposes) denied to them. They are well aware, that *destroying* provisions is not the way to *lower* their *price*. How they exist on their present earnings, I cannot tell; it must be pinching times for them; but the same BIBLE has taught them to obey that command, which has a gracious promise annexed: 'Seek *first* the kingdom of God and his righteousness, and all these things shall be added unto you:' they can *trust* God, when they cannot *trace* him. They have read the fifth chapter of St. James, and they are content to refer all their concerns to their Father in heaven, and to their Elder Brother, who (speaking as never man spake) said, 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.' He has made them heirs, not of a landed estate, but of a spiritual kingdom; of treasures *laid up*, reserved for the saints who love him.—Here lives Stephen Witson: we will walk in, and see him first.

"Good morning, Betty: where is Stephen?"

"Your service, sir: how glad I be to see you! I was desperately fearful for you yesterday, and was for all so glad to see you go up the pulpit stairs once more! There, I thought, and so did Stephen, you were going to leave us, and get above."

"Why, Betty, you know I was very ill; but, through mercy, my people's prayers were heard; and I am restored to my flock again. I had a desire to depart and be with Christ, which certainly would have been far better; but to abide in the flesh, is perhaps more needful for them."

"Oh, sir, I did not doubt but God was with you in the furnace; but I hope you have many long years to live yet. Stephen and I do praise the Lord, for raising you up again. But I beg pardon, good

gentlemen: you asked for Stephen; he is gone to work on the common, while the children and I do this *twisting*, to keep us from starving; and you know, sir, half a loaf, in an honest way, is better than no bread. The poor growing children must eat; as for Stephen and I, we can do, sir, you know, with less than they."

"How long is it, Betty, since you had any weaving?"

"For seventeen weeks we have had only one turn, which was all done in two days.—Master is very kind to us, and would gladly let us have more; but he says, all must share and share alike."

"What did you earn while in full work?"

"Why there, sir, Stephen and his partner (our little Jem, about ten years old, who could throw a shuttle desperate well) could earn two or three and twenty shillings a week; I earned eight; and all the rest of the boys four more. Oh, sir! shall we ever see such times of plenty again?"

"I hope so, Betty, when it shall please God to dispose all hearts to peace. You know, we pray constantly that this may be the case; and prayer is very prevalent with God. But what do you get now?"

"You know, sir, the great Banker from London bought the common, and gives all who have a mind to come and work upon it, if they are on the ground by six in the morning, a shilling a day, and the lads sixpence. Stephen and the two biggest boys go there, when there is no work at home; this, you know, good gentlemen, would help us mainly; but the lads come home so hungry I can scarcely find them barley bread enough; but, praised be the goodness of the Lord, we have got on somehow or other. Stephen and I have often talked over that precious promise, 'Bread shall be given, and water shall be sure;' and though we never doubted about water being sure (for there is nothing else of drink for poor folks), yet we have been hard put to it about

bread :—we've sometimes been ready to give up ; but, there, whenever we have just done the last piece, some job or other is wanted, or some kind friend sends us something, so that we have never long wanted. Oh ! dear sir, if we could but live more and more on these blessed promises, I am sure we should find it better for our souls. I do want to live more on Christ."

"Why, Betty," said the minister's friend, "you look all in rude health."

"Yes, sir, we have that best of earthly blessings, health of body ; and we know somewhat of peace of mind too, which makes us of lighter hearts than many gentlefolks. I wish I could say we were as grateful as we ought to be ; but we pray daily for more grace."

"Well, sir, we must go, if you please," said the minister to his friend ; who, on rising, dropped a few shillings into Betty's hand, and told her to provide a dinner for Stephen and all the rest of them.

"Heaven bless you, sir," said Betty ; "this is another proof of God's goodness : for, till Stephen comes home, we had nothing in the house."

"Give God all the praise," replied her benefactor.

"What think you, my friend, of this first specimen ? May I not call such a saint, an item in my treasures ?"

"Yes, an item indeed : I wish I was more like her. How much we may learn from these poor saints ! Instead of being peevish, and repining at the crosses I meet with, had I the faith she evidences, I should be absorbed in gratitude. May I learn from her a lesson of humility and cheerful submission to my heavenly Father's righteous will !"

"This is Edmund Hanway's house ; I dare say he is at home. If you look you will see he has literally worn away the floor of his room, by long and incessant work at his jenny."

"Walk up, good sir ; I thought

it was your voice. I know you'll be so good as to excuse my coming down, because I am old and crippled."

"What, still plodding on, Edmund ?"

"Yes, sir ; the old place and the old work."

"How many years have you worked here ?"

"Above thirty, sir, last Michaelmas, I have walked up and down this room ; except when my heavenly Father has laid me by on that bed, with the rheumatism, once now and then. My walks up and down, tending this jenny, would make many a mile a day, if it were measured :—it would be weary work to be so confined, if I had not the best of company. Here folks do think I work alone, and in a sense I do.

But yet I don't ; for Jesus, my blessed Saviour, condescends to visit me. Here, while at work, I do think over your sermons ; and some of them afford me more pleasure in remembering and musing over, than even the hearing of them ; and yet, I think, I know a little what pleasure is in hearing them too. 'Tis no hardship to me to be alone : I have no interruptions ; and, though times be hard, my master gives me a bit of work every week ; and you know,

sir, a little bit is enough for a poor old man like I ; my wants are soon supplied, and, before long, I shall be called to the rest you were talking about a Sabbath or two ago, to join my dear wives and eleven children, all gone before me. What a rest, sir, and what a meeting !"

"Yes, Edmund," said the minister's friend, "and *to be for ever with the Lord !* think on that."

"We will now go," said the minister, "to poor Sarah Howard, who has been bed-ridden nearly fourteen years. Hers has been an affliction indeed ! yet she is passive as a 'weaned child ;' and you will observe how clean and neat every thing is."

Hearing a voice below, she exclaimed, "Come up, dear sir. I

thought I saw you getting over the stile as I lay looking through the broken window; but I was afraid it was not you, because you had a gentleman with you. How kind it is to visit a poor old widow so soon after your own illness! I thought we should have lost our dear Minister. Not that I ever *heard* him; but my daughter, and James, and Molly, come in here of a Sabbath night, and tell me what he has preached about. Oh, sir, we did all pray for his recovery with all our might."

"Why, Sarah," said the stranger, "God sometimes brings his ministers to the gates of the grave, to make their churches see how valued they ought to be while in health and the full vigour of pastoral labours, and also to rouse *them* to increased energy and prayer. Churches, ministers too, yea, all of us, need rousing sometimes. You no doubt heard what was our good friend's first *text* after his recovery: 'The Lord chastened me sore, but did not give me over unto death.'"

"Yes, dear sir, I can set to my seal: 'the Lord hath chastened me sore, but he hath not given me over unto death.' I have been chastened in my *person*, and am rendered helpless by long and severe illnesses: I have been chastened in my *circumstances* ever since I was left a widow; aye, good gentlemen, I know what oppressing a widow, what bad debts and hard-hearted creditors are: I have been chastened in my *family* by a son, whom I was dotingly fond of, running away, and going to sea: besides all these, I have been chastened in my *mind*, because 'walking in darkness and having no light;' yet, after all, I trust I can say with David, 'Before I was afflicted I went astray, but now have I kept thy word;' and I hope I can say with St. Peter, 'but am now returned to the Shepherd and Bishop of souls.'"

The Minister suggesting to his friend, it was time to go, poor old

Sarah eagerly implored, "Now, dear sir, don't you go without a word of prayer; let me hear, in the chamber, the voice I am denied hearing in the sanctuary."

"Well, Sarah, let us pray."

The prayer being ended,

"A thousand blessings on you!" said Sarah.

"And," subjoined the stranger, "peace be to you, my afflicted friend; and, with this mite, tell your daughter to purchase something as a cordial for your body, though it cannot be equal to the rich cordial which, in this room, we have found to cheer our hearts!"

"Yonder, leaning over his humble gate, is Henry Thornton, Mr. G.'s carter. He is a good man; but, poor fellow, likely soon to lose his wife. Oh the horrid ravages of consumption in this our land! How many happy couples it has separated! You will say, when you see his poor wife, she is a saint not less estimable than any we have visited."

"Well, Henry, how is your wife to-day?"

"Aye, dear sir, she is very bad; going home very fast; and, I am afraid, will soon leave me here alone. Walk in, good gentlemen, will you? She will be very glad to see you: she is always talking about the saints below or saints above; but always says, Jesus Christ is the chief: he is the great God, our Saviour!"

With the sentence of death on her face, as well as in her frame, approaching the bed-side, they saw the anxious spirit would not be very long before it took its flight. The minister said, "Well, Mary, my afflicted friend; not released yet? a little more patience needed?"

"Yes, sir, I am wasting away; but, blessed be God, I have no pain."

"Mary, the Lord seems coming to meet you; and, instead of leaving you to pass the dark valley alone, it seems as if he would carry you safely in his arms; so that you will have

passed it before you are aware: will not that be a mercy?"

"Aye, dear sir, I was thinking of my mercies before you came in."

"That was well said; most persons in health think of their trials. God has, in this bed, taught you to think of your mercies; while most persons, in like circumstances, would be fretting and complaining. Happy woman! whose choice, like your namesake's of old, has been that 'good part, which shall not be taken from you.' But tell us some of your mercies."

"Why, sir, I feel, I know, myself to be a sinner deserving hell; but I am out of hell: and that is a mercy: I might have had my portion in the lake, where the worm dieth not, and the fire is not quenched. Although I have a diseased and dying body, I trust my soul is redeemed by the precious blood of Christ: and that is a mercy. I have not only heard the word, but, I trust, heard it to the everlasting salvation of my soul: I have been nineteen years professing Christian; and, though always an unworthy one, yet I bless God I never brought a stain upon his cause, but loved my minister and prayed for him, and, in answer to prayer, God made him a great blessing to my soul: and that is a mercy. I might have had a drunkard, a swearer, a blasphemer, for a husband; instead of which God gave me as good a husband as ever wife had: I am sure I can say this of poor Henry; he is a praying man; he is a humble Christian; and I was thinking that is a mercy. I have two dear children on earth, and they twine around my heart, 'tis true; but I have four dear angels with Jesus in heaven: it is sweeter to go to the four in heaven, than to remain with the two here upon the earth: though I feel about leaving them, yet I am not so unbelieving as to suppose God could not take care of them without me: that is a mercy. But my crowning mercy is, I have a Saviour who

knows all my circumstances; who has justified me freely by his grace; who will, when death dismisses me, admit me to his gracious arms; who will make this vile body and soul like his own glorious Self, and then present me faultless before God, with exceeding joy! Oh, dear sir, I could tell you a great deal more about my merciful prospects, but I have not breath. However, I think upon them."

"Yes, my happy friend," said the minister, "we may form some faint conception of the bliss of heaven; but we must stop, as you do, not for want of breath, but for want of capacity. It is written, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.' What a world must it be, where torture of body, or wasting consumption, anguish of mind, spiritual darkness, death and sin, shall be no more! It is the religion of Christ only which affords these glorious prospects."

"Aye, sir," said the dying saint, "if I had breath to make all the world hear, and they would listen, I would say, 'None but Christ! none but Christ!' Oh, dear sir, I would not change this dying bed to be queen of England. Soon she must lay down her crown; but I am going where I shall be like my God; the Lord my everlasting light, and my God my glory."

'These lively hopes I owe
To Jesus' dying love:
I would adore his grace below,
And sing his power above.'

"Farewell, then, envied saint," said minister and visitor to these humble cottagers. "Henry, your house is more honoured than a palace; and may your God, Mary, even in the valley itself, continue to afford such smiles as those with which you have now been favoured! I shall not soon forget you, or your scale of mercies, reaching from hell to heaven. May you, in the moment

of death, hear your Saviour say, 'It is I, be not afraid!'

Having shut the wicket gate, and bid poor weeping Henry farewell, they were surprised and grieved when, on taking out his watch, the minister told his friend they must return to dinner; at the same time assuring him, that this was but a specimen of what almost every week, his pastoral visits produced.

Conversing together as they returned, said his friend, "I have often thought pastoral visits too much neglected, though St. Paul set an example by preaching from house to house. I now see how delightful and profitable they may be made, and only wish my commercial concerns would allow me to build a box near you; and that, when you take *such rounds* as these, with their pastor may also be associated their pastor's friend!"

The morning, thus spent, was admirably adapted to prepare both the minister and his friend for future scenes which awaited them: they have *both* had similar scenes to these in their own houses, but are both living witnesses that religion has rendered lovely in life, and eminently prepared for the vale of death, those who were dearer to them than life itself. Should the minister be honoured with another visit from his friend, may their rambles be equally spiritual and profitable, as were these which now stand a memorial of their undissembled friendship!

J. B. S. P.

To the Editor of the Christian Observer.

In the present state of our country, when the disaffected are looking on every side for causes of complaint, those who earnestly desire the peace and prosperity of Britain would even wish to pass over in silence conduct which calls for serious attention. Still, however, there are things occurring around us, which

demand reprehension and speedy amendment; concerning one of which, I feel it my duty to address you.

I was lately called from the country to the dying bed of a relation. I had the happiness of seeing her youthful spirit wing its way to the mansions of mercy, and I followed the body to the grave, to pay those last sad offices, which are not more pleasing to the feelings of the relative, than in a Christian state they are morally useful to the whole community. Consider then what must be my pain, as a man bleeding under the keenness of my recent loss, as a churchman venerating the ordinances of our pure establishment, and as a Christian feeling for the moral effect upon the gazing multitude, at finding the funeral service not only performed with the most frigid indifference, but considerable portions of it entirely omitted.

The parish is one of the largest and most populous in the western neighbourhood of London. Neither the vicar, however, nor either of the curates, find it convenient to officiate, in what is called the weekly duty, and a person is hired to perform it. The *manner* in which it was performed I do not mean to insist on as a subject of complaint. If the heart is not alive by faith to this triumphant scene of the Christian dispensation, it is accountable to God, and not to man. We cannot force upon the mind the perceptions or enjoyments of real religion. But, Mr Editor, I wish to know from you, upon what authority any minister of the Established Church has a right to abridge her services, or to act contrary to the established formularies. This clergyman, who had pledged himself to use the Prayer-book as it stands, left out nearly every thing but what the very nature of the service rendered absolutely necessary. I was not only hurt, but astonished—but still more so, when, on subsequent inquiry among my friends, I found

this to be no uncommon case in the environs of the metropolis.

Now, Mr. Editor, I am not bigotted to the church as a human institution, but I am unalterably attached to it as an engine of unequalled good. I feel tenderly for her interests and her honour, for I attach to her safety some of our best privileges, as Englishmen and Christians. It appears to me, therefore, that such conduct demands the interference of your work. Actions of this kind are, on every side, the signals for schism and dissent. If ministers themselves neglect our church, will not the varying and inconstant multitude feel the influence of such an example? If the apathy of the minister reduces our inimitable and evangelical services to a shadowy form, will others, still more indifferent, seek in those forms for spirit and for life? If the last offices of the dead are to become a mere article of trade, and are to be meted out in proportion to the length of the funeral train, will not the people conclude, that those of the pulpit are not conducted in a better manner, and that he whom they have seen careless and indifferent in the most solemn service of the sanctuary, will be equally frivolous and empty in his religious instruction? The church bleeds, thus wounded in the house of her friends.

I am, &c.

EDWARD C——.

To the Editor of the Christian Observer.

I HEARD, with surprise, last Sunday, in the middle of the service, at a church in the neighbourhood of London, notice given for the trustees of the church to meet, immediately after divine service, in the vestry, to audit the accounts of the treasurer. Such conduct appeared to me highly improper, and contrary to the spirit of the Fourth Commandment. Some of your correspondents will perhaps have the

goodness to say whether the minister has any power to prevent such notices being read; or can he prevent the church from being thus used for secular purposes on the Lord's-day?

If, on the other hand, such conduct is sanctioned by ministers of the Established Church, can we wonder that the people should dissent from it?

AN OBSERVER.

To the Editor of the Christian Observer.

THE following verses are nothing more than an imitation of Horace's "Pone me pigris ubi nulla campis," &c. It appears to me that many of Horace's Odes might be "done into English," in such a way as to please the classical reader by reminding him of the original, and at the same time to benefit the Christian by changing classical allusions into scriptural ones, the language of Rome into the language of the Bible. I know not of a more agreeable companion in our journey through life, than the Christian muse, and she never appears more amiable than when endeavouring to make a convert of her heathen sister. Poetry, though not the Christian's employment, may be at the same time so advantageous to him, as to deserve a higher name than that of mere amusement.

Cantantes—(minus via lædat) eamus;
Carmina tum melius, quum venērīt ipse,
canemus.

Place me where winds and tempests reign,
Where frowning Winter binds the plain

In chains of ice and snow;
Where never Summer's tepid breeze
Invigorates the dying trees,
Or bids the waters flow.

Or place me where the arid soil
Mocks human skill and human toil;
Where ceaseless thunders roll;
Where not a leaf of verdure grows,
Nor dews descend, nor fountain flows,
To cheer the fainting soul.

My Saviour's love, my Saviour's smile,
The tedious moments shall beguile,
And give the desert charms ;

What tho' the clime be winged with death,
—'Twere Heaven to yield this fleeting breath,
And fly to Jesus' arms.

APES.

REVIEW OF NEW PUBLICATIONS.

The Life of John Knox : containing Illustrations of the History of the Reformation in Scotland ; with biographical Notices of the principal Reformers, and Sketches of the Progress of Literature in Scotland during a great Part of the sixteenth Century. To which is subjoined, an Appendix : consisting of Letters and other Papers, never before published. By THOMAS McCRIE, Minister of the Gospel, Edinburgh. Edinburgh: Ogle. 8vo. pp. 582.

It was said by our Saviour, in the prospect of the dissensions which would be produced by the opposition of the world to his religion, " I am not come to bring peace upon earth, but a sword." The reformation of Christianity, not less than its original promulgation, was, from similar causes, the origin of wars and convulsions, of civil discord and domestic variance, in almost every part of Europe in which the doctrines of the Protestant teachers were received. Like the first Apostles of Christianity, the Reformers opposed themselves to a superstition which soothed the fears of future punishment, while it sanctioned the vices of mankind ; which offered allurements to the ambitious, and indulgence to the indolent ; whose ceremonies were interwoven with all the institutions of society, and whose spirit was infused through all the principles of civil government. The adherents of Popery, contending with secular arms for the maintenance of a system thus closely united with their worldly

interests, obtained at first an easy victory over the few defenceless preachers, who supported the cause of truth with no other weapons than such as the schools and the pulpit could supply. Exhortation and argument were in vain addressed to men who, considering dissent from their own opinions not an error only, but a crime, steadily visited the commission of that offence with the severest ecclesiastical censure, enforced by the most cruel punishments. Arms could be only effectually opposed by arms ; and throughout the greater part of Europe the Protestants were early driven, by the tyranny of their opponents, to an open, and not seldom to a very sanguinary, resistance. In these contests, the reformed ministers in Germany, in the Low Countries, and in Scotland, occupied an active and conspicuous station. They animated the people to constancy in the good cause for which they fought ; they participated in the counsels and negotiations of the popular leaders ; and were ever vigilant to render the successes of their arms subservient to the great object for the attainment of which they had deviated from the quiet course of their ordinary life.

If fame was not sometimes as capriciously withheld as it is frequently absurdly bestowed, few indeed of our forefathers would now be remembered with such respect and tenderness as we should feel in repeating the names of those who conducted to a successful issue this awful struggle for the freedom of mankind. It is, however, scarcely to be doubted, that even the Protest-

ant world has hitherto repaid with very languid and inadequate applause the piety, genius, and heroism of the men to whom we owe our emancipation from superstition and ignorance. The zeal of the first Reformers for the establishment of Protestantism was revenged by contemporary writers, attached to the Roman Catholic communion, with all the obloquy and invective which passion, prejudice, and self-interest could dictate. Their motives and conduct were alike misrepresented. Their ardour in the cause of truth was ascribed to worldly ambition, and the most sordid selfishness. They were described as equally destitute of learning and morality, and even as polluted with crimes of the deepest and most revolting turpitude. Protestant historians, though they have formed a far more correct estimate of the real character of the men to whom we owe our deliverance from subjection to the church of Rome, have yet too often, partially at least, adopted these calumnies. While they admit the Reformers to have occupied the first rank among the benefactors of mankind, they have insisted with a very disproportionate minuteness on the faults into which, on some occasions, they were unquestionably betrayed. Many, too, of these writers, in some cases probably from a false notion of liberality and fairness, and in other instances from still less pardonable motives, have forgotten to remind their readers, that the errors or crimes of the more eminent Reformers were such as it was hardly possible for men wholly to escape, in the conduct of a military and political contest so long and arduous; that the violence and rancour, which so frequently disgrace their theological writings, were the honest, though intemperate, expressions of minds glowing with zeal for the honour of religion, and with indignation against those whom they considered as violating its purity;—expressions not seldom provoked by personal insult, and in some measure sanctioned by

the taste and manners of an age which was unacquainted with the use of the solemn irony and courteous satire of modern times. With a forbearance no less suspicious, the popular Protestant historians of the Reformation, while describing the austerity of demeanour which distinguished the first reformed ministers, have forgotten to explain how obviously material it was to the success of their great cause, that the teachers of the new doctrines should exhibit to the people, in the sanctity of their lives, and in the severity of their self-denial, a strong contrast to the luxurious and dissolute habits of the Roman hierarchy. The fervent piety which distinguished these holy men, the disinterestedness and integrity of their lives, and their constant reference to the sacred Scriptures as the only criterion of moral and religious truth, have engaged still less of the notice even of Protestant authors, who, intent on the great political events which captivate the imaginations of men, have little leisure or inclination for investigating the characters of the Reformers, except as far as their personal qualities influenced the revolutions of states, or the progress of society.

From these, among other causes, the characters of some of the most illustrious champions of religious liberty have, we think, been very unfairly understood among that large body of men who have studied the history of the Reformation only in the works of the popular and celebrated French and English historians. Knox, Calvin, and Luther, are the most remarkable instances of this injustice of posterity to their greatest benefactors. Calvin, whatever may be thought of his peculiar opinions, or of the melancholy deviation from Christian charity in the persecution of Servetus, was one of the most pious and learned men in an age distinguished by piety and learning: yet is he seldom mentioned, at least by the members of our own Church, except as a gloomy devotee, or as

having given a denomination to a religious party. The violence of temper and severity of Luther have furnished the subject of endless exaggeration and reproach; while it was, till lately*, unknown to the greater part of the students of ecclesiastical history among us, that the Saxon Reformer was as far superior to ordinary men in the holiness of his life, in self-knowledge and humility, in love to men, and in fervent piety towards God, as in the intrepidity, perseverance, and wisdom, with which he struggled for the freedom and happiness of mankind. Knox has been still more harshly condemned, and with no less injustice.

When Johnson and Boswell paced together the streets of St. Andrews, contemplating the ruins of its ancient cathedral, the latter expressed a wish, to know where the remains of the Scottish Reformer were deposited. "In the street, I hope," exclaimed Johnson; "I have seen enough of his reformati-
ons." Though few, perhaps, will concur in the wish of the great Moralist, many, we fear, hold very nearly the same opinions, as he seems to have entertained, as to the nature of the innovations introduced by Knox into the discipline and doctrines of the national religion. To all such persons, we heartily recommend this volume. A very impartial work we certainly do not consider it; nor can we say that Mr. M'Crie is a writer upon whose accuracy implicit reliance should be placed, on any subject connected, in however remote a degree, with the questions controverted between the episcopal and presbyterian churches. The book is, in fact, little else than a formal apology for the Reformer, interspersed with a great deal of very trite reasoning and censure, directed against the ceremonies and ritual of the Church of England. It contains, however, a copious nar-

* See Review of Dr. Milner's History of the Church of Christ, *Christ. Observ.* vol. for 1804, p. 31.

rative of the private life and public labours of the great founder of the Protestant faith in Scotland, illustrated by a vast mass of notes, historical, literary, and controversial. The materials of the work are derived from a diligent collation of the different writers on that part of ecclesiastical history of which it treats, and from a considerable number of manuscript letters of the Reformer. One merit of this volume, of much more importance than (judging from their practice) the general race of authors seem to suppose, deserves a conspicuous mention. The authorities for every fact which is stated are quoted with much precision, and are very conveniently arranged, in the form of marginal notes. If the writer ever deviates from biographical accuracy, he has, with great fairness and industry, furnished the means of his own refutation. Mr. M'Crie appears to be gifted with unusual powers of application, and to have cultivated a habit of exact and diligent research; but, having very little in common with the idle part of mankind, he is not likely, we apprehend, to become a favourite with that large and fastidious body. His manner is grave, and somewhat tedious; his phraseology abounding in Scottish idioms; and the cadence of his periods inharmonious. "The Life of Knox," will seldom be read by those who read only to be amused. The main narrative moves on but heavily; and the digressions, which are many, being executed with much labour, and introduced with little address, excite, rather than satisfy, curiosity; and more frequently distract the attention, than relieve the weariness, of the reader. But having said thus much, as to the general character of Mr. M'Crie's work, we do not know that we have left unsaid any objection which could reasonably be made to it; and, for the defects which we have mentioned, our author has made ample compensation. Every page of his book gives full testimony, that the writer of it is, by natural

constitution, from habit, and on principle, a cordial lover of civil and religious liberty. He is a learned man, and an independent thinker. Though chiefly remarkable for acuteness and unaffected good-sense, he is not deficient in the power of philosophical speculation, which it is the fashion of the day to admire, and the tendency of a Scotch education especially to cultivate. His opinions on church government, whether accurate or erroneous, are at least the result of very assiduous inquiry, and have the merit of being in perfect consistency with the tenets of the Church of which he is a minister. On the great questions of our common faith, he writes as a man who concurs with his whole heart in that interpretation of the doctrines of the Sacred Volume, in which, among all lesser differences, the first Reformers, "Luther and Zuinglius, Melancthon and Calvin, Cranmer and Knox," unanimously agreed. The narrative is seldom, perhaps never, suspended for the introduction of devotional sentiment: an omission of which we are not much disposed to complain, in a work in which such expressions might have appeared irrelevant to the main object of the writer.

Knox was born in the year 1505, at Gifford or Haddington, in East Lothian. At the age of nineteen he was sent to St. Andrews, in which university the famous John Mair, or Major, was at that time the professor of philosophy and theology. Major was distinguished among his contemporaries by his profound learning, and by the opinions which, in common with many of the doctors of the Gallican church, he maintained as to the secular pretensions and authority of the see of Rome. To its doctrinal errors he was, however, entirely blind; or rather is to be numbered among the most zealous advocates of the grossest superstitions of Popery. The instructions of such a man were little calculated to excite the powers of an active and independent understanding, or to give

a right direction to its efforts. The spirit of bold inquiry, which in his later years formed one of the predominant features in the character of Knox, cannot probably, in any degree, be attributed to the effect produced on his mind by the conversation or prelections of Major. George Buchanan, the poet and historian, was another, and a far more illustrious, associate of our Reformer, in the university of St. Andrews. Though a native of Scotland, he had already passed much of his youth in France, and had imbibed in the schools of that country an intimate knowledge of every kind of classical literature. Whatever advantage Knox may have derived from the society of so accomplished a companion, was soon terminated. After a short residence at St. Andrews, Buchanan returned to France, where a large part of his subsequent life appears to have been spent between social gaiety and literary exertions. Of the academical life and habits of Knox, very few records have been preserved. During a period of nearly twenty years, he seems to have lived at the university in scholastic seclusion from the world, occupied in learning and communicating to others the science significantly denominated by one of his biographers *anthropo-theologia*. That during the greater part of that time he was a sincere Papist, is not to be questioned; and indeed there is no reason to doubt, but that at an early age he was ordained a priest in the communion of the Romish church. It is now vain to inquire at what period he became dissatisfied with the religion he professed, or in what manner he received his first conviction of its errors. In the year 1542, however, or in the following year, he quitted the university, from a well-grounded apprehension that the opinions, which he appears at that time to have publicly avowed, in favour of the Reformation, would expose him to the enmity of Cardinal Beaton, whose authority at St. Andrews was then little less than absolute. Under

the protection of the laird of Langniddrie, a gentleman of East Lothian; Knox was engaged, during the three succeeding years, in the prosecution of his own studies, and in superintending the education of the sons of his patron. In this interval, that holy man George Wishart returned to Scotland, his native country, from whence he had been banished by the Cardinal, for the offence of teaching the New Testament, in Greek, at Montrose.

"Seldom," says our author, "do we meet in ecclesiastical history, with a character so amiable and interesting as that of George Wishart. Excelling the rest of his countrymen at that period in learning, of the most persuasive eloquence, irreproachable in life, courteous and affable in manners, his fervent piety, zeal, and courage in the cause of truth were tempered with uncommon meekness, modesty, patience, prudence, and charity. To this teacher Knox attached himself, and profited greatly by his sermons and private instructions. During his last visit to Lothian, he waited constantly on his person, and bore the sword, which was carried before him, from the time that an attempt was made to assassinate him at Dundee." p. 33.

Wishart did not long survive his return to his native country. In the year 1546, he suffered martyrdom at St. Andrews, praying, with fervour and great meekness of spirit, for the pardon of his enemies and the establishment of the church of Christ; and anticipating with joy his own immediate passage to everlasting blessedness. The triumph of Beatoun was very speedily terminated. Instigated partly by a sense of private injury, and partly by indignation at his crimes, Norman Leslie and his associates seized on the castle of St. Andrews, in which the cardinal resided, and there, with a strange mixture of religious language and unfeeling cruelty, proceeded to murder that unrelenting enemy of the Protestant faith. James Melvin, one of the conspirators, whom Knox, describing the circumstances of the assassination, mentions as "a man of nature most gentle and most modest," presented his sword to his wretched

victim, already bleeding at his feet; and before he inflicted the last fatal blow, found time to make a long exhortation to the cardinal, and a solemn protest of the purity of his own motives. After a very minute account of the whole transaction, in which no expression implying the slightest disapprobation of the murder of the cardinal is to be found, Knox dismisses the narrative in these terms:

"And so was he brought to the East Blockhouse-head, and shewed dead over the wall to the faithless multitude, which would not believe before they saw, and so they departed, without *Requiem eternam et requiescat in pace* sung for his soul. Now because the weather was hot (for it was May) as ye have heard, and his funerals could not suddenly be prepared, it was thought best, to keep him from stinking, to give him salt enough, a cope of lead, and a corner in the Sea-tower (a place where many of God's children had been imprisoned before) to await what exequies his brethren the bishops would prepare for him. *These things we write merrily*, but we would that the reader should observe God's just judgments, and how that he can deprehend the worldly wise in their own wisdom, make their table to be a snare to trap their own feet, and their own purposed strength to be their own destruction. These are the works of our God, &c. &c."—*Knox's History*, London, 4to. 1644, p. 74.

The death of the cardinal did not however wholly deliver the Protestants in Scotland from persecution. Hamilton, his successor, inherited all his enmity to the Reformation; and Knox, harassed by the efforts continually made for his destruction, was compelled, in compliance, as he states, with the solicitations of the father of his pupils, to retire with them for protection to the castle of St. Andrews. In this place, then in the possession of the assassins of Beatoun, Knox received from some of the reformed ministers, who, like himself, had taken refuge there, a solemn call to the exercise of the ministerial office. Having been previously ordained to the priesthood in the Romish church, he had already every title to act as

a public minister of Christ, which could be derived from an uninterrupted succession to that sacred office from the first apostles. The Roman Catholics, however, considered him as intruding, without any sufficient licence, upon the functions of the clerical order. "The power of order," said one of the popish writers of these times, "is not sufficient to a man to preach, but he must have also jurisdiction over them to whom he preaches. John Knox received never such jurisdiction from the Roman kirk, to preach in the realm of Scotland; therefore suppose he received from it the order of priesthood, yet he had no power to preach, nor to lawfully administer the sacraments." p. 42. Mr. McCrie, on the other hand, thinks that Knox considered himself to have derived, from the vocation of his brethren at St. Andrews, both the general right to act as a minister of the Gospel, and the special authority to exercise the duties of his office in that particular congregation. The truth seems to be, that nothing can be fairly inferred as to the real opinion of Knox himself, on the general subjects of the ordination of preachers, from the transaction in question. He seems to have thought, and we suppose there are not many who will not readily concur with him, that at a time when there was no ritual established in Scotland for the appointment of Protestant preachers, nor, in fact, any reformed church within that realm by which such a ritual could have been sanctioned, the absolute necessity of the case justified him in assuming the ministerial character, at the solemn request of the congregation among which he resided. It is impossible to deduce from his example an authority for any deviation in our own days from the established forms of public ordination, while, at the same time, it appears immaterial to vindicate him from a charge of presumption, to which, in truth, nothing but the bigotry of his enemies could have subjected him. The ac-

count which he has given of his vocation at St. Andrews is affecting and characteristic.

"They of that place, but specially Mr. Henry Balnaves and John Rough preacher, perceiving the manner of his doctrine, began earnestly to travel with him, that he would take the function of preacher upon him, but he refused, alledging that he would not run where God had not called him, meaning that he would do nothing without a lawful vocation; whereupon they privily among themselves advising, having with them in council Sir D. Lindsay of the Mount, they concluded that they would give a charge to the said John, and that publicly, by the mouth of the preacher. And so upon a certain day, a sermon of the election of ministers, what power the congregation how small soever, that it was passing the number of two or three, had above any man, namely, in time of need as that was, in whom they supposed and espied the gift of God to be; and how dangerous it was to refuse and not hear the voice of such as desire to be instructed. These and other heads (we say) declared, the said John Rough preacher directed by his words to the said John Knox, saying, 'Brother, ye shall not be offended albeit that I speak unto you, that which I have in charge, even from all these which are here present, which is this: In the name of God and of his Son Jesus Christ, and in the name of these that presently call you by my mouth, I charge you that ye refuse not this holy vocation, but as ye tender the glory of God, the increase of Christ's kingdom, the edification of your brethren, and the comfort of me, whom ye understand well enough to be oppressed by the multitude of labours, that ye take upon you the public charge and office of preaching, even as ye look to avoid God's heavy displeasure, and to multiply his graces upon you.' And in the end, he said to those that were present, 'Was not this your charge to me, and do ye not approve this vocation?' They answered, 'It is, and we approve it.' Whereat the said masier John, abashed, broke forth into most abundant tears, and withdrew himself to his chamber. His countenance and behaviour from that day, till the day when he was compelled to present himself at the public place of preaching, did sufficiently declare the grief and trouble of his heart; for no man saw any sign of mirth in him, neither yet had he pleasure to accompany any man for many days together."—History, p. 76.

In consequence of this vocation, Knox, then in the 45th year of his

age, immediately commenced at St. Andrews those labours, for the reformation of religion, to the prosecution of which the whole of his succeeding life was devoted. He preached with signal success to the people, and has recorded a public disputation on the doctrines of the see of Rome, held between himself and one Arbagkill, a grey friar, which exhibits an unusual share of acuteness, address, and even wit, on his own side, and no less ignorance and rashness on the part of his opponent. An unexpected event, however, very abruptly suspended these exertions. A French fleet, sent at the request of Hamilton, the governor, appeared before the castle of St. Andrews, in which the murderers of Beatoun still continued to take refuge. After a short siege, the garrison was reduced to capitulate, and Knox, with many others, was carried in the galleys to the river Loire, and was there compelled during many months to labour at the oar.

In no part of his life does the energy of character of the Reformer, and his fervent desire to promote the glory of God, appear more conspicuously than during this period. While he resolutely refused to attempt his escape, by the adoption of any measure which could endanger the lives of his oppressors, he maintained an unshaken confidence that God would deliver him, and that he should be preserved for greater services than any which he had already been permitted to render to the cause of truth. In this situation, he found an opportunity to prepare for publication a treatise on the doctrine of justification, composed by Balnaves, one of his fellow-prisoners, and intended to form their mutual confession of that which they considered as the fundamental article of their faith. The introduction, written by Knox, is a noble instance of trust in the promises of God under almost every species of external suffering.

"And now," said he, speaking of his for-

mer profession of the same opinions, "we have not the castle of St. Andrews to be our defence, as some of our enemies falsely accused us, saying, if we wanted our walls, we should not speak so boldly. But blessed be that Lord whose infinite goodness and wisdom hath taken from us the occasion of that slander, and hath shewn to us that the serpent hath power only to sting the heel; that is, to molest and trouble the flesh; but not to move the spirit from constant adhering to Christ Jesus, nor public professing of his true word. O blessed be Thou, eternal Father, which by thy only mercy hath preserved us to this day, and provided that the profession of our faith, which ever we desired all men to have known, should by this treatise come plainly to light. Continue, O Lord, and grant unto us, that, as now with pen and ink, so shortly we may confess with voice and tongue the same before thy congregation; upon whom look, O Lord, with the eyes of thy mercy, and suffer no more darkness to prevail. I pray you, pardon me, beloved brethren, that in this manner I digress. Vehemency of spirit, the Lord knoweth that I lie not, compelleth me thereto." p. 58.

After a confinement of nineteen months, our Reformer was released from the galleys, and immediately repaired to England. There, under the patronage of Cranmer and the Privy Council, he preached during two years at Berwick, and was probably appointed one of King Edward's chaplains. His diligence in the discharge of his ministerial duties was almost unexampled.

Besides assisting in the composition of the Book of Common-Prayer, and the Articles of the church, he preached, not only on Sundays, but frequently on every day of the week; he argued in public in defence of the doctrines of the Reformation, and travelled as an itinerant minister, through the counties of Buckingham, Kent, and Leicester, preaching incessantly, and with great effect, in the towns and villages; and all this he did, at a time when he was afflicted with one of the most acute disorders to which the human frame is subject. Edward esteemed his character, and was anxious to retain permanently in the Church of England a man so

eminently qualified to promote the diffusion of the Gospel. He offered him the living of Allhallows in London, and subsequently a bishop's see, which it was then in contemplation to establish at Newcastle. These proposals, however, were rejected; partly, as it seems, from a dissatisfaction with the ritual and discipline of the English church, but principally from a well-grounded apprehension of the insecurity of the Protestant establishment in England. "What moved me," says he, in a letter written to his mother-in-law, shortly after the death of Edward, "to refuse, and that with displeasure of all men, even of those who best loved me, those high promotions which were offered by him whom God hath taken from us for our offence? Assuredly the foresight of trouble to come. How oft have I said to you, that the time would not be long that England would give me bread."

During the period of his residence in this country, Knox, then nearly fifty years old, commenced his acquaintance with Margery Bowes, the daughter of a gentleman of some rank in the North of England. This lady he afterwards married, though, as it appears, in opposition to the wishes of her relations.

It will not be supposed, that the sentiments of Knox, as a lover, were such as a novelist would have selected to embellish the picture of a hero of romance, but his tenderness is not the less touching on that account. Under all the habitual solemnity of his manner, it is easy to discern the traces of an affectionate, and even delicate mind, exquisitely sensible of the unkindness of those whose good will it was his desire to conciliate, and regarding the objects of his love with great warmth and constancy of attachment. They who wish to contemplate the austere Reformer "with all his gentler passions brooding over him," may form, from the letters to his wife and mother-in-law contained in this

volume, some idea of the softer features of his character.

It was not, however, permitted to Knox long to enjoy the favour of the court, or the endearments of domestic society. The accession of Mary to the throne of her brother revived the power and activity of the Roman Catholic party, and not only deprived the Reformer of his means of subsistence, but rendered it impossible for him longer to continue the exertions, which he had made during the five preceding years, for promoting the knowledge of the truth in this kingdom. Deeply as he was himself afflicted with the loss which the church had sustained by the premature death of Edward, he could not, without the utmost indignation, behold the thoughtless joy with which the common people hailed the commencement of the reign of his successor. He expressed these feelings with more warmth than prudence, and was soon marked out by Queen Mary's government as a fit object for punishment. Finding that it was vain to resist the power of his enemies, he yielded to the entreaties of his brethren, who, he says, "partly by tears, partly by admonition, compelled him to obey, and to give place to the rage of Satan for a time." In the beginning of the year 1554, he quitted England, and landed safely at Dieppe in Normandy.

During the reign of Mary, Switzerland was the general place of refuge for the English Protestants who fled from persecution in their native country. Knox was received with Christian hospitality and kindness at Geneva. His spirits, which were much depressed at the commencement of his exile, seem to have recovered their natural tone, from the cordiality of his reception among the teachers of the different Protestant congregations in the Helvetic church. Few men have possessed, in so eminent a degree as Knox, the power of subduing present evils by the anticipation of su-

ture prosperity. In a MS. letter, quoted by Mr. M'Crie, and written, "to his afflicted brethren," shortly after his arrival at Geneva, he says, "My good hope is, that one day or other, Christ Jesus, that now is crucified in England, shall rise again in despite of his enemies, and shall appear to his weak and sore-troubled disciples, to whom he shall say, Peace be unto you: it is I, be not afraid." While passing his days in discussing with "the pastors, and many other excellently learned men" of the Church of Geneva, the great articles of their common faith, our Reformer heard the tidings, which the dispersion of the English Protestants spread through all Europe, of the barbarous persecutions of Gardiner and Bonner. He seems to have received this intelligence with the deepest grief, indignation, and abhorrence. For the consolation of the people among whom he had preached, and to animate them to constancy in the profession of their faith, he composed his "Admonition to the Professors of the Truth in England." It is a performance equally remarkable for indignant bitterness of invective, for the ardent zeal which it displays for the welfare of the Reformed Church, and for the affecting eloquence with which it is occasionally inspired. The following apostrophe to the Bishop of Winchester is no unfair sample of this treatise.

"But O thou beast, I speak to thee Winchester, more cruel than any tiger; shall neither shame, nor fear, nor benefits received, bridle thy tyrannous cruelty? Art thou not ashamed to betray thy country, and the liberties of the same? Feared thou not to open a door to all iniquity, that whole England should be made a common stew to Spaniards? Wilt thou recompense the benefits which thou hast received of that noble realm with that ingratitude? Rememberest thou not, that England hath brought thee forth; that England nourished thee; that England hath promoted thee to honour, riches, and high dignity? And wilt thou now, O wretched captive, for all these manifold benefits received, be the cause that England shall not be England?" "Further-

more, why seekest thou the blood of Thomas Cranmer, of good father Hugh Latimer, and of that most learned and discreet man, Dr. Ridley? Dost thou not consider, that the lenity, sincere doctrine, pure life, godly conversation, and discreet council of these three, is notably known in more realms than England? Art thou not ashamed to seek the destruction of those who laboured for the safeguard of thy life, and obtained the same, when thou justly deservedst death? But now," &c. *Admonition*, &c. 4to. 1644. London. p. 63.

A congregation of English Protestants had, in consequence of the persecutions of Mary, been established at Frankfort-on-the-Maine, then one of the opulent imperial cities of the German empire. By the persuasion of Calvin, Knox was induced, in compliance with the urgent request of this body of Christians, to reside among them, as one of their regular preachers. At Frankfort, however, the most perplexing troubles and disquiet awaited him. Incessant disputes arose among the people, as to the different parts of the English Liturgy, the administration of the Sacraments, and the use of audible responses in public worship. Dr. Cox, a man of considerable learning, who had been preceptor to Edward the Sixth, seems to have engaged deeply in these unhappy and ill-timed controversies, and received a public censure from Knox, for having persisted, in opposition to the wishes of many of the congregation, in answering aloud after the minister in the time of divine service. Of the merits of disputes like these, it is seldom possible, even for contemporaries, to form a very decided opinion. In the present day, it seems perfectly impracticable to form any accurate idea of the comparative merit or demerit of the different parties to a quarrel, in which all appear to have been in some degree culpable. It is clear, however, that in the conclusion of the contest, the opponents of Knox acted with the most shameless perfidy. They accused him secretly to the magistrates of Frank-

fort, of high treason against the Emperor of Germany, putting into their hands a copy of the "Admonition to the Professors of Truth in England," in which some expressions not very respectful to that monarch were contained. The magistrates, though they thought the accusation no less absurd than malignant, could not entirely disregard it, and Knox, by their advice, retired from the charge of the congregation, and returned to Geneva.

In this place he studied with great ardour and perseverance, and, except a short visit to his native country, continued to reside there uninterruptedly, till the year 1559. During this interval, he published a work, entitled, "The first Blast of the Trumpet, against the monstrous Regiment of Women." The following is the first sentence of this work: "To promote a woman to bear rule, superiority, dominion, or empire above any realm, nation, or city, is repugnant to nature, contumely to God, a thing most contrarious to his revealed will and approved ordinance, and, finally, it is the subversion of all equity and justice." It was his intention originally, to have blown his trumpet thrice; but the death of Mary, against whom this blast was directed, prevented his prosecuting the subject. Whatever were the merits of this controversy, a question which we have not at present leisure to consider, the publication of the work in question was without doubt highly injudicious and imprudent. Strype states it not only to have produced a general distrust of the Protestants, but to have been very seriously detrimental to their cause and reputation.

From the return of Knox to Scotland, till his death, his life forms a most important part of the general history of his native country. This story is too familiarly known for repetition, and too intricate for abridgment. We refer our readers to Mr. M'Crie's volume, for the most copious and accurate information as to the conduct of Knox in the several

transactions of the reign of Mary Queen of Scots. He had the happiness of seeing, before his death, the full establishment of the Reformation, and of having contributed with more zeal and efficacy to its success, than any other individual within that kingdom. His labours of every kind were, in fact, stupendous. No Scotchman should ever pronounce the name of Knox, without veneration and gratitude. Beyond all question or controversy, he was the greatest benefactor to his native country whom her history records.

We cannot dismiss this outline of the early life of the Reformer, without advertng to two topics, which are frequently mentioned to his prejudice; the destruction of the monasteries, and his personal rudeness to his sovereign*.

With respect to the former charge, we suspect there is a very general misapprehension of the real state of the case. There is no character to which Knox has less pretensions, than that of a demagogue. He seldom condescends to name the people, but as "the rascal multitude," and certainly, never either guided or approved the violence and tumults with which they carried on their war against Roman Catholic brick and mortar. The demolition of the church of Perth, the first which fell a sacrifice to their fury, was entirely owing to one of those trifling incidents by which the passions of large bodies of men are so easily excited,

* We hope to be forgiven, if we say, that, so far as the guilt of Knox, in the demolition of the religious houses, was a sin against good taste, it does not belong to his fellow-countrymen in the present day to reproach him with his offence. Vandals as the destroyers of the abbeyes may have been, they were models of classical taste when compared with the architect who has built a sky-blue pigeon-house on the mouldering towers of Kilwinning; or that still more ingenious person, who selected the nave of the Abbey of Melrose for the site of a building which would hardly bear a comparison with an English barn.

In the midst of a Protestant mob, a friar was ostentatiously displaying his collection of images and rosaries; a petulant boy threw a stone at one of the images, and broke it. The crowd, admiring the exploit, imitated it on a larger scale; and in a short time, the religious houses of Perth were level with the ground. Histories of this kind have not much variety; similar accidents, or often the mere wantonness of power, were sufficient to incite a whole people to follow the example of their neighbours, in the demolition of buildings which they were taught to regard as the monuments of idolatry. The lords of the congregation also, upon serious deliberation, resolved to complete the system of destruction; and Knox was employed to persuade the people of St. Andrews and many other places to carry into effect this resolution. A saying is attributed to Knox on this subject, "that the best way to keep the rooks from returning, was to pull down their nests;" and in its application to monks and monasteries, there is a great share of good sense and truth in that expression. That literature has lost much by the conflagration of monastic libraries, seems very improbable: if the catalogues which are preserved exhibit a fair specimen of the nature of those collections, the only cause for lamentation would be, that a much larger quantity of the same sort of lumber was not added to the pile. Mr. M'Crie steadily maintains that the destroyers of the abbeys have exceedingly improved the value, by diminishing the number of the relics and memorials of antiquity, in which those houses abounded; and to the sentimental, he submits the consolatory reflection, that a monastery in ruins is vastly more interesting than a monastery in perfection. There is something extremely amusing in the robust merriment of our author on this subject. We shall not venture to enter the lists with him.

With respect to the conduct of Knox to the unhappy Mary, we fear

that he has not been charged without reason, with indulging a haughty spirit in his conferences with a princess, whose limited authority could be braved with impunity by the head of the Protestant party. At the same time, in his vindication it should be said, that he acted upon a principle which he esteemed of sacred and imperious obligation; "I ought," said he, in his Admonition to the Professors of the Truth, "to have said to the wicked man expressly by his name, Thou shalt die the death. For I find Jeremiah the prophet to have done so to Pashur the high priest, and to Zedechiah the king; and not only he, but also Elijah, Elisha, Micah, Amos, Daniel, Christ Jesus himself, and after him his apostles, expressly to have named the blood-thirsty tyrants, abominable idolaters, and dissembling hypocrites of their days." *Ab Rep.* p. 47. Obvious as is the fallacy of this reasoning, it is clear that it was conscientiously adopted by Knox, and that he acted upon it in his conversations with his sovereign. The whole of these conferences will be found in his history. Whatever may have been his occasional severity of manner, it must be confessed, that these dialogues are marked by singular dignity and plainness, which, however unusual in courts, are not unbecoming the character of so exalted and eminent a minister of Christ, when standing in the presence of any earthly sovereign. We hasten to extract, from Mr. M'Crie's volume, some passages from the account, given by persons who were present at the time, of the last scene of the Reformer's life. Our readers will agree with us, we think, that it is in the highest degree interesting. The length of the extract will need no apology.

"He was very anxious to meet once more with the Session of his Church, and to give them his dying charge and bid them his last farewell. In compliance with his wish, his colleague, the elders and deacons, with David Lindsay, one of the Ministers of Leith, assembled in his room on Monday the 17th,

when he addressed them in the following words: 'The day now approaches, and is before the door, for which I have frequently and vehemently thirsted, when I shall be released from my great labours and immeasurable sorrows, and shall be with Christ. And now God is my witness, whom I have served in spirit in the Gospel of his Son, that I have taught nothing but the true and solid doctrine of the Gospel of the Son of God, and have had it for my only object to instruct the ignorant, to confirm the faithful, to comfort the weak, the fearful, and the distressed, by the promises of grace, and to fight against the proud and rebellious by the Divine threatenings. I know that many have frequently and loudly complained, and do yet complain of my too great severity; but God knows that my mind was always void of hatred to the persons of those against whom I thundered the severest judgments. I cannot deny but that I felt the greatest abhorrence at the sins in which they indulged; but I still kept this one thing in view, that if possible I might gain them to the Lord. What influenced me to utter whatever the Lord put into my mouth so boldly, without respect of persons, was a reverential fear of my God who called, and of his grace which appointed me, to be a steward of Divine mystery; and a belief that he will demand an account of my discharge of the trust committed unto me when I stand before his tribunal. I profess, therefore, before God and before his holy angels, that I never made merchandise of the sacred word of God, never studied to please men, never indulged my own private passions or those of others, but faithfully distributed the talent entrusted to me for the edification of the church over which I watched. Whatever obloquy wicked men may cast on me respecting this point, I rejoice in the testimony of a good conscience. In the mean time, my dearest brethren, do you persevere in the eternal truth of the Gospel; wait diligently on the flock over which the Lord hath set you, and which he redeemed with the blood of his only begotten Son. And thou, my brother Lawson, fight the good fight, and do the work of the Lord joyfully and resolutely. The Lord from on high bless you and the whole church of Edinburgh, against whom, as long as they persevere in the word of truth which they have heard of me, the gates of hell shall not prevail.'—'Perceiving that he breathed with difficulty, some of his attendants asked if he felt much pain. He answered that he was willing to lie there for years if God so pleased, and if he continued

to shine upon his soul through Jesus Christ. At intervals he exalted and prayed, 'Live in Christ, live in Christ, and then flesh need not fear death. Lord, grant true pastors to thy church, that purity of doctrine may be retained. Restore peace again to this commonwealth, and godly rulers and magistrates. Once Lord make an end of my trouble. Lord I commend my spirit, soul, and body, and all into thy hands. Thou knowest, O Lord, my troubles, I do not murmur against thee.' After this he appeared to fall into a slumber, during which he uttered heavy groans. The attendants looked every moment for his dissolution. At length he awaked as if from sleep, and being asked the cause of his sighing so deeply, replied; 'I have formerly, during my frail life, sustained many contests and many assaults of Satan; but at present that roaring lion hath assailed me most furiously, and put forth all his strength to devour and make an end of me at once. Often before, has he placed my sins before my eyes, often tempted me to despair, often endeavoured to ensnare me by the allurements of the world; but with these weapons, broken by the sword of the Spirit, the word of God, he could not prevail. Now he has attacked me in another way. The cunning serpent hath laboured to persuade me that I have merited heaven and eternal blessedness by the faithful discharge of my ministry. But blessed be God, who has enabled me to beat down and quench this fiery dart, by suggesting to me such passages of Scripture as these: 'What hast thou that thou hast not received. By the grace of God I am what I am: not I, but the grace of God in me.' Being thus vanquished he left me. Wherefore I give thanks to my God, through Jesus Christ, who was pleased to give me the victory, and I am persuaded that the tempter shall not again attack me; but within a short time, without any great bodily pain or anguish of mind, I shall exchange this mortal and miserable life for a blessed immortality through Christ Jesus.' Dr. Preston asked him if he had heard the prayers, 'Would to God,' he said, 'that you and all men had heard them as I have heard them. I praise God for that heavenly sound.' About eleven o'clock he gave a deep sigh, and said, *Now it is come.* Richard Bannatyne immediately drew near, and desired him to think upon those comfortable promises of our Saviour Jesus Christ which he had so often declared to others; and perceiving that he was speechless, requested him to give them a sign that he heard them, and died in peace, Upon this he lifted up one of his hands, and

sighing twice, expired without a struggle." pp. 364—371.

From the time of his renunciation of the errors of Popery, to the last moment of his life, Knox appears to have been involved in an almost unbroken succession of disputes and contests. In defence of the martyr Wishart he braved the unbounded authority of the cardinal; he openly joined at St. Andrews the Protestants who maintained that place against Chatelrault the governor; his whole life was a scene of contest against the leaders of the Roman Catholic cause in his native country; nor did he seldom oppose the measures, and severely censure the faults even of his own party. In public and in private, in his negotiations with England and in the parliament, in the pulpit and with his pen, he participated in the civil war against the queen regent, and in no slight degree contributed to the success of that contest. He was long the austere monitor of Mary, and, immediately after Bothwell's marriage, engaged with his habitual zeal in support of Murray and his adherents. Even in more private life he seems to have been little conversant with repose or quiet. Among the Protestant exiles at Frankfort, he was incessantly harassed with angry contentions; in his own family he appears to have suffered much from the domestic dissensions which his marriage had occasioned among his wife's relations; and, as though he had not already a sufficient variety of enemies, he thought fit to publish his treatise against female government, at a time when England and Scotland were governed by women, and when Elizabeth was presumptive heir to the English crown.

It does not seem to be a matter of much doubt, that a man, so incessantly throwing himself into the midst of every contest by which his age and nation were distinguished, would have been disposed, in any state of society, to seek, rather than decline, opportunities of engaging in

similar conflicts. Knox, in truth, possessed a mind eminently qualified to encounter difficulties, and he felt a keen gratification in the exercise of his powers. But, in the midst of struggles and victories, he is never seduced for an instant to sacrifice to his love of controversy the great object of all his exertions. With the exception of the dispute into which he was drawn by his book against "the monstrous regiment of women," none of his contests were commenced without an obvious, an urgent necessity. He was gifted with the utmost firmness of purpose, and could resign without hesitation all personal gratification, and among the rest the pleasure of literary triumph, where they interfered with that which he esteemed above all other good, the establishment of a reformed church in his native country. On the accession of Elizabeth to the English throne he immediately discontinued the attack on female government, by which he had endeavoured to shake the authority of her predecessor; and, leaving unnoticed the various answers to his book, he listened with great equanimity to the exultation expressed by his opponents in a victory for which they were in part indebted to his forbearance. A much nobler instance of submission to unfounded reproach occurred in the course of the unhappy dissensions between himself and the Protestant exiles at Frankfort. On his return to Geneva, he committed to writing an account of the whole transaction, but at length resolved to suppress what he had written, and to suffer under the calumnies with which his name was loaded, lest he should prejudice the general cause of the Reformation by exhibiting to the world so melancholy a picture of the guilt and weakness of its professors. Every part of his life is marked by the same indifference to his own interests, where by resigning them he could promote the general cause of Protestantism.

With a single object in view, he

seems to have abandoned every other pursuit. His writings, his sermons, his public and private correspondence, all exhibit the same insatiable anxiety for the welfare of the church of which God had appointed him to be a minister. He scarcely lived for any other purpose, and appears to the hour of his death to have thought and written and acted for the promotion of the Reformation, rather with the energy of passion than with the deliberate resolution of the man who steadily discharges a solemn duty.

Under almost any circumstances, or in any situation, the same decision of character would probably have impelled him to act with invincible ardour in whatever other pursuits he might have undertaken. Had he, however, selected any course of life differing essentially from that in which he actually passed his days; if he had devoted his powers to the attainment of worldly glory in any of her endless forms, or to the acquisition of knowledge; it may well be doubted whether all the vehemence and constancy of his temper would have elevated him to a very great superiority above other men. As far as an estimate can be formed, from a review of his life and writings, his understanding does not seem to have belonged to a very high order of intellect. His mind was vigorous, acute, and versatile: but he seldom exhibits, either in active life or in speculation, that extensive foresight and fertility of resource, which are the prerogatives of the men who are formed to give law to their fellow-creatures. He was little remarkable for imagination or taste, wit or fancy, for any of the lighter graces, which are sufficient to gain the good opinion of many, and to attract the applause and admiration of all. Judging from a perusal of the only sermon we have seen from the pen of the Reformer, he does not appear to have possessed any eminent qualifications as a public speaker; yet that he was gifted with a very extraordinary degree of

eloquence it is hardly possible to doubt. His contemporaries represent him as exercising an absolute authority over the feelings of his audience, and even as able, by the ardour of his spirit, to suspend during his sermons his own consciousness of the most distressing bodily weakness.

As a writer, he is seldom original, and still less frequently profound. He either did not value, or was not able to attain, those arts of composition which characterise the more eminent authors of the age in which he lived. His memory did not perhaps supply him with a large variety of striking associations: nor is he often disposed to deviate from his immediate purpose in quest of remote analogies or unexpected illustrations of his subject. As a reasoner, he is rarely either subtle or elaborate. Whatever may have been his learning, his writings, with the exception of his treatise against *female government*, do not display any great acquaintance with the works of other authors;—a circumstance of no dubious import in a writer of that age, when it was a custom, nearly universal, to intersperse all books, however light or however serious their purpose might be, with incessant quotations from classical authors, and a constant reference to their authority.

The most important of the works of Knox which has been printed, is his *History of the Reformation*. The mere literary merits of this work are certainly very inconsiderable. It principally consists of a compilation of documents of very different degrees of value, connected together by a hasty and desultory narrative of the contest between the Catholic and Protestant parties in Scotland. It is, however, to be remembered, that the book was left by its author unfinished, and was not published till long after his death. A dispute at one time existed as to the authenticity of the volume, but, in addition to other conclusive proofs, the internal evidence is much more than sufficient to remove all question as to its

real author. His own private history is interwoven with great minuteness, though with perfect modesty, with the main story. The style is in many places, especially in the earlier part of the history, debased by a coarse and odious kind of merriment, and by very intemperate, not to say brutal, expressions. But he must be much more fastidious than wise, whose anger at the violence of Knox renders him insensible to the value of his history. Some passages, as that in which he describes the death of Wishart, could not be easily surpassed in liveliness of description, and even in pathos—a style of composition with which the writer will not generally be supposed to have been much conversant. It abounds, too, in curious illustrations of the habits and manners of that age; and contains much valuable information, which is hardly to be found in any other place.

“The first Blast of the Trumpet,” is the most finished and laboured of Knox’s writings. Like every thing else which he wrote or did, it goes straight forward, without ceremony or circumlocution, to its professed object. It is valuable as an argument, and as nothing else. If its reasoning is inconclusive, there is nothing left to recommend it. The learning it displays could easily have been collected by much inferior scholars; and its style, with less than his other works of the natural freedom of his manner, does not compensate for its want of facility by any unusual elegance or compression.

We do not profess to have read or to have seen any other of the many tracts which at various times have been published as the productions of Knox, except his *Private Correspondence*, printed by his present biographer; his “*Appellation to the Nobility and Estates of Scotland*”; his “*Letter to the Lady Marie the Regent*”; and the “*Admonition to the Professors of God’s Truth in England*.” These papers are all unequivocally marked with the pe-

culiar character of his compositions. They exhibit an irritable temper, a watchful jealousy for the glory of God, and the most ardent anxiety for the full establishment of the Reformation. It is not, however, as a writer that the name of Knox will be remembered by posterity; nor is it in that character that we are most anxious to exhibit him.

In the conduct of public affairs he was distinguished by a singular penetration into the motives and characters of men, by great sagacity as to the probable result of his measures, and, above all, by that invaluable faculty which enables its possessor to assume, in difficult emergencies, an undisputed controul over less resolute minds. The quality of personal courage never has been denied him. “Here lies he who never feared the face of man,” was the simple eulogy pronounced over his grave. If we were required to give a short description of his policy as a statesman, we should say that it consisted in pursuing a single object by direct means; a system which, notwithstanding its seeming plainness, has, we suspect, more both of safety and of wisdom in it than many refined schemes of policy of greater brilliancy and more artful construction.

That he was exceedingly prone to superstition, a failing common to the wisest of his age, cannot be disputed. The face of heaven, he says, when Mary landed in Scotland, foreboded “sorrow, darkness, and all impiety.” “I dare not deny,” says he, in another place, “that God hath revealed unto me secrets unknown to the world, and also that he hath made my tongue a trumpet to forward realms and nations, yea, certain great revelations of mutations and changes.” Preface to his *Sermon*. Lond. 1644. fol. p. 88. Innumerable passages of similar import occur in his writings. The superstition of Knox never, however, served to intimidate him. On the contrary, it added to the vigour of his character, by inspiring

a greater energy of hope, and a firmer confidence of success. The naturally sanguine temper of his mind, rendered still more ardent by the solemn and mysterious forebodings of ultimate victory, which he supposed himself to feel, urged him with irresistible spirit to deride all opposition, and to baffle every form of danger.

He appears to have been by no means ill calculated to conciliate affection, and to retain it. He was twice married, and seems to have enjoyed much happiness in domestic life. Notwithstanding the usual severity of his manner, he was sometimes courteous, and sometimes even convivial. Once, in his life, an account occurs of an entertainment, given in his house, when he seems to have received his guests with a great share of hospitality and merriment. His friends appear to have loved him with great constancy and tenderness; and he was long almost the idol of the commonalty.

The charge most frequently adduced against him by his enemies, and from which his friends cannot wholly clear his memory, is that of having indulged, on many occasions, in the utmost violence and ferocity of temper. Some evidence of this will appear in the extracts from his writings, in the former part of this article; and similar quotations might, with great facility, have been made, in much greater number, from the same volumes. Some apology will be found in his own dying declaration of the motives which induced him to reprehend the guilty with extreme severity; and the style of the times in which he lived will suggest a further excuse. But, after all, it must be admitted, that the accusation is well grounded, however malevolent may have been the motives with which it has sometimes been made, and whatever has been the exaggerations of those who have talked and written on the subject. Never, however, should it be forgotten, that this bitterness of speech diminished with the increasing age

of the Reformer, and that he has often expressed the deepest contrition of heart for the evil temper with which he was compelled to struggle. Few men seem to have watched with a more severe scrutiny over the corruptions of their hearts, or contended with more earnestness for a complete conquest over them, than did this man, whom it is usual to consider as little else than a barbarian in taste, and manners, and temper. His sense of the guilt of the least omission of duty was deep and painful. His letters evince a mind penetrated with the most profound humility in the presence of his Maker; and, amidst unequalled labours and good works, relying, with the most simple dependence, on the merits and atonement of his Redeemer for pardon and salvation. In affluence and in want, amidst acute bodily pains, and the most afflicting mental trials, his piety towards God glowed with undiminished ardour, and his love to his fellow-creatures was manifested by unnumbered acts of self-denying benevolence. Others may reiterate their censures against the failings of this exalted character—for us, it is impossible. We see and lament in him the evil nature by which, under various modifications of guilt, we are all, alas! polluted; but we are compelled to regard his faults with pity, when we remember in how great a man those faults were found. Amidst our own trifling exertions and insignificant services to God and our fellow-creatures, we feel it hardly possible to contemplate, with any emotions but those of gratitude and affection, the character of a man, whom it is impossible not to rank among the greatest benefactors of the human race.

A New Directory for Nonconformist Churches: containing free Remarks on their Mode of Public Worship, and a Plan for the Improvement of it; with occasional Notes on various Topics of general Interest to

Protestant Dissenters: respectfully addressed to Dissenting Ministers, of all Denominations, and to Tutors of Academies. London: Johnson. 1812.

PHILOSOPHERS did not for a considerable period discover that even the most regular of the heavenly bodies moved in nearly circular orbits round a common centre. It is a still more recent discovery, that the more irregular bodies follow something of the same law, and return, after a prescribed period, to the spot whence they set out. But even now philosophers do not seem to have recognised what, nevertheless, we, who are no philosophers, venture to assert; that *opinions* also very commonly obey a like law, move also in their orbits, and, after a period not precisely determined, return to the very point whence they originally diverged. Many facts might be adduced to verify this theory; but we think none more striking or determinate than that supplied by the publication of the volume before us. Of this we shall proceed to give some account.

At the period of the Reformation, the whole, or nearly the whole, mass of our serious population thought well of forms and liturgies; admitted the solemnity of much of the Romish ritual; worshipped with delight in the devout prayers conveyed through many ages by the Church of Rome; and found in many of her ceremonies a charm to fix the wandering mind, to warm the frozen feelings, and to inspire that harmony of soul which produces the nearest resemblance of the church above. Thus far all rolled on in the proper path, and wheeled round a common centre. But at Geneva, and other parts of the continent, whither the blood-thirsty Mary had banished our countrymen, they began to diverge from their orbit, to soar into new skies and visit undiscovered regions. On their return to England, they found many unquiet spirits, whom the ex-

cesses of Mary, according to the ordinary operation of excess, had driven into excesses of an opposite kind. A coalition naturally took place, and by degrees the whole body obtained the name of Puritans. To much piety they added a superstitious fear and intemperate abhorrence of Popery. Smarting from its persecuting lash, they deemed it a primary duty to suffer no vestige of it to remain; and, as it were, to sow the razed city with salt. They conceived that its spirit occupied the smallest particle of its forms; that if a single "seed" were cast into English ground, it would spring into a "great tree;" or if a single "stone" of it was moulded into the new church, it would become a "great mountain," and overwhelm the edifice it was designed to uphold. It was now indeed, but a "little cloud," but that cloud would soon darken the face of the heavens, and empty its vial of wrath upon a ruined land. We have no predilection for Popery, and least of all for that phase of it which shed its "its disastrous light" upon this country in the reign of Queen Mary. We are sensible, also, that *some* of its forms were so incorporated with its errors, that, like the renowned Turkey carpets, they must have conveyed, into whatever church they were introduced, the plague of their country. But still we consider that our Reformers had cautiously marked these pestiferous forms; had separated them from the rest; and had merely retained what, as far as human wisdom could judge, might be securely retained. Our church, in our view of it, was just so constituted as to attract the doubting Papist, and satisfy the devout Protestant. Its first fathers assumed to themselves the title, not of "apostles" of a new faith, but reformers of an old one; and they left enough of the old church to verify the modesty of their pretensions. They felt, that what is old is always preferable to what is new in religion, till the defect of the old can be

proved; both because the evils of the old are already ascertained, whilst those of the new are not; and because, by associating antiquity with religion, the mind transfers to religion the natural homage it pays to age. But all this was unfelt by the Puritans. To pull down and to annihilate, was the crusade of the day; and to be free from popery, with them, was to be near to God. The hurricane, thus excited, strengthened in its course; and, at length, swept the church and the throne from their foundation. Too much of the same superstition survived the Usurpation. Grave men dreaded a surplice, as children do a ghost. To bow at the name of Jesus, to make the sign of the cross, to kneel at the sacrament, was to desecrate the most sacred ordinances, to extinguish the fire of the altar, to shut up the way to the mercy-seat. We are now describing the more violent party. But who has not stood astonished, to see an Owen and a Baxter seized to a considerable extent with this virulent endemic, and brandishing their mighty rapiers, like Æneas among the ghosts, at these aerial nothings? But mark, now, the revolution of opinions. In the sensible, serious volume before us, we have such an exposure of the evils of puritanic discipline as might content the highest churchman; and an organised attempt to engraft the service of our once-called popish church, upon the dissenting system. Are we disposed to indulge an unmanly triumph at this re-churching of our dissenting brethren? God forbid! Their piety, their zeal, their truly apostolic labours in many fields, and especially in the cause of that society which will do more good to religion than their worst enemies have suspected them of doing evil; the modesty with which they have carried their honours, and the meekness with which they have borne their insults; leave us impressed towards them with the strongest feelings of benevolence and regard. But, still, we cannot help noticing this rotatory

movement in opinion, as a singular feature in the history of mind; and thanking God, that any one bar to union with such men appears to be weakened. It is, besides, our confident hope and persuasion, that the undue alarm and abhorrence excited by forms, is not the only pillar of separatism which is giving way. Enlightened men are beginning to discover, that in the "conferences of the Savoy" there were faults on both sides; that if some granted too little, others asked too much; that the "Act of Uniformity" was the joint offspring of bigotry and innovation; that Clarendon and Sheldon had some virtues, and Baxter and Bates some faults. Why may we not hope, then, that some other opinions will also run their circles; and that a sort of node, or intersecting and uniting point, in our various orbits will at length be found?

The mere title and introduction to the volume before us, has suggested these observations; but the work itself is too important a document to be yet laid aside. Though it is addressed exclusively of churchmen, we are sure the ingenious and manly authors will not object to churchmen reading, quoting, and freely discussing it.—There are, then, *three* topics to which it chiefly calls our attention, and upon each of these we shall pretty fully enter: 1st, *The defects acknowledged by the authors in the dissenting form of worship.* 2d, *The alleged defects in that of the Establishment.* 3d, *The substitute proposed for both.*

On the *first* topic, the authors are sufficiently full; and we shall suffer them here to be exclusively the narrators. In speaking of the delivery of extemporary prayers, it is said—

"It is a matter of notoriety, that some worthy ministers among us sometimes appear, at least, to be so much embarrassed, as to occasion their hearers to be in pain for them, lest they should be obliged to stop. In this case, the devotion of the people will be interrupted, as that of the minister must necessarily be; who cannot be considered

as praying, so properly as making a prayer. And the same, indeed, may be remarked of others, who, though they do not commit any gross blunders in speech, nor often recal their words, yet speak so slow, and with such a degree of stiffness and formality, as to indicate that their minds are more occupied in studying their language, than in exercising the devout feelings of the heart." p. 23.

"It is also observable," they add, "that the prayers of many different ministers are so much alike, that they seem as if they had been borrowed from some common form. The same common-place phrases (and some of them very quaint ones) perpetually occur; as likewise certain peculiar Scripture allusions, not of the most proper or intelligible kind.*" p. 26.

The authors next denounce a more elaborate species of extemporary prayers.

"The writer of this note recollects hearing in London, a certain popular preacher from the country, now deceased, who, in praying before the sermon of one of his brethren, gave a long dissertation on the *evil of sin*; which he illustrated by enumerating the mischiefs it has done in the creation—expelling the angels from heaven, turning our first parents out of Paradise, bringing a universal deluge on the earth, overturning cities and kingdoms, &c. &c. It was all ingenious and striking, but it was not prayer." p. 27.

They next record a striking anecdote from Dr. Mapletoft.

"It may serve to set some people right in this matter," (i.e. the dissenting mode of prayer) "to reflect upon the ingenious confession, made by one who had been much admired and followed for his talent in praying extempore. Having a prayer read to him, which had been a good time before taken from his mouth in short-hand, and being asked his judgment of it, found so many absurd and indecent expressions, that when he was told, *He was the man* who had used it, he begged God's pardon for his former bold presumption and folly, and resolved never more to offend in this kind, but to pen, first of all, the prayers he should use hereafter in public." p. 29.

* Among various other such allusions, very common with a certain class of dissenters, we have been struck with the following, in praying for ministers: "Let their bow abide in strength. Let them hear the sound of their Master's feet behind them. Give them many souls for their hire."

Having noticed the more general defects of extemporary prayer, they come next to "some exceptionable things they themselves have witnessed;" and here they begin by announcing in a note their intention to pass over those injudicious and indecent expressions, and indelicate allusions to Scripture, "sometimes to be found in the prayers chiefly of illiterate" ministers: so that even they do not bring some of the most condemning witnesses into court. After this declaration they proceed.

The "principal object," they say, of the prayers of some is, that "such immediate communications may be made to the whole assembly, as there is no scriptural warrant or rational ground to expect at any time; and particularly that the discourse about to be delivered (which is represented as the chief object of the meeting) may be productive of such instantaneous effects, as would be scarcely less than miraculous." p. 35.

"In the intercessory part of prayer for the public, some well-meaning men, not content with such general requests to the supreme and wise Ruler of the universe, as best become his ignorant creatures; are prone to introduce their own exposition of public measures and events, and to implore such interpositions of Providence as accord with their own narrow views." p. 36.

"It is a matter of great delicacy for ministers to introduce, as some are ever prone to do, their own personal or domestic concerns into the public devotions, or to speak of themselves at all." p. 37.

"Some are apt to be too minute in particularising such cases; and have been known to enlarge so much on the circumstances of some individuals, distinguished either by their wealth or their influence, as has had the appearance of partiality; and their mode of expression has been liable to the charge of the grossest flattery. This is highly reprehensible. But how much more so is it in Christian ministers, when addressing the Almighty, to throw out bitter reproofs, or sarcastic reflections, on any of their fellow Christians, whether present or absent, on account of either obnoxious sentiments, or suspicious conduct. Yet, we are sorry to say, we have known ministers ready on all occasions in this way to indulge their angry passions, and that even towards their own brethren." p. 38.

Next comes a very important ad-

mission, seconded by a quotation from Mr. Bennet.

"If any further proof be wanting, we think it worthy of serious observation, that, notwithstanding the great stress which the dissenters generally lay upon extemporary prayer, few of them comparatively *seem actually to join in it; the greater part discovering no signs of devotion during the service; in which respects serious church people appear to be the most exemplary.* Lest we should incur the charge of undue severity, we will borrow the words of an unexceptionable writer on this head. The pious Mr. Bennet, an eminent dissenting minister, in a posthumous discourse of *joining in public prayer*, expresses himself thus: 'There is nothing, I apprehend, we are more generally defective in, than in performing this part of religious worship. That careless air which sits upon the face of a congregation shews how little they know of the matter, and how few seriously join in public prayer. Some gaze about them; others fall asleep; others fix their eyes on the minister.'" p. 47.

In page 56, we have another strong passage to the same effect.

"They (the Dissenters) *too generally seem to look upon prayer as the least important part of their business in the house of God; and some of them regard it as little more than an introduction to the sermon, which they consider as the chief object for which they assemble.* Accordingly, they seldom speak of going to worship, but usually to hear this or the other preacher. And, in most of our congregations, it is customary for great numbers to absent themselves till after the worship is begun, and not a few till the chief prayers are nearly ended. Many seem to think, that if they are in time to hear the text, they are early enough. In regard to the importance of prayer, the ideas of serious church people seem generally the most correct."

The authors soon after pass to the subject of the Scriptures. In a note (p. 80.), we have a proof that, as extremes will often meet, so the opposite poles of Popery and Dissent sometimes meet on the common ground of neglecting the Scriptures.

"Though, in the Presbyterian churches*,

* This must refer to the Presbyterian churches in England; for in the Presbyterian Church of Scotland the public reading of Scripture is entirely omitted.

the Scriptures were universally read; by the strict Independents and Baptists, they were generally excluded. Half a century ago, there was scarcely one society of these denominations in London, where the reading of a chapter in the Bible would have been tolerated; and, in most of their meetings in the country (though almost half the people could not read), it would have been considered as a mark of heterodoxy for a minister to read the Bible to them!"

Again, p. 107 :

"It is matter of concern and surprise, that at these village-lectures the Scriptures are seldom or ever read, even by those ministers who constantly read them in their own congregations."

They soon after touch upon the psalmody of dissenting congregations.

"In some instances it has been known, that the person who has had the direction of the psalmody, has made choice of a psalm or hymn to express his own sentiments on a point of doctrine, and even to convey a censure on certain individuals present, whom he deemed erroneous in judgment, or faulty in practice. And some have been known in this way to testify their disapprobation of the sermon which they have been hearing*." p. 128.

They then urge their brethren to stand in singing; and next condemn their standing in prayer. On this subject the note shews the candour and good sense of the writers.

"It is sometimes urged as an objection against kneeling in dissenting meeting-houses, 'that our pews are not wide enough to admit of this posture.' To this it is answered: Many of them certainly are; and the others are in general as wide as those in many churches and chapels, where no difficulty is felt, by reason of a good contrivance for kneeling *high.* By adopting this, sufficient convenience might easily be made for kneeling in our narrowest seats. But it is not, we apprehend, the want of convenience that is the true reason with most dissenters against kneeling in public

* When a certain popular preacher appeared in a London pulpit, after he was supposed to have deviated from the orthodox faith, respecting the person of Christ, the clerk gave out the 51st hymn of Dr. Watts, B. ii. entitled, "God the Son equal with the Father."

prayer; but rather an aversion to alter an old custom which, we fear, originated in the narrow principle of avoiding every thing like conformity. And yet Dissenters in general kneel in family worship, which renders their aversion to it in public the more inexcusable." p. 142.

Such, then, is the picture given by several wise and candid Dissenters, "residing in three different counties," of the defects in their frame of worship, and of the consequences resulting from these defects. We now ask, confidently, Can any statement more powerfully confirm our first propositions on the circumvolution of opinions? And is it not in the highest degree satisfactory, to the perhaps wavering Churchman, to contrast these candid acknowledgements with the language of the Address from Zion House in 1660, wherein the petitioners earnestly begged, that "kneeling at the sacrament might not be imposed; and that the surplice, and the cross in baptism, and the bowing at the name of Jesus, rather than Christ, or Emanuel, might be abolished?" Is it not also striking, that when the whole of the Nonconformist objections to discipline were, in the close of the Conference at the Savoy, in 1661, consolidated and reduced to eight, seven of these should have related to forms, of all or most of which the judicious authors of this New Directory would probably not disapprove?

There are three evils noticed in the above statement of defects in the dissenting frame of worship, of so serious a nature, that those who wish well to religion cannot fail to be deeply impressed by them, viz. the degradation of religion, the inattention in public worship, and the low estimate of the importance of prayer. We shall afterwards, perhaps, have occasion to return to some of these points; but, in the mean time, it is impossible not to remark, that they constitute a mass of evil for which an equipoise of good is not easily to be found. "*Ecclesia vero est imago cœlestium.*"

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says St. Ambrose. Can we readily conceive a service, either thus constituted, or thus cast at random upon the talents, wisdom, or piety of those who administer it, as likely, in many instances, to reflect "the image of heaven?" "Then," says Hooker, with his usual eloquence, "are the public duties of religion best ordered when the militant church doth resemble, by sensible means, as it may in such cases, that hidden dignity and glory wherewith the church triumphant in heaven is beautified." Early in life (if our own personal experience may, without presumption, be stated) we remember to have been struck with these features of dissenting worship. We found that religion was in danger of suffering from the poverty and meanness of her ceremonial. And we actually saw, in the wandering eyes, even of pious individuals, that extemporary prayer had, in the long run, a tendency to extinguish the *spirit* of prayer in a congregation. How widely different this, from the prostration of body and devotion of soul in prayer discovered in the early assemblies of Christians!—"Ad domos currimus, corpora humi sternimus, mixtis cum fletu gaudiis supplicamus"—"We run to the temples, we prostrate our bodies on the ground, and, with mixed emotions of joy and penitential sorrow, we supplicate!" Is not this the spirit we should cultivate? Is it not thus God loves to be honoured? Can the animation of the hymn or the sermon be substituted for this? Is not the house of God emphatically called a "house of prayer?" Are not all other religious exercises but means to an end, while communion with God in prayer is itself an end—a glorious end? Is not such communion a witness for heaven? If, in fine, the spirit of prayer is extinguished, is not the glory of the temple departed?

But we shall now turn to the second point to be examined, viz. "*the alleged defects of the Church of Eng-*

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land. Here, also, we shall allow the authors to speak for themselves. Some of the positions by which the Liturgy of the Establishment is affected, assail it directly, and some by implication. We shall not only give specimens of both; but endeavour, as in duty and affection bound, to supply the sort of brief reply to them which our space admits.

The first allegation against all pre-composed forms of prayer is thus expressed: "We cannot find that either mode (the pre-composed or the extemporary) is absolutely enjoined in the word of God." Now it certainly cannot be affirmed, that a complete public service is in any part of Scripture supplied by God to his church. But this may be affirmed, that sufficient parts of a liturgy are supplied to vindicate the adoption of a whole. Take, for example, the Lord's Prayer, or the blessing appointed to be pronounced by Aaron upon the people: "Ye shall bless them, saying, The Lord bless thee and keep thee," &c. Certain it is, also, that the Jews understood the employment of a liturgy to be agreeable to the appointment of God; and employed a liturgy, made up of hymns borrowed from Scripture, and both prayers and songs of human composition. Thus, also, do the early Christians appear to have understood the will of their Master; for if our liturgy now perpetuates any heresies, they are those of the earliest and best ages of Christianity, to whom we owe much, both of our liturgical sentiments and of the language in which those sentiments are conveyed. With such facts, then, in the face of the above assertion of these authors, it should not, we think, have been made slightly, or in some qualification. Perhaps

without the sanction of their own, in indeed an admission of their own, in a subsequent page, is a sufficient refutation of it: "What, they justly ask, are many of the psalms of David, but pre-composed petitions to the King of Kings, which the pious author intended to be offered for himself and his people?" p. 11. Now,

was this *intention* the dictate of the Holy Spirit, or was it not? The pious authors would not like to say it was not; and if it was, the point is settled.

We soon come to a note (p. 31), designed to obviate any ungenerous triumph which Churchmen might indulge after the very candid confession of the disadvantages of an extemporary service.

"Lest any bigotted enemy to the dissenters should take advantage of the above free animadversions, to reproach them as a body, we must subjoin a caution against too great a triumph, by reminding him, not only that there are many exceptions to be met with in our societies, to the most reprehensible of the particulars above specified, but likewise that his own church is by no means free from them; that the Common-Prayer itself, with all its allowed excellencies, though compiled by learned dignitaries, and sanctioned by King, Lords, and Commons, abounds with repetitions and other improprieties, as great as most of the above; which the clergy, who perceive them, are not at liberty to correct. Some of them are indeed so gross, that long custom alone could have reconciled sensible men to the use of them; and were they found only in a dissenting meeting-house, some of the warmest advocates for the Establishment would be the first to expose them as fanatical. Should a dissenting teacher, for instance, and his congregation, utter extempore such exclamations and repetitions as those at the end of the Litany, would not any intelligent stranger, coming in at the time, accuse them of fanaticism? and, perhaps (to allude to 1 Cor. xiv. 23.), be ready to say, 'Ye are mad!' For a larger view of the improprieties in the Common-Prayer, the reader is referred to the Protestant Dissenter's Catechism, p. 41—48, and Note, p. 50, 51. See also the Free and Candid Disquisitions, &c. by several eminent clergymen."

Now, to say nothing of the unkindness with which Churchmen are here reminded of their heavy calamity in using prayers which have the sanction of "Kings, Lords, and Commons;" to say nothing also of the authors here exculpating only the "many" of their societies from the "most reprehensible" of the above-mentioned particulars; let us notice the objections themselves.

The charge of "repetition" is usually supported by Matt. vi. 7: "Use not vain repetitions." But to call our repetitions "vain," is to beg the question. The fact is, that the repetition alluded to in Scripture was that of an unmeaning jargon—as the Hindoos, in our own times, are said, as a part of their worship, to repeat the 30,000 names of their idols. But is such the character of our repetitions? The sole repetition, we believe, charged upon us, is that of the Lord's Prayer—a repetition valuable to the devout mind as a mean of ensuring our once at least offering it with undistracted attention; of substituting our great Advocate again and again for ourselves at the mercy-seat of God; of not merely praying in his name, but, as it were, employing his person to represent us at the bar of God. Nor is this all. It is true neither in philosophy nor fact, that devotion abhors repetition. Strong emotions of pain or pleasure, as is well known to the philosophical examiner, often stifle the inventive powers; and as to the fact, Christ himself, in his agony, addressed his Father three times in nearly the same words.

As to the charge brought in this passage against the concluding sentences of the Litany, we must be content with merely little more than a loud expression of our amazement; because it is a fact, that, had we to select out of our whole service one passage as nobler than the rest, one passage reflecting more sublimely "the image of heaven" and heavenly worship, we should select this inimitable climax;—a climax in which the devout affections are upborne for a time by human language, till that sinking under the burden, or lingering in the upward flight, abruptly transfers the office to the language of inspiration. The sentences, as if to mark the struggle and the incompetence of language to keep pace with the devout mind, continually shorten, till they merge, as it were, into the Prayer of our Lord:—"Lord have mercy upon us;"

"Christ have mercy upon us;"
"Our Father," &c,

As to a third part of the allegation, we have not, unfortunately, the "Dissenting Catechism," to which the authors refer in the above note, at hand; but we have, what might be equally satisfactory evidence to them, the paper of exceptions presented to the Bishops at the Savoy; and from that we will enumerate some few of the objections. They accepted, then, against "the responses of the people"—so general, by the way, in the ritual of the Jews (to say nothing of the practice of the early Christians), and with a view to which many of the Psalms, and probably of the prophetic writings, were composed. They objected also to the uncondensed shape of the "petitions in the Litany;" to the "rehearsing the liturgy at the Communion table;" to the words "Priest and Curate," and "Sunday;" to the expressions "deadly sin," and "sudden death;" against "praying for all that travel by land or water," &c. &c. with many other puerilities, with the recital of which we really cannot bear to insult the present generation of enlightened dissenters. One exception, indeed, of a more important nature, is taken in the same paper to the somewhat ambiguous language of the baptismal service, as to the nature of the regeneration conveyed by that sacrament. But what was our surprise, in turning to the "Reformed Liturgy"—to that Liturgy which would have satisfied the non-conformists, and on which high commendation is bestowed by the authors—to find in the baptismal service infants declared to be "accepted," through this sacrament, "into the covenant of God, made *members* of Christ and his church, where he vouchsafeth his protection and provisions, and the means and Spirit of grace," &c. &c. Now this sentence we venture to think nearly, if not entirely, as ambiguous as that of the Establishment; and by no means less liable to perversion. This fact may teach men the

difficulty of venturing to take one step upon mysterious points beyond the language of Scripture. The altar of the Jews was to be formed of the rough and unchiseled stones of the quarry: and the genius of man, in points beyond his grasp, will ever darken and perplex the revelations of God.

An additional objection, connected with those against our form of worship, is thus expressed. Speaking of days of "public humiliation or thanksgiving," the authors say, "we readily allow that no civil officer has any authority in matters of religion." We are too well aware of the extent of the argument connected with this position to enter upon it in a paper of this kind; though, on a proper occasion, we should not shrink from it. For the present we will simply ask one question; Do the authors doubt the authority of the magistrate to suspend the ordinary occupations of the week for the ordinances of the Sabbath? Have they never been, or would they refuse to be, among those who availed themselves of the arm of the law to close the shops of the land on the Sabbath? And if so, is it not equally an act of authority, though not perhaps to the same extent, to impose a prohibition against violating the Sabbath, and to issue a proclamation for a fast? We are convinced the same mode of reasoning might be extended to every branch of the argument against authority, and the stoutest non-imposer be shewn to have his own point where imposition must begin. It is, for instance, perhaps a query, whether the least intolerant of the body would have tolerated Naylor in his assumption of the character and pretended achievement of the miracles of Jesus Christ; or would have allowed another fanatic to have exhibited himself naked in the streets, as a sign unto the people.

The next allegation we find is the following* "The introductory sentences from the Bible, in the English Liturgy, are for the most

part adapted only to the circumstances of penitent sinners upon their first return to God, which it would be absurd to suppose were the case of a whole congregation every time they assembled for divine worship."

Now this allegation is by no means accurate; and what part of it is accurate, is not, in our judgment, either very scriptural or very wise. Whoever will cast his eye upon these introductory sentences, will find them widely varying from each other in their matter and form. So much, then, for the accuracy of the criticism. As to its theology, we would ask, whether any words can better define the act of public worship, than as "a devout effort of penitent sinners to return to God?" This allegation much surprises us. Can we have hitherto mistaken the creed of the authors? Are not all worshippers sinners? Should not all sinners be penitent? To us, we confess that one transcendent excellence of the English Liturgy is the simplicity and universality of the basis assumed by it, and which is thus condemned by the authors. Guilt, penitence, and union with God through Jesus Christ, constitute the corner-stones on which our ecclesiastical fabric stands. And every other would supply too narrow a foundation for the church of God; would include some cases and shut out others; would feed the devotion of one at the expense of his brethren; would destroy the unity and harmony, which are the essence or soul of public worship. We could wish our readers to put this to experiment; and the failure of their attempt to substitute another basis may teach them to appreciate the genius and piety of our reformers; of which, as of the ordinary gifts of Providence, we do not recognise the worth, chiefly because we never felt the want. A very eminent Dissenter* has placed the formularies of the Church of England in "the very first rank of uninspired compositions;" and, if we

* Hall of Leicester. Speech for Bible Society.

have taken a due measure of that which it is not easy to measure, his vast capacity, we are disposed to think that he would pronounce this to be one of the sublimest features of our Liturgy; that it chose this interdicted basis and unremittingly adhered to it. In almost every other liturgy which we have seen, and we have cast our eyes over many, the assumption of too narrow a basis has been the cardinal error. The service has inculcated too dogmatic a theology; has transformed each worshipper into a polemic; has hoisted a particular flag, and dealt side-blows at a particular sect. But on the broad basis of our liturgy, as on the vast field of nature, men of all parties repose themselves. They find common ground; the fundamentals of religion without its excrescencies, its face without its wens. As in the temple of Juggernaut (of whose worship no other tolerable point can be stated) all the sects of Hinduism drop their peculiarities, so here bigots of all sides surrender their prejudices and forget their parties: the lion and the kid lie down together. The effect of the service is like the descent of the mysterious sheet upon Peter, teaching him not to call that common he before called unclean. And it is this character of our church which cherishes in us a fond hope, that, when devout men begin to search for a centre, they will find it here; here find the pole to which the churches may tend, or round which they may perform their heavenly course. Happy they who shall see them, in Lord Bacon's eloquent language, thus "move in charity, rest in Providence, and turn (may we not say it?) upon the poles of truth!"

Such is the amount of the allegations brought against the Liturgy, and it will be allowed, we imagine, to be very trifling; nor do the authors themselves, we think, urge them as very formidable. Indeed, justice as to this point, as well as others, must be done them. They often speak of the Establishment and its ministers in terms of respect and

kindness. Some even of the sentences we have noticed appear to be almost incidental—to be the effect of habit or fashion, as much as principle—to be rather a sort of sop, if we may so speak, cast at their offended brethren, than a deliberate expression of their own sentiments. They by no means announce the defects of the Liturgy as the ground of their separation; but probably view them as the almost necessary blots inherent in all human institutions. Could other bars be removed, we firmly believe that men such as these, for unity's sake, would step over the stumbling-blocks in our formularies. Nor let us be thought, in our struggle for the honour of the Liturgy, to be the champions of every expression contained in it. We are its admirers, but not its idolaters; and therefore not in love with its blemishes. There are a few parts which would, perhaps, admit of the knife; but, then, we do not see into whose hand it could be safely trusted. The creed of a nation is an awful deposit: and we much fear, that, if ever cast into any modern crucible to be purged of its dross, it will lose much of its pure gold in the process. We are content, then, to take it as it is; and, remembering our own infirmities, and those of our species, we are rather disposed to wonder 'it is so good, than to complain it is no better. Every day's experience shews us that it is perfectly competent, under the Divine blessing, to produce, to sustain, and, what is perhaps more, to *revive* a spiritual religion. The Church of England, be it observed, presents at the present moment a very unusual phenomenon to the world; 'a green old age'—a clergy, in many instances, combining the youthful ardour of a sect with the calm wisdom of an establishment. By a resuscitation of her decayed powers, she has, as it were, broken the bars of the tomb; revived first in one limb and then in another; and promises, under God, again to erect herself the favourite child of the Reformation, and the dispenser of religion to a famished world. It

may assist the speculator upon these subjects, to contrast with the Church of England the old Presbyterian churches of our own country, the heirs of nonconformist principles and discipline. Where is the ark now? On whom has the mantle of Baxter, or Reynolds, or Bates, fallen? Where would these holy men resort for the communion of saints now? Whence do their happy spirits now expect the heirs of glory? From the dry deserts of Socinianism or Arianism, or from the not unfrequent fertile valleys of orthodox religion, within the walls of the Establishment?

We have thus, as we think, canvassed most of the charges brought against our own Liturgy in the work before us; and have forestalled some of the topics which ought perhaps more strictly to have been reserved for the last part of our discussion, viz. the "*substitute proposed*" by these unknown, though respectable writers, for "*the dissenting frame of worship, in preference to that of the Establishment.*"—This we shall allow them to state briefly in their own words: "To continue the use of extemporaneous prayer in a certain degree; and so far as all the valuable ends of it will be secured; but with it to make use of those forms of devotion with which we are amply supplied in the Holy Scriptures." Now, of this scheme we do not hesitate to approve, simply as a substitute for the present dissenting frame of worship; but we deny it all claim to be a substitute in preference to the Liturgy of the Establishment. And upon both these subjects we must beg to be heard.

In the *first* place, then, we allow it to be an eligible substitute for the dissenting mode of worship on two grounds, 1st, on account of the proposed diminution of extemporary prayers in mixed congregations; and, 2dly, from its securing, as far as the fixed part of the service is concerned, a sound and scriptural form of words.

But, in the second place, we conceive this frame of worship to be a less eligible form than the Liturgy of the Establishment on a variety of grounds.

The *first* objection to it is this;—that to employ precisely, and without the slightest deviation, scriptural expressions in the public service, would be to use the Scriptures for a purpose for which a very small portion of them indeed was ever designed. We have, for instance, in Scripture, a specimen of individual songs of triumph for national deliverances, of royal prayers at the dedication of a temple, and of apostolic supplication for the churches of Christ. Now all of these, it is true, are capable of an easy translation into the service of the church; but, then, scarcely any of them, without a slight change of form, can be so employed. Take, for example, the very parts chiefly designated as materials for a liturgy, viz. the supplications of the apostles for the spiritual welfare of those for whom they write. Even these are the prayers of an individual, and of an individual under a very peculiar relation to those for whom he prays; and on this account are rather models of prayer to a minister than to a congregation. To employ even these, therefore, without some change, would be inexpedient. To employ them with an adequate change, would be precisely what our liturgy does. And, therefore, what we would recommend to the authors, and those whom they address, would be, on this very principle, to use the liturgy of the Church of England. We feel persuaded that he who should endeavour to supply the transpositions, the collocations, the "*callidæ juncturæ,*" the various changes essential to the working up, as it were, the raw material of Scripture, into a proper vestment for the modern sanctuary, would find it almost impossible to improve upon the workmanship of the Church of England.

A second proof of the lesser eligibility of any new liturgies, than

that received in the Church of England, is founded upon the fact that no general modern liturgy would in all probability either *obtain* or *deserve* the reverence felt for that of the Establishment, by so large a part of the community.—There are persons who lend a favourable ear to the introduction of a new scriptural liturgy, such as that projected by these authors, on the ground that this liturgy would be adopted by many, whose consistency requires them to reject that of the Church of England. But then let it be remembered, that the present liturgy has infinitely more admirers than enemies, and admirers whose attachment is so interwoven with the strongest tastes and feelings of man that nothing new is at all likely to rival or extinguish it. The mere antiquity of the liturgy carries with it a title to respect. Nor is the antiquity of our liturgy of an ordinary nature. Its age is the age of the Reformation, the great era of our emancipation from papal tyranny, the grand sabbath and jubilee of pure religion. Nor is this all—Not only does the peculiar era of its birth blazon it to the eyes of Protestants; its authors have a no less commanding influence upon our feelings: it is written in the blood, it is signed by the names of Cranmer, and Ridley, and Hooker, and Latimer—of those martyrs, “whose blood is the seed of our church;” whose histories constitute the lessons of our childhood; whose virtues are our earliest models; whose names are identified with our liberties, our conquests, our peace at home, and our renown abroad. It is true that the memory of these great men has been suffered in some quarters to decay; that some modern churchmen have found it convenient to merge the men, in order to get rid of their doctrines; that others, less united to the church, have wished, for obvious reasons, to borrow their crowns for the heads of their own partisans: but we believe that these fathers of our faith have still many devoted

children; many who, still valuing the liturgy mainly for its own sake, yet regard it with increased veneration as the trophy and the bequest of this holy army of martyrs. And we as firmly believe that no new liturgies can ever excite the same interest; can ever come thus sanctioned to a British public; can ever win, even from those of our sons who have for a time forsaken our holy places, that reverence which they still feel for the old. It is curious to hear even our dissenting brethren frequently borrow these venerable names, to shed a lustre upon their own argument—to exalt the pretensions of that Society which proposes to give a general circulation to the holy volume which their pious hands first unclasped to our country. If, then, the respectable writers of the book before us would give a liturgy to their assemblies, let them take that which has on it the stamp of the Reformation; which is sealed with England’s best blood—thus carrying with it the same species of evidence which serves to establish even Christianity itself—the life and the death of its authors.

But, as we have said, not only will no new liturgy “*obtain*” the same general reverence with the old; it is not likely to “*deserve*” it. It is impossible now to enter upon the various excellencies of our Liturgy. The theme is too copious, and we may sincerely say too congenial to our taste and feeling, for us to trust ourselves with it. We shall simply, therefore, say, that we perceive nothing, either in the piety or enlargement of the day, which promises any more exact or noble transcripts of the Word of God—any more Scriptural lessons than the Homilies, any more Scriptural creed than the Articles, any more Scriptural supplications than the Book of Common Prayer. They steer, with almost incredible accuracy, the middle and most arduous course between latitudinarianism and bigotry. They let no man pass who is without the

pale of the Gospel, and insult or exclude no man who is within. But we must check ourselves; only begging our readers to believe, that, as the artist threw a veil over the face of Agamemnon, from the impossibility of expressing by his art such a commixture of passions; so we refuse even to enter upon a topic, which would demand a volume to do it justice. Will none of our many, we doubt not competent readers, take up the pencil we have laid down?

The last, and the greatest inferiority of the scheme here suggested, to the model of worship in the Church of England, is, that it radically removes no one of the evils in the dissenting frame of which they themselves so loudly complain.—We beg our readers to cast their eyes over the prevalent evils in the worship of dissenters, noticed in the early parts of this Review. Whence, we ask, do they all, or almost all, arise? Do they not, and that upon the shewing of the authors themselves, arise from “extemporary prayer?” But what is the new scheme here suggested? To incorporate a pre-composed liturgy with extemporary prayer. How, then, will this change remove the evil? Will not a mixture of what is fixed and good, with what is mutable, and therefore possibly very bad, neutralize the whole mass? Will not this be “sewing new cloth into an old garment;” adding a new limb to a decayed body; merely debasing the coin, not improving the currency? Or do the authors think, that those alone whose abilities and piety qualify them to pray extempore, will avail themselves of the privilege? Do they not know, on the contrary, that the disposition to use extemporary prayer, will often be in exact proportion to a person’s incompetence to do so; and that the same presumption, which among other things disqualifies a man for extemporary prayer, will stimulate him to it? We desire our authors, then, calmly and kindly to contemplate the disastrous alterna-

tive to which they are reduced. Either they must leave the dissenting frame of worship as they found it, which, according to their own statement, is exceedingly defective; or they must carry into effect a new scheme, which will probably chain the lips of the wise and modest, and set the rash and presumptuous at liberty; which will lead to the use of a liturgy by many of the first, and to that of extemporary prayers by most of the second. They may, indeed, escape from their very distressing dilemma, by silencing those whom they doubt or fear. But, then, this would be “imposition;” and imposition, because partial in its operation, of the most offensive and dangerous kind. Will they, then, be displeased, if we suggest to them a far milder expedient: viz. “to oblige all their ministers to confine themselves to the same scriptural liturgy;” in other words, to adopt precisely the Liturgy of the Church of England? Having thus, then, landed these excellent men, where we so devoutly wish to see them, within the pale of the Establishment, we shall there leave them, heartily thanking them for so pleasant a course, and congratulating them upon entering our common haven. Now, indeed, and in every sense of the word, we have the high satisfaction of calling them “brethren.” Now, there is no point at which we are not in contact. Now, we can smile together at some of our past superstitions, and rejoice together in many of our future prospects. Now, we can concert the means, under God, to keep alive the flame of spiritual religion upon our common altars. Now we can carry the combined vigour, at present confined to the operations of one society, into every religious movement. Ephraim will no more vex Judah, nor Judah Ephraim. The disturbing forces of the universe will cooperate. The vigour of dissent will animate the church; and the wisdom of the church temper dissenters. Infidelity will die; secular religion

retreat to her own frozen regions; Socinianism will bestride her "New Version," and flee away. Mitres will more and more encircle the brows which will adorn them. Either the Millennium will commence, or else our holiness and happiness will be such as scarcely to leave room to wish for it. Is all this a dream? Though it be, the vision is too delightful to

allow of our return to the "dull realities" of our profession. We will merely, therefore, call upon all our readers, and even our dissenting brethren will at least thus far favour our project, to put up one supplication of our church, "that we all may be one flock, under one Shepherd, Jesus Christ the righteous."

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the press: Sicily and its Inhabitants, by W. H. Thompson, in 1 vol. 4to. with engravings;—A Classical Tour in Italy, by the Rev. Mr. Eustace;—The Culloden Papers, with a Life of Lord President Forbes;—The 4th ed. in 8vo. of the Hebrew Grammar, with principal Rules, compiled from some of the most considerable Hebrew Grammars; with suitable Directions, Tables, &c.; by Thomas Yeates, late of the University of Oxford;—A Tour through Sweden, in the Autumn of 1812, by Dr. Thomson;—A History of the Life of Luther, by Mr. Alex. Bower;—The Excursions of Vigilus, a small work, by the Rev. Mr. Morell, of Little Baddow, Essex.

Preparing for publication: A splendid work on the most recent discoveries in Natural History, by Mr. W. Bullock;—The Life and Administration of the Right Hon. Spencer Perceval, by Mr. C. V. Williams;—A Hebrew Tract, on the Life of St. Paul, by Mr. Yeates, containing an Account of the Conversion, Labours, Travels, Sufferings, and Triumphs of that Apostle, on the plan of Bishop Pearson's *Annales Paulini*, designed for distribution among the Jews, at home and abroad, and intended to be published by subscription, of which particulars will be hereafter given;—Also by subscription, in 1 vol. 8vo. price 9s. Part I. of Studies in History, containing an abridged History of Greece, accompanied with moral and religious Reflections, intended principally for families and schools; by Thomas Morell;—and, Secret Thoughts of a Christian lately departed; by the Author of "*Horæ Solitariae*."

Proposals have been circulated in London, for the republication of the French *Moniteur*, verbatim et literatim, at Eight Guineas per annum.

A new Review, or Monthly Analysis of general Literature, has been announced, from the press of Mr. A. J. Valpy, Tooke's Court, Chancery Lane.

CHRIST. OBSERV. No. 133:

An engraving (28 inches by 16) is about to be published, under the patronage of his Royal Highness the Prince Regent, commemorative of the origin, progress, and beneficial effects of the British and Foreign Bible Society, from a picture painted by T. Stotlard, Esq. R. A. In the picture, Britain is represented as recommending the Bible, which she has received by angels from heaven, to the various nations in the world, who are placed around her, habited in the costume of the countries to which they belong. The price to subscribers, is 2l. 2s. proof impressions 3l. 3s.; and no money to be paid till delivery; nor need the engraving be received, unless the subscriber is satisfied with it.

Proposals are circulated for raising a fund for the sole purpose of printing the Rhemish version of the New Testament, and dispersing it gratuitously, or at a low price, among the Roman Catholics of the United Kingdom. This is a translation from the Vulgate, and though inferior to our common version, yet, as the dignitaries and clergy of the Romish church are willing the people should use the one, but not the other; and as the errors of the Vulgate are not of a kind which affect any material doctrine of Scripture, it is thought that very great and extensive benefits may result from the undertaking. Persons intending to subscribe, are requested to send their names to Mr. Blair, 69, Great Russell Street; or Mr. Lefroy, 52, Doughty Street.

OXFORD.

The following subjects are proposed for the Chancellor's prizes for the ensuing year; viz: For Latin verses, "*Alexander Achillis tumulum inivisens*." For an English Essay, "*Etymology*." For a Latin Essay, "*Quam vis in moribus Populi Romani corrigendis habuerit Potestas Censoria*."—The first of the above subjects is intended for those gentle-

men of the University, who have not exceeded four years from the time of their matriculation; and the other two, for such as have exceeded four, but not completed seven.

Sir Roger Newdigate's prize, for the best composition in English verse, not containing more than fifty lines, by any undergraduate who has not exceeded four years from his matriculation, "The Pantheon."

* * For List of Books, see Appendix to the last Volume.

RELIGIOUS INTELLIGENCE.

CHESTER AUXILIARY BIBLE SOCIETY.

On the 13th of November, a meeting of the county and city of Chester took place in the Shire Hall, for the purpose of forming an Auxiliary Bible Society, Raudie Wilbraham, Esq. in the chair. The meeting was highly respectable, and was distinguished, not only by the ability of the speakers, but by the unanimity and zeal displayed by all who were concerned in its formation. Not a whisper of opposition to its establishment was heard from any quarter. The Rev. T. Gisborne, who kindly appeared as the representative of the Rev. J. Owen, first addressed the meeting at considerable length, and with great effect. The weight which is justly attached, by the community at large, to the sentiments of this distinguished character, induces us to make large extracts from the speech which he delivered on this occasion. We should have been glad had our limits allowed us to extend those extracts to the whole of the speech.

"If there were any subjects," observed Mr. Gisborne, "concerning which any term indicating coldness, or lukewarmness, was totally at variance, the British and Foreign Bible Society was one of them. He had known that Society from its cradle; and he must efface the strongest impressions on his mind; he must invert his ideas of right and wrong; he must renounce the conviction of his reason; he must shut his eyes to the testimony of his experience; before he could be indifferent to the welfare of an institution, which, from the simplicity and the importance of its object, from the solidity and the comprehensiveness of the principle on which that object was pursued, and from the unexampled support with which, in consequence of the object and the principle being such as they were, the Society had been favoured; had achieved, under the Divine blessing, within a given period, a greater amount of good, than had ever been attained within an equal period, by any association since the beginning of the world. Its object was, to diffuse over the habitable surface of the globe, the pure word of God; to follow as the handmaid of Christianity wherever she

had gained introduction; to precede as her forerunner, whithersoever she had not yet procured access; to uphold her progress, to prepare her path. The principle was one, which rightly demanded, not merely to be viewed with a tolerant eye, but to be regarded with the warmest approbation. It was that of uniting all Christians of every description on that common ground, on which, without compromising their respective differences of opinion, they could all cordially meet; of associating and combining their exertions in the good work respecting which they were all agreed, the universal diffusion of the Holy Scriptures.

"When he averred, that the British and Foreign Bible Society had effected, within a given period, greater good than had ever been accomplished within an equal time by any other association, he spoke with the slightest disrespect to any existing societies; and least of all as to two, the Society for propagating the Gospel in Foreign Parts, and the Society for promoting Christian Knowledge, of each of which he had been a member during nearly half of the past duration of his life. But of the Society for propagating the Gospel, of the Society for promoting Christian Knowledge, of the Naval and Military Bible Society, of the British and Foreign Bible Society, of these, and of all other institutions formed in Great Britain, or in other countries, for the diffusion of the Scriptures, he would say, the world is too wide for them all. When years and generations shall have passed away, however diligently each of these Societies shall have laboured, it would still see the limits of the district on which it had been exerting itself, enlarging before its eyes, or would discover portions within that district yet uncultivated, and would rejoice in the accession of every new labourer to the boundless field. He lamented to perceive, that by many persons the British and Foreign Bible Society had been represented as opposed to the Society for promoting Christian Knowledge; he was concerned, and he might be allowed to say, that, when full information respecting the Bible Society was universally attainable, he

was not only concerned, but ashamed, to hear argumentation, and to read title-pages, professing to assign reasons for giving the preference to the Society for promoting Christian Knowledge, over the British and Foreign Bible Society. Preference! Before we are told of preference, before we are directed to inquire into questions of preference, let it be made out that there is incompatibility—let it be made out that there is contrariety—let it be made out that there is competition—let it be made out that there is contention. If any man were deliberately to say, 'I am a subscriber to the Society for promoting Christian Knowledge, and that subscription is the whole amount of contribution which I can afford to allot for circulating the Scriptures; Mr. G. hoped that he should be one of the last persons in the kingdom, who would urge the other to subscribe to the Bible Society. He would say, 'Your contribution is already assigned to an excellent institution; there let it remain: withdraw not one farthing from it for the Bible Society.' But are we to assume that individuals are necessarily unable to render help to both institutions? Are the two Societies of such a character, that he who loves the one must hate the other? May not a man's heart be large enough to comprehend and to love both? May not he be able to contribute to both? If a person subscribe to a local dispensary, may not he also contribute to a county infirmary? When the Society for promoting Christian Knowledge, a large proportion of whose revenues is absorbed in its other laudable objects, particularly in dispersing the Prayer-book, is altogether unable to supply of itself the very great deficiency of Bibles which subsists at home; when neither is it able, nor does undertake, to engage in the task of disseminating the Scriptures abroad; when a new institution, the British and Foreign Bible Society, arises for the express purpose of filling up the void at home, which the Society for promoting Christian Knowledge cannot fill; when it offers itself to perform that office abroad, which the other society is totally unable to execute—shall not we befriend this additional institution? Shall not we delight to co-operate in its glorious purposes? In fact the Societies for propagating the Gospel and for promoting Christian Knowledge, the British and Foreign Bible Society, and all other Associations, in whatever land, for spreading the Holy Scriptures, ought to regard themselves as parallel columns of a combined army, marching onward, side by side, for the subjugation of a common foe; each of them prepared and watchful to ren-

der assistance to the other columns, but never interfering with their progress, never interrupting their exertions. Each of these columns may be distinguished by standards somewhat different from those of the rest—each of them may discriminate itself by some peculiarities in the form or in the colour of its regimentals—each of them may wield weapons in some degree exclusively its own; but they are all united in a general cause; and to each of the individual columns, that man would be the most pernicious counsellor, to the general cause that man would be the most dangerous adversary, who should persuade one of the columns jealously to turn the line of its direction obliquely, to cross upon the course and thwart the operations of its neighbour:

"When fresh inquiries into the condition of our poor, with respect to the possession of the Scriptures, are constantly bringing to light additional proofs of the extent of the deficiency: when the rapidly increasing population of the kingdom, as evinced by the parliamentary investigations, sends forth new multitudes in need of supply: when the miseries of war on the Continent render the Bible more difficult to be there procured, more requisite for instruction and for consolation—more desirable, more likely to be efficacious: when the very signs and circumstances of the times, render every effort which, under the grace of God, we can make for the salvation of our fellow-creatures, more powerfully impressive, more adapted, humanly speaking, to be successful—shall not we rouse ourselves? Shall not we listen to calls of duty, thus enforced by far more than ordinary considerations and incitements? And shall those among us, who are members of the Church of England, be told, that if in this sacred undertaking they give the right hand of fellowship to Christians of every other denomination, they are enemies of the Establishment? Shall we be told, that by co-operating with those, who as to some points differ from us, in circulating the Scriptures, in spreading that volume on which the foundations of the Church of England rest, we are injuring her foundations? Shall we be told that the weakest of her battlements is shaken, that the slightest of her ornaments or the most slender of her pinnacles trembles? When nineteen of the bishops and archbishops of England and Ireland (he believed from recent information that he might add to the number, but he was desirous of keeping strictly within the line of certain truth); when nineteen of these prelates have stood prominent as friends, as members, or as leaders

of the Bible Society; shall such an accusation be advanced?—There was a prelate, now removed from earth and its concerns; a prelate, on whose friendly kindness (said Mr. G.) to myself I may be permitted to reflect with grateful satisfaction; a prelate, whose figure and countenance are yet present to the recollection of many among those whom I am addressing; a prelate whose Christian virtues are remembered with veneration by all—there was a prelate, whose very name might be in this place sufficient to repel the charge. That prelate had cherished the British and Foreign Bible Society from its birth: he had watched over its growing youth—he had rejoiced in its rising manhood. Living, he had patronized that Society with his countenance and with his bounty; dying, he did not forget it. That prelate has now experienced how blessed are the dead who die in the Lord. He rests from his labours; and his works have followed him; and among those works, his good deeds in behalf of the Bible Society have their place. That sun is set; but this horizon long may glow with its reflected beams. The brightness of that prelate's example irradiates the path of the Bible Society over lands from which he is taken away; and shines to lead other bishops of Chester, and other bishops of London, to be—what once was Bishop PORTEUS.”

The Rev. J. Hughes followed, and, as usual, ably pleaded the cause of the Bible Society. We are strongly tempted to quote almost as largely from his speech as from Mr. Gisborne's. We must, however, content ourselves with one short extract.

“In this cause, to adopt the language of a late gallant and noble Admiral, a relation of whom sits near me, ‘England expects every man to do his duty.’ When I advert to officers high in the naval profession, I am reminded of the sentiments expressed, in my hearing, by three British Admirals, while occupying the chair on one of these great occasions. Lord Gambier stated, that; of all the honours with which his country had indulged him, he accounted this the chief—to preside at a meeting called for the purpose of promoting the universal diffusion of the sacred volume.

“Admiral Harvey adduced the conduct of those seamen whom he had observed to be most attentive to the Scriptures, in recommendation of the plan which is now engaging the hearts of so many in this spacious hall.

“Admiral Murray, in the most feeling manner, gave a similar assurance, adding that the British service was essentially indebted, during the mutiny at the *Nore*, to the steady loyalty of such seamen as were

able to read, and made the Scriptures their principal study. I do not hesitate to affirm, that the institution which is daily taking root in the affections of men, on every side, associated as they are with all the variety of human professions and pursuits, stands forth, the glory of our land, and the most striking and delightful characteristic of the age in which it has been our happiness to be born.”

The Rev. Mr. Burn, the Rev. J. Lyons, Mr. Prebendary Godley, the Rev. J. N. Gouley, the Rev. T. Raffles, and some other gentlemen, likewise addressed the meeting with much effect. The following is the list of the patrons of this society: viz. President, the Earl of Stamford and Warrington;—Vice-Presidents, the Earls of Grosvenor and Mansfield; the Rev. Sir T. Broughton, Bart.; Sir R. Brooke, Bart.; Sir J. T. Stanley, Bart.; Sir H. M. Mainwaring, Bart.; the Rev. the Chancellor of Chester; E. Yates, Esq. High Sheriff for the county; General Grosvenor, M. P.; J. Egerton, Esq. M. P.; W. Egerton, Esq. M. P.; S. Aldersey, Esq.; D. Ashley, Esq.; R. Barnston, Esq.; T. Brooke, Esq.; T. L. Brooke, Esq.; R. Congreve, Esq.; E. Downes, Esq.; G. Eaton, Esq.; J. Feilden, Esq.; J. Glegg, Esq.; B. Glegg, Esq.; R. Bamford Hesketh, Esq.; F. Jodrell, Esq.; E. Leigh, Esq.; R. Leigh, Esq.; W. Leigh, Esq.; J. Legh, Esq.; G. J. Legh, Esq.; R. Leicester, Esq.; J. Mainwaring, Esq.; D. Poole, Esq.; F. R. Price, Esq.; C. W. T. Shakerly, Esq.; T. W. Tatton, Esq.; E. Tomkinson, Esq.; E. Thornicroft, Esq.; E. Townsend, Esq.; T. Trafford, Esq.; R. Wilbraham, Esq.;—Treasurers, Messrs. Williams, Jones, Hughes, and Co. bankers, Chester;—Secretaries, {the Rev. H. Grey, Vicar of Knutsford; and Mr. T. Clubbe, of Chester.

BLOOMSBURY AND SOUTH PANCRAS AUXILIARY BIBLE SOCIETY.

A general meeting of the friends to the formation of such a society will be held at Freemason's Hall, Great Queen Street, Lincoln's Inn Fields, on the 25th day of February; the chair to be taken at 12 precisely. An Address has been circulated with a view to this meeting, which we should be glad to insert, if our limits would admit of it.

CHURCH MISSIONARY SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

A meeting will be held at Bristol, in the first week in March, for the purpose of forming a Church Missionary Association, in aid of this society: when Sermons will be preached, at the usual weekly lectures in that city, by several clergymen connected with the society.

✠ *We are still under the necessity of postponing much Religious Intelligence.*

VIEW OF PUBLIC AFFAIRS.

FRANCE AND RUSSIA.

We ventured, in our last Number, to anticipate great results from the signal reverses which had overwhelmed the French armies in the North, and forced their leader to abandon them to their fate, and precipitate his fugitive course, in some base disguise, to a place of safety, where he might be equally secured from the keen pursuit of the Cossack bands, and from the no longer governable resentments of his own soldiery. Nor have we been disappointed in this expectation. There no longer exists a doubt as to the annihilation of those vast armies which, a few months since, poured over the plains of Russia, like a flood, sweeping all before them. The Prussian force under Macdonald, forming the main part of Bonaparte's reserve, having withdrawn itself from that General's orders, and entered into a convention of neutrality with the Russians, appears to have destroyed every slight hope, which might have been entertained, of impeding the advance of the conquerors by operations in the field. Divested of this important portion of its strength, the remnant of the French armies, consisting of small fragments of divisions once formidable, now in a state of destitution and disorganization, appears only to have thought of gaining the shelter of the fortified places which are still garrisoned by French troops. Those places are Dantzic, Marienbourg, Marienwarden, Thorn, and Elbing. Even Konigsberg has been abandoned.

Since Bonaparte issued his Twenty-ninth Bulletin, which brings down the account of his disastrous campaign to the 3d of December, and leaves his broken army within 70 miles of Wilna, he has not thought proper to publish any details whatever. He affected to treat his losses as slight, and endeavoured to quiet the people of France with the assurance, that they would be easily repaired without any fresh financial pressure, or any fresh levies beyond the regular conscription of the year. This, however, was no more than a feint. He only waited for some occurrence which might seem to justify a different course, and yet save the credit of his prudence and foresight. Such a justification he chooses to find in the defection of the Prussian corps under Macdonald. He hastily calls the senate together, lays before them the documents of this "horrid act of treachery, produced by the machinations of England," and calls on them for a decree which may prevent the mischievous effects of this perfidy, which even his almost supernatural penetration had not foreseen, and consequently had not calculated upon. On this alleged ground, a decree is passed, placing 350,000 men at the disposal of the

minister of war, and this exclusively of the 150,000 men of the conscription of 1814, which had previously been ordered to be raised, making in the whole a levy of 500,000 men. It is absurd to speak of the defection of a body of 20,000 Prussians as originating the necessity for a fresh levy of 350,000 men. The call for such a levy is only to be accounted for on the ground of the entire destruction of the immense mass of military force which he led across the Vistula in June last. The persons marked out as subject to this supplemental conscription are, 1st, 100,000 men, forming the 100 cohorts of the first ban of the national guards; 2d, 100,000 men of the conscription of 1809, 1810, &c. who have not made part of the active army; 3d, 150,000 men of the conscription of 1812. In addition to this mighty levy, it is proposed to form a guard for Bonaparte himself, from the children of families of property in all the departments. This proposition has doubtless the double view of securing the fidelity of the parents, while it guards the throne of the tyrant.

In the intercourse of Bonaparte with his senate and other public bodies, who have addressed him on his return, there is visible a considerable apprehension of internal commotion. His tone, too, is manifestly lowered, and partakes even of gloom. He speaks of his death, and hints at providing against the inconvenience of that event, by exacting an oath of fidelity to the king of Rome. Certain passages occur in the addresses of these public bodies, and in the replies made to them by Bonaparte, which furnish a singular exemplification of those revolutions to which human opinions and feelings are liable. The senate speak of themselves as existing only for the preservation of the hereditary monarchy in the line of Bonaparte, and profess their attachment to the blood of his Majesty, proposing to cement the French of all ranks, by anticipation, with the beloved heir of his throne, by means of a solemn oath. Another public body, speaking of the plot which had been suppressed at Paris, observe that the conspirators "saw the august offspring of our monarch, and yet forgot the fundamental principle of the monarchy, *that the king never dies!* precious adage!" &c. The following passage, in a reply of Bonaparte, we submit to our own demagogues and their followers. It will be for them to reconcile it with their admiration of Bonaparte, and at the same time with their own professed principles.

"It is to that ideal system, to those dark metaphysics, which, in pursuing with subtlety the search after first causes, seek to found upon their basis the legislation of nations,

instead of accommodating laws to the knowledge of the human heart, and to the lessons of history, that we must attribute all the misfortunes which our favoured France has experienced. These errors necessarily, and in reality did, lead to the regime of men of blood. Who proclaimed the principle of insurrection to be a duty? Who flattered the people by proclaiming a sovereignty which it was incapable of exercising? Who destroyed the sanctity of, and respect for, the laws, by making them depend, not upon the sacred principles of justice, the nature of things and of civil justice, but solely on the will of an assembly composed of men, strangers to the knowledge of civil, criminal, administrative, political, and military laws? When a man is called to regenerate a state, he must follow principles directly opposite."

Bonaparte still speaks of maintaining the war in Spain, with even an increase of force, and, at the same time, fulfilling all his original views in the North. Could we conceive it possible, that his or his senate's *fiat* should produce at once the half a million of men they have decreed to raise; should at once convert them into an efficient force; and at once redintegrate both the *matériel* and the *morale* of his armies, which he admits to have been destroyed; this declaration might be regarded as something more than a politic vaunt, intended to act on the fears both of his declared enemies, and of the vassal states which have been confederated with him. But it is in this light alone that we can regard it; and we cannot help hoping that it may please God to lead the different nations of continental Europe, as well as our own, to unite in the prompt adoption of such concurrent measures as, at this critical moment, may be made effectual to the imposing of some adequate restraint on the lawless usurpations of France, and to the restoring and securing of peace, to an afflicted world.

We quit this subject for the present, in order to pursue the narrative of Russian operations subsequent to the 24th of November, the latest date to which it had reached when our last Number was sent to press.

After the severe defeats, which the French experienced at Krasnoy, on the 17th and 18th of November, they no longer attempted to make head against the Russians, until they reached the Beresina, when, being reinforced by some fresh troops provided with cavalry and artillery, which raised their force to about 70,000 men, they faced their pursuers, in order to gain time for crossing the river. They effected its passage on the 29th of November, after sustaining a very large loss in killed and wounded, and sacrificing a great part of their rear-guard which surrendered to the Russians, together with an immense quantity of baggage, ordnance, &c. Many of the waggons were found loaded with the plunder of Moscow, and among other things, with

church plate to a considerable amount. Bonaparte himself was a spectator of these operations, which cost him, in killed, wounded, drowned, and prisoners, upwards of 20,000 men. After the French had crossed the river, they pursued their course for Wilna, marching all night, and halting during the day formed into hollow squares, in order better to repel the incessant attacks of the Russian light troops, under Platoff, which hovered round them, and left them scarcely a moment's repose. Thus harassed by the enemy, and suffering in almost an equal degree from the cold, the French reached Wilna on the 10th of December; but the advanced guards of the several Russian columns arriving in the immediate neighbourhood of that town nearly at the same time, they were compelled to continue their retreat from it, almost without a halt, and to abandon to the Russians the immense magazines which had been collected for their own use and refreshment. The French rear-guard was again either cut in pieces or made prisoners; and, in the town of Wilna, about 5,000 sick and wounded were also found, making the whole number taken on this occasion about 16,000 men. Several officers of distinction, among them General Lefebvre, who broke his parole in this country, and 150 pieces of cannon, fell into the hands of the Russians. The pursuit was continued from Wilna, towards Kowno and Tilsit. At the former place, the French attempted some resistance, but were obliged to abandon it, with the loss of 20 pieces of cannon, and 6000 prisoners. But even this loss appears to bear no proportion to that which was incurred by the incessant and harassing attacks of their pursuers, who never lost sight of them for a moment. In short, the whole of the French army in that quarter appears to have been completely broken and dispersed; and when the Russians reached Tilsit, there was no force sufficient to present even the semblance of resistance, excepting that under Macdonald, consisting almost entirely of Prussians, which we now know has been at least neutralized, if it has not actually changed sides. As for the Austrian corps, under Schwartzburgh, though it remains unbroken, yet it has shewn no disposition to act offensively; its demonstrations appear to have been made merely to save appearances; and even if it were more inclined than we apprehend it to be, to put its safety to risk, with the view of arresting the downward progress of the French fortunes, its efforts must now prove feeble and unavailing. As for the Saxon and Bavarian contingents, they are admitted to have perished in the general wreck. The following is the official return of the captures made by the Russians, during the retreat, up to the 26th of December;—viz.: Forty-one general officers, 1298 officers, 167,510 non-commissioned officers and soldiers, and 1131 pieces of cannon. The annals of modern warfare give us no parallel to this result.

no instance of a reverse so sudden and overwhelming, of ruin so entire and extensive. We must go back for events at all analogous to those we have recently witnessed, to the days of Xerxes, or to the page of Sacred History, where we are permitted to behold the sword of the destroying angel fulfilling the behests of Almighty power and justice.

The Emperor Alexander has joined his army in East Prussia. On crossing the Prussian line, he thought proper to issue a Proclamation, declaratory of his purposes, which is distinguished by the moderation of its tone, and the elevation of its sentiments. We augur well from this document. It leads us to hope, that we shall witness in Alexander a striking contrast to the devouring cupidity of his rival; a conduct which shall enoble his victories, and conciliate the confidence of neighbouring powers, and the respect and gratitude of mankind. He disclaims all views of conquest. He offers peace and independence to every nation who shall abandon the cause of Napoleon. He desires in particular to terminate the calamities of Prussia, and to restore to it its former éclat and extent. After alluding briefly and modestly to the signal success with which Providence has favoured his arms, and to the manner in which Bonaparte repassed his frontier, he states that the grand principle of the independence of Europe has always formed, and will still form, the basis of his policy.—“Ages may elapse,” he adds, “before an opportunity equally favourable again presents itself; and it would be an abuse of the goodness of Providence, not to take advantage of this crisis, to reconstruct the great work of the equilibrium of Europe, and thereby to ensure public tranquility and individual happiness.”

We are happy to state, that the voluntary subscriptions in this country, for the relief of the suffering Russians, already amount to upwards of 70,000l.

SPAIN.

The opposing allied and French armies in the Peninsula have remained for some time past, as if by mutual consent, in a state of complete inaction. Repose, we apprehend, was necessary to both—and, in the case of the allied army, it appears, that not only had its sufferings from the inclemency of the weather, during the retreat from Burgos, been considerable, but that there had been a more than ordinary failure in discipline and subordination. Lord Wellington has addressed a strong letter on this subject to the officers of his army, in which he urges upon them the necessity of employing the present interval of repose in restoring the relaxed discipline of the army. In the mean time, Lord Wellington has proceeded to Cadiz to concert with the Cortez the means of expelling the French from the Peninsula.

UNITED STATES.

The Declaration of the Prince Regent on the

subject of our dispute with America, has at length been issued; and we do not hesitate to say, that a more masterly exposition, a vindication of national conduct more triumphant in argument, more strongly supported by sound principles and incontestable facts, more remarkable for the union of dignified calmness with energetic eloquence, has seldom, if ever, appeared. The length of this paper precludes us from inserting it, and, long as it is, it scarcely admits of analysis. But we have read it with a feeling of honest exultation, not that our enemies are in the wrong, but that we are in the right; that we have acted throughout with a moderation—with an earnest desire to conciliate America, by every important sacrifice, which is highly honourable to his Majesty's advisers. We will endeavour to find room for one extract from the close of this able and luminous state paper.

“The real origin of the present contest will be found in that spirit which has long unhappily actuated the councils of the United States: their marked partiality in palliating and assisting the aggressive tyranny of France; their systematic endeavours to inflame their people against the defensive measures of Great Britain; their ungenerous conduct towards Spain, the intimate ally of Great Britain; and their unworthy desertion of the cause of other neutral nations. It is through the prevalence of such councils that America has been associated in policy with France, and committed in war against Great Britain.

“And under what conduct on the part of France has the Government of the United States thus lent itself to the enemy? The contemptuous violation of the Commercial Treaty of the year 1800 between France and the United States; the treacherous seizure of all American vessels and cargoes in every harbour subject to the controul of the French arms; the tyrannical principles of the Berlin and Milan Decrees, and the confiscations under them; the subsequent condemnations under the Rambouillet Decree, antedated, or concealed to render it the more effectual; the French commercial regulations, which render the traffic of the United States with France almost illusory; the burning of their merchant-ships at sea, long after the alleged repeal of the French Decrees—all these acts of violence on the part of France produce from the Government of the United States only such complaints as end in acquiescence and submission, or are accompanied by suggestions for enabling France to give the semblance of a legal form to her usurpations, by converting them into municipal regulations.

“This disposition of the Government of the United States, this complete subservien-
cy to the Ruler of France, this hostile temper towards Great Britain, are evident in almost every page of the official correspondence of the American with the French Government.

“Against this course of conduct, the real cause of the present war, the Prince Regent solemnly protests. Whilst contending against France, in defence not only of the liberties of Great Britain, but of the world, his Royal Highness was entitled to look for a far different result. From their common origin—from their common interest—from their professed principles of freedom and independence—the United States were the last power in which Great Britain could have expected to find a willing instrument and abettor of French tyranny.”

“Disappointed in this his just expectation, the Prince Regent will still pursue the policy which the British Government has so long and invariably maintained, in repelling injustice, and in supporting the general rights

of nations; and, under the favour of Providence, relying on the justice of his cause, and the tried loyalty and firmness of the British nation, his Royal Highness confidently looks forward to a successful issue to the contest in which he has thus been compelled most reluctantly to engage.”

The American campaign on the frontiers of Canada may be considered as closed. Their efforts by sea have been more successful. A second frigate, the *Macedonian*, has fallen into their hands, after a severe engagement; and many valuable prizes have been made by them; while our naval war has seemed to languish in a most unaccountable manner. The ports of the Chesapeake and Delaware have been placed under blockade.

GREAT BRITAIN.

DOMESTIC INTELLIGENCE.

THE Bulletin of his Majesty's health which was exhibited on the 3d inst. at St. James's, stated his Majesty to have passed the preceding month in a state of tranquillity.

A special commission has sat at York, during the present month, for the purpose of trying a number of persons who had been apprehended for various most atrocious murders and other felonies. Most of those who were brought to trial were found guilty on the clearest evidence; and some of them have suffered the extreme sentence of the law. There were many more who might have been tried, but whom the lenity of the Crown forbore to prosecute. At the close of the commission, a proclamation was issued by the Prince Regent, which, we trust, will be attended with happy effects in restoring the unfortunate and misguided men, who have been drawn to engage in rebellious associations, to a sense of their duty and their interest. A free pardon is held out to all who will, before the first of March next, abandon such associations, declare their offence, deliver up the arms, ammunition, &c. which they may have stolen, and take the oath of allegiance to his Majesty.

The approaching expiration of the East-India Company's Charter, and the proposed renewal of it, on the ground of an extension of the free trade with India to the nation at large, have led to serious discussions between the Government and the East India Company. Our chief anxiety is, that the interests of Christianity may not be merged in these discussions.

NAVAL INTELLIGENCE.

We have already adverted to the success of the American cruisers, in their depredations on our commerce, and to the unfortunate capture of a second frigate. A brig of War, the *Frolic*, had also been taken by the American sloop *Wasp*; but both have since been captured by his Majesty's ship the *Poictiers*. Several American and French privateers, as well as a number of American merchantmen, have also been captured by our cruisers. In the Mediterranean, some gallant exploits have been performed by the crews of two of our frigates, in attacking, cutting out, and bringing off, several valuable convoys of coasting vessels, though strongly defended both by gun-boats and batteries on shore.

ANSWERS TO CORRESPONDENTS.

THE Account of Lieutenant GAMAGE, announced on the Cover of our Appendix, we are sorry to say, we have been unavoidably compelled to postpone till next month.

S. H.; J. R.; F.; ACADEMICUS; CONCORDIA; G. B.; A FRIEND TO EXPEDIENTY; AN OLD CHURCHMAN; W. N.; R.; ADOLESCENS; FRATER; G. J.; ΦΛΟΣ; J. S—H; B. L.; and CLERICUS, have come to hand.

A. S. ought to specify the particular grounds of his objection to the subscription he alludes to.

We have received the volume sent by JONATHAN, and we certainly cannot approve of the re-publication of pieces, without any acknowledgement of the source from which they are taken.

We are sorry it is not in our power to fulfil all the wishes of Authors, in respect to the review of their works. This, however, is impossible, on the limited scale of our reviewing department.

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

YOU may depend on the truth of every circumstance in the following narration. And it is particularly wished, by the family of the late Lieut. Gamage, that the memorial may appear thus circumstantially detailed in a publication of such respectability as will, beyond any doubt, authenticate it to the world.

I am, &c.

J. E. T.

ACCOUNT OF LIEUT. GAMAGE.

The circumstances connected with the unfortunate fate of Lieutenant Gamage, of his Majesty's sloop the Griffon, are of very peculiar interest: they claim to be recorded in justice to the dead, and for the benefit of the living. Never, perhaps, was example rendered so awfully impressive, in the execution of the laws, as by the humane and benevolent character, contrasted with the dreadful and untimely end, of this lamented officer. Not only does the Admiral's letter (addressed on the melancholy occasion "to the respective Captains and Commanders of his Majesty's Ships and Vessels in the Downs*") bear a high testimony to

* The following is the admirable Circular Address sent by Admiral Foley to every ship in his fleet:—

"The Commander in Chief most earnestly desires to direct the particular attention of the Fleet to the melancholy scene they are now called to attend,—a scene which offers a strong, and much he hopes, an impressive lesson to every person in it; a lesson to all who are to command, and to all who are to obey. Lieutenant Gamage is represented by every person who knew him, and by the unanimous voice of the Griffon ship's company, as a humane, compassionate man, a

the character which he maintained; but the whole of the ship's company, including the Royal Marines—the very men who witnessed the transaction—expressed, by their representation to the Court-Martial, and their subsequent petition to the Prince Regent, the affectionate attachment which the uniform mildness of his conduct had secured.

Richard Steward Gamage, born at Walthamstowe, on the 29th of September, 1785, was the second son of Captain Gamage, who was more than twenty years commander of an India-

kind, indulgent officer: yet, for want of that guard which every man should keep over his passions, this kind, humane, compassionate man, commits the dreadful crime of murder!

"Let his example strike deep into the minds of all who witness his unhappy end; and whatever their general disposition may be, let them learn from him, that if they are not always watchful to restrain their passions within their proper bounds, one moment of intemperate anger may destroy the hopes of a well-spent, honourable life, and bring them to an untimely and disgraceful death; and let those who are to obey, learn, from the conduct of the serjeant, the fatal effects which may result from contempt and insolent conduct towards their superiors. By repeated insolence, the serjeant overcame the kind and gentle disposition of Lieutenant Gamage, and, by irritating and inflaming his passions, occasioned his own death.

"The Commander in Chief hopes that this afflicting lesson may not be offered in vain; but, seriously contemplating the awful example before them, every officer and every man will learn from it, never to suffer himself to be driven by ill-governed passion to treat with cruelty or violence those over whom he is to command, nor by disobedience, or disrespect to rouse the passions of those whom it is his duty to obey and respect."

man, in the Honourable East-India Company's service. He entered the Royal Navy in 1801, on board the *Goliath*, having previously made a voyage to India as midshipman in the Company's service. A short time before the commencement of the present war, he went on board the *Neptune*, and from thence into the *Loire*, and was in the boat commanded by Lieutenant Temple, at the cutting out of the *Venture* gun-brig from under the battery of the *Isle of Bas*. He afterwards went on board the *Superieure*, and was in her at the capture of a French privateer, when the captain fell, and he was mentioned in the public letter for his conduct on that occasion. It is rendered particularly remarkable by the melancholy event which led to his own death, that, when on board the *L'Eclair*, he saved the life of a marine, by jumping overboard at nine o'clock at night, there being no boat to send to him. In 1808 he was made a lieutenant, by Admiral Cochrane, in the *West Indies*. In 1809 he went to China in the *St. Albans*, and afterwards served on board the *Vigo* and the *Pompée*. In June 1812, he was appointed first-lieutenant of the *Griffon*. Here, as in former situations, the general tenour of his conduct was so mild, and forbearing towards those under his command, that he obtained the respect and affection of the meanest individuals. The very action which so early terminated his fair career, appears to have originated in his humanity. "The deceased serjeant, Lake, had behaved in the most violent and mutinous manner, by threatening to beat the carpenter of the ship, his superior officer, who accordingly lodged a complaint with Lieut. Gamage, then commanding on board; who sent for the said Lake, and ordered him to walk the quarter-deck with a shouldered musket, as a slight summary punishment, to which he was induced by a prepossession in favour of the serjeant, and a consequent wish to preserve him from condign punishment, which

must have been the certain result, if the steps authorised by the service had been strictly adopted. This order, the serjeant, in a peremptory and insulting manner, repeatedly refused to obey. Mr. Gamage, enraged by this flagrant breach of all rules of discipline in the eyes of a whole ship's company, ran below for his sabre, not with any intent to use it fatally, but to intimidate and enforce an obedience to his order. When he came again on deck, which was instantaneously, the serjeant had so far complied, as to hold a musket in his hand. Mr. G. struck the musket with his sword, expressed his indignation at the subversive conduct of the serjeant, and ordered him to walk about. He shouldered arms, and appeared to comply; upon which Lieutenant Gamage returned his sword to its scabbard and turned to walk away; but in the same instant, he threw the musket down, and, with a loud oath, asserted his determination to persist in his disobedience. Lieutenant G. became infuriated; made a short thrust, which fatally taking an upward direction, entered his body, and occasioned his almost instant death." This statement, delivered on oath before the Court-Martial, corroborates the following passage, extracted from his defence. "Here, before God and my country, I most solemnly disclaim any intention to endanger the life of the deceased; and declare, I meant simply to intimidate him, and enforce an obedience of my order. Acting on this principle, I several times struck the musket which the deceased held in his hand, and desired him to walk about. This seemingly had the desired effect. He shouldered arms, and my sword was returned to its scabbard. But in the very same instant, my soul still glowing with indignation at his outrageous behaviour, he with a ferocious air and aspect, accompanied by imprecations, again refused compliance, and dared me to the fatal act. The imposing attitude of the man, his firm arrangement of his features, his

high ingratitude and disdain, working on my imagination, already infuriate with reiterated exasperation, shot like a flash of lightning across my brain. Reason forsook its seat—raging madness usurped the sway; and my sword, obeying its horrid mandate, was passed into his body. Cruel, cruel sword! which, at once, plunged him into eternity, to appear unappointed before his God, and me into the deepest gloom of misery and remorse. But, though impressed with the deepest contrition, my imagination revolts with horror and indignation at the shocking imputation of *murder*. Of a very different nature from the whirlwind of rage by which he was swept from among men, is the malice prepense of the deliberate and insidious murderer.”

The Court-Martial accompanied their verdict by an earnest recommendation to mercy; and the sentence formed the subject of long and serious deliberation with the high authorities to which it was referred. The affair was made a Cabinet question, and from thence put in reference to the opinions of the law lords. Three weeks of corroding sorrow and suspense to the unhappy Gamage were occupied with these events. But, at length, the fatal warrant arrived, which directed him to recal all his thoughts from earth, and to confine his hopes to that mercy which has no controul but Infinite Wisdom, and which is as free as it is infinite.

Being acquainted with the great exertions making to procure a mitigation of his sentence, Lieutenant Gamage could not but indulge, for a considerable time, the hope of its eventual remission; a hope in which he fortified himself by his conscious innocence of premeditated murder, and the high character he had deservedly sustained. The excellent clergyman who attended him witnessed with deep concern the effects of this, in diverting his mind from its more solemn and momentous concerns; and strove, though at first ineffectually, to counteract the delu-

sion. Perhaps his past life appeared to him the fairer, contrasted with the shade this action threw over the present. Perhaps the very remorse with which he contemplated this last fatal deed, might make him forget, that it was not for this alone he stood as a sinner before God, in need of mercy and a Saviour; that before the tribunal of Heaven he could prefer no plea of merit, nor rest any hope on human intercession.

I avail myself of the kind permission of the Rev. Mr. Elliot (chaplain of his Majesty's ship the Royal Oak) to whose affectionate services Lieutenant Gamage was so infinitely indebted, in extracting from that gentleman's letter the following particulars.

“ From my first interview with him, Lieutenant Gamage appeared, though deeply affected by the recollection of this particular crime, not over-well acquainted with the road to salvation. He was not so humble as I wished him to be; nor so penitent for all his sins, nor so fully convinced of the efficacy of the merits and death of Christ, as he ought to have been. There was something like pride lurking about his heart, something bordering on self-justification; too much satisfaction in the supposed goodness of his life and character. I strove hard to eradicate these improper feelings, by prayer and exhortation, but in vain. The cherished hope of a pardon from human clemency, augmented by delay, was the root of the evil.”

His friends were still, with agonizing solicitude, exerting themselves on his behalf. But He, whose ways are not as our ways, had formed a deeper plan of mercy, and was preparing their relative for the promotion of death. “ About three weeks after sentence, he received notice, from authority which he could not doubt, that it was impossible to pardon him. The intelligence was too much for him:—it overpowered him!”

All the disgrace and ignominy of his sentence then appeared, for the first time, present to his imagination. The undaunted mind, that had braved death in all the terrors of the tempest and the fight, shrunk from the voice which now personally summoned him to appear before his God.

"The struggle," it is added, "was severe; but he rose from it triumphant. The Almighty touched his heart, as he said himself; and he became a convert to real Christianity and a thorough penitent for all his sins. From this time he improved hourly. He became fervent in prayer, completely humble, resigned to God's will, and firm in the Christian faith; confiding for salvation in nothing but the merits and passion of our Saviour." All that now remained to agitate his mind were cares of a relative nature. A wish to live for these objects of affectionate solicitude, still disturbed the resignation of his mind. "But it pleased the Almighty to assist him over these difficulties; and some time before his death he ceased to be uneasy on their account, committing them to the care of an all-wise Providence." The highly respected clergyman concludes his communication by stating, that "his last day was spent in acts of piety, gratitude, and affection. I passed the night on board the Griffon; and was with him late and early; yet I can give but a faint picture of his happy state. He was composed, resigned, pious, and in charity with all men; and on the morning he was to suffer seemed not to have a worldly thought. It is not for one mortal to penetrate the bosom of another, yet, at such a time, the veil is undrawn; and I had reason to consider him fit for the presence of his Creator, and to believe that his Creator would pardon and welcome him. He met his death with fortitude, Christian fortitude; and I hope, when it is my turn to die, I may possess such thoughts, such resignation, such hopes as he did." That it was,

indeed, the fortitude of the Christian, was the more evident from the previous agitation of his mind. It was a calmness which natural bravery was insufficient to support under such circumstances, and which can only be attributed to a strength superinduced upon the weakness of mortality.

If the hero and the veteran have confessed, that on the morning of battle they have had to struggle with agitation and fear, in the solemn and uncertain prospect, though these feelings soon gave way, in the tumult, to the necessity of occasion and the firmness of resolve; it surely calls for more than the courage of a hero to contemplate, with a steady eye, the measured unerring approach of that enemy whom every man must meet in single combat, who now appeared with peculiar terrors. There is only One who can give us *this* victory, and make the hero *more* than a conqueror.—The following account of the last hours of Lieut. Gamage's mortal existence is given by an affectionate and highly respectable friend, an officer on board the Griffon, who witnessed the melancholy, or rather awful scenes. Melancholy they would have been but for the bright hopes that rose on the darkness of the grave,—the promise of an eternal morning: awful they *must* have been.

"No fears for himself shook the firmness of his mind; but the regrets arising from the sudden dismissal of the unhappy Lake harassed his bosom with inextinguishable woe—and as an emblem of his feelings towards him, he requested to be interred by his side. On the morning of Thursday the 19th of November, the nature of his destiny was first intimated to him, and the succeeding Monday was appointed for his execution. As the time drew near, he evinced no symptom of alarm, but his fortitude and resignation seemed to accumulate with every hour. On Sunday night he sent for several of the ship's company, and in pathetic terms expressed his gratitude for the affection they

had shewn him, and bade them a final adieu. The poor fellows, melted by his touching manner and appearance, shed abundance of tears; and, spreading the affecting tale among their messmates, the whole ship presented but one scene of commiseration and distress.

“The residue of the night was spent in serious preparation for his awful and now near-approaching change. About one in the morning he fell into a deep sleep, which continued tranquil and unbroken till six. He then arose, and dressed in black. The time from six till nine was employed in earnest devotion. At nine a gun was fired, and the signal for punishment hoisted at the fore-top-gallant mast head. When this took place, I fixed my eyes stedfastly on his countenance. It betrayed no alarm, no anxiety; but a heavenly serenity beamed in every feature. He observed my gaze, and, reading its inquiry, he exclaimed, ‘Feel me: I do, not tremble: Death has now no terrors for me: God is with me: Christ is with me: my Saviour is with me.’ As the boats assembled, the hum of voices and the noise of oars were distinctly heard in his cabin. They produced no agitation. He looked at the clergyman, and said, ‘I would now say, with my Saviour in the garden of Gethsemane, If it be possible, let this cup pass from me: nevertheless, not my will, but thine be done.’ At a quarter after nine, he was joined in fervent prayer by the officers of the ship, who assembled for that purpose in the gun-room. He then partook of some warm wine, and again returned to his cabin. At a quarter before ten, he heard the dreadful annunciation of ‘readiness’ without the alteration of a single feature. He replied, ‘I am prepared. My Saviour is with me.’ He then ascended the companion ladder, and proceeded along the deck with a slow but steady step to the foot of the platform. He then leaned for a short time on the shoulder of a friend, looked earnestly at the ship’s company, and

said, ‘See how a Christian can die!’ He then mounted the fore-castle, surveyed with a scrutinizing eye the fatal apparatus, expressed a hope that all was right, and gave some directions to the Provost-marshal. He requested permission to look around him, and take his last farewell of the sun, which now shone with much splendour. His face was then covered. He gave me his last adieu, blessed, and kissed me. My heart could sustain the burden of its feelings no longer. I rushed from the fore-castle; the appointed signal was given, and my lamented friend hurried into eternity.”

The source of Lieut. Gamage’s hope and consolation in the prospect of death, will be testified in the most forcible manner by his own expressions, contained in his parting letter to a beloved sister.

“Saturday morning, Nov. 21.— I have slept pretty well, thank my God. My dear girl, the time draws near, that my God has called upon me to pay the debt of nature. It is a debt, Eliza, which sooner or later we must all pay. I am low, and depressed at the thought of leaving you so soon. I had hoped, I had anticipated boundless joys and happiness. But this sudden, this unexpected, this dreadful calamity, has frustrated them all. The thoughts of them afforded me many hours of comfort in my night-watch at sea; and now, in these precious moments, the thoughts of the never-ending joys and happiness we shall meet with in heaven render me unspeakable consolation. There, Eliza, the blossom never fades, or transports cease; for it is the habitation of our Creator, and the portion of all those who sincerely repent of their transgressions, through the mediation of our blessed Redeemer. To Him I now look up with all the reverence and love that I am master of, for his intercession with my heavenly Father, to forgive one whose repentance and whose godly sorrow are true and faithful, who is resigned to meet the will of his Maker. O Almighty and

most merciful Father, may I hope, through the blood of thy beloved Son, to find rest in heaven! Yes, my God, thou knowest I pray with all the fervency thou hast gifted me with, and that I acknowledge thee as the only true God, and my Saviour as thy Son, who sits at thy right hand on the judgment-seat of heaven; and when I bow myself down to thy footstool in the other world, may my Saviour say to me, Come, my beloved, to the kingdom prepared for you: your sins are forgiven. O merciful and most just God, thou hast said that thou wilt receive the prayers of the most ignorant as well as the most learned; as long as it is from the heart; and now I say, O God, be merciful to me a sinner." - - - -

"Yes, Eliza, day and night I have prayed for a remission of my sins; and also for you—for all—for every one: and I look forward with a blessed hope that my prayers are heard."

"Sunday morning.—O, Eliza, the hour draws near: the warrant is on board. Cease to beat, my throbbing heart! Keep up, my panting bosom! The Almighty bears me up: he hears my prayers: he has not forsaken me. And, O Almighty God, still be with me. Give me Christian fortitude until the last moment." - - - - - "Yes, my beloved, I am still composed, though low and melancholy indeed. Ere this time to-morrow I shall be numbered with the dead—Cold, lifeless lump of clay—returned to that Power who gave, and who has alone taken away. Almighty and ever good God, look down upon me now, and bless me. My beloved Jesus, be thou my Advocate in heaven, as thou art my support on earth. Soon, soon shall death wipe away all tears from these fading eyes. O God, be merciful to me, a sinner!" - - - - - "O my Eliza, the sensations that now rise in my bosom are beyond expression. The evening closing in, the silent crew, the dejected looks of my messmates, all add to the solemnity of the trial;

but few can feel what I feel. Yet I thank my God that I have had time to repent, whilst thousands are every day dying by the sword, without one moment to ask pardon for their offences. I trust, that my sincere repentance and deep contrition allow me to be cool and collected. O Almighty Father! once more let me beg forgiveness, for now all my hopes are in heaven." - - - - -

"This last month has indeed been a month of sorrows, of hopes, of fears; and lastly of misery, ignominy, and death. But now I can say with holy Job, 'The Lord gave, and the Lord hath taken away: blessed be the name of the Lord.' In hopes of a blessed resurrection, and of a pardon for my sins, through the merits of the only Son of God, in whom I steadfastly believe, I lay me down to rest awhile."

"Sunday night.—O Eliza, I have had a trying task: all the ship's company sending for some hair to keep for my sake. Sad, sad task for them! and their looks bespeak their feelings. Yes, indeed, the Griffon is now sad and silent. Always pray for the safety of the men who loved me as they do. And may the Almighty guide her safely in the boisterous deep!"

To add any thing to the pathetic and impressive lesson which these extracts convey to every heart, would be to weaken their effect. Let us adopt the hope expressed by the pious clergyman, that when it is our turn to die, we may possess "such thoughts, such hopes, such resignation as he did!"

J. E. T.

To the Editor of the Christian Observer,

ON ACTS V. 31.

Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance unto Israel, and remission of sins.

HAVING been accidentally drawn last night into some discussion of the question, whether giving repentance, in this passage, means com-

municating the grace of repentance or only opening the door for repentance (so to speak); or, in other words, establishing the connection between repentance and salvation, so that whoever repenteth of his sins shall be saved; I was induced, on my return home, to give a little more attentive consideration to the clause than I had before done. As the passage is interesting and important, and has, I think, needlessly been given up (particularly by Dr. Doddridge), as to the most literal and obvious interpretation, I send you the result of my reflections for insertion, if you think it worthy, in the Christian Observer.

1. Then, I cannot admit that there is any thing in either of the words used, whether taken separately or together, which should lead us to any other than the most literal sense, of communicating *penitence*, or a *change of mind*. There is no other passage, I think, in the New Testament, besides this and ch. xi. 18, where it can even be pretended that *μετανοια* means, not repentance itself, but *place*, or *opportunity*, or *success* of repentance. Where that idea is intended, it is distinctly expressed, *τοπον μετανοιας*, ("place for repentance,") Heb. xii. 17*: which phrase occurs also Wisdom xii. 10, and Clem. ad Cor. Epist. I. sect. 7 †, and is thus shewn to be familiar for such an idea.

Assuredly also there is nothing in the word *δεναι* (to give), which can make against the sense of imparting the grace of repentance. This verb (*διδωμι*) seems used with at least as much latitude as our word *to give*. Particularly, it is applied in the New Testament to giving, that is, *imparting to the mind, understanding, wisdom, grace, peace, salvation, the Holy Spirit*, "the earnest of the Spirit in our hearts," &c. ‡ It is the word used, Eph. iv. 29, in speaking of "speech which may minister

* An observation is made on this passage afterwards,

† See Parkhurst, on *Μετανοια*.

‡ See a Greek Concordance.

(impart) grace unto the hearers;" and Heb. viii. 10, for God's "putting his laws into the mind;" that is, I presume, *communicating* dispositions agreeable to them.—To name no other places, it occurs in one, and only one more passage (besides the two which have been named, Acts v. 31, xi. 18), in connection with the word repentance. This passage then is authority for the *phrase*, and not only for the separate words; and in it, I think, the meaning will not be disputed. It is 2 Tim. ii. 25: "If God peradventure will give them repentance to the acknowledging of the truth," &c. Is not this clearly *imparting to them a change of mind*, to acknowledge truth, which they before denied?

2. I can allow little or no weight to Doddridge's argument on the passage. He paraphrases it, "to give repentance, or to send terms * of peace and reconciliation by him," &c. And he observes upon it, "as repentance was not actually wrought in Israel by the efficacious grace of Christ, I think it evident, that *δεναι μετανοιαν* here signifies to give place or room for repentance."—Does he also contend that *δεναι αφεσιν* does not mean to bestow forgiveness, because Israel, that is the whole of Israel, or Israel collectively, was not pardoned? But there is nothing in this argument. Some of Israel † re-

* This is to make Christ's "giving repentance and forgiveness of sins," to be nothing more than "that repentance and remission of sins should be preached in his name." Luke xxiv. 47. Are the expressions then of *giving repentance* and *preaching repentance*, equivalent?

† He was the giver of repentance to Israel; i. e. to all those of Israel who did repent, or ever should repent. This kind of ellipsis is a common and important one in Scripture. Thus 1 Cor. iv. 5. "Then," (namely, when the Lord shall come); "shall every man have praise of God;" i. e. every man who then receives praise at all, shall receive it from God, and not from his erring fellow-creatures. Rom. iii. 23, 24. "All have sinned—being justified freely," &c.; i. e. all who are justified at all, are justified exclusively in this manner.—So I should also

pented, and the repentance of all such, (Doddridge, at least, will readily concede), was "actually wrought in them by the efficacious grace of Christ." This, with the free offer of the like grace of repentance to all who would seek it, was abundantly sufficient, according to the constant usage of Scripture, to warrant the declaration that Christ was "exalted to give repentance unto Israel."

But let us hear what Doddridge himself will elsewhere teach us to think of this argument. This will bring before us the other passage which has been alluded to, and which has been adduced as authority for putting on the passage before us the interpretation which I am combating. Thus then does Doddridge paraphrase Acts xi. 18: "God hath then given to the poor Gentiles also repentance unto life, and has *not only made them the overtures of it, but has graciously wrought it in some of their hearts.*" Now I require no other explanation than this of the passage under consideration. "Him hath God exalted—a Prince and a Saviour, to give repentance unto Israel, and remission of sins:" "Not only to make them the overtures of these blessings, but graciously to work them in *some of their hearts*"—in the hearts of all in whom they shall ever exist. And what possible reason can be assigned for giving this interpretation to the words *την μετανοιαν εδωκεν* (he hath granted, or given repentance), when applied to the Gentiles, and for "thinking it to be evident" that *δεναι μετανοιαν* (to give repentance), bears so different, so much lower a sense when spoken of Israel? Would not the same objection lie in the one case as in the other? Was it true that repentance was given in any other sense to the Gentiles, than it was to Israel? Was

interpret John i. 9, whether we render it, "who, coming into the world, lighteneth every man," or, "who lighteneth every man that cometh into the world;" i. e. every man who is enlightened at all, receives his light from Christ.

it "actually wrought" in the former, in any other sense than in the latter—namely, not in all, but only in "SOME" of them? And would not the same answer obviate any objection to this in chap. v. as would do it in chap. xi.?—It is remarkable also that this learned and excellent writer should have added in a note, "To render this clause (xi. 18.), *God has granted salvation to the Gentiles, on the terms of their repentance, is, I think, determining and limiting the sense in an unwarrantable manner.*" Can we say any less of his own-paraphrase of chap. v. ver. 31: "To give repentance, or to send terms of peace and reconciliation by him,.....and to bestow on those that shall repent the free and full remission," &c.?

3. On none of these grounds, then, can I concede any thing. Whether there may be sufficient cause, on other grounds, to depart from the simple literal meaning of the words, the meaning which they bear either considered apart or as combined, is another question.

It is true, Doddridge has produced one instance from Josephus, in which *δεναι μετανοιαν* (to give repentance) seems* pretty clearly to

* I say *seems*, for I have not the author at hand to turn to. It is well known that the word (*μετανοια*) rendered *repentance*, literally means a change of mind, which may take place in either of two parties concerned. Generally it is considered as existing in the offending party, or the party on whom evil will fall if repentance do not intervene. But sometimes it is applied to a change of mind in the other party, as Heb. xii. 17: "He found no place of repentance, though he sought it (*αυτην*, referring to *μετρωσιας*, not to *τοπου*) earnestly with tears." Repentance of sin appears not to be at all the subject here immediately in view. A change of mind with respect to bestowing the blessing on Jacob, seems to be the thing intended: and that it was sought for in Isaac, not in Esau, appears evident, for would it not be absurd to suppose Esau thus earnestly seeking with tears, and yet in vain, a change of mind in himself in this respect, which change either never was necessary, or already existed in full force?—Whether there be any thing like this use of the word in the passage of Jose-

bear the sense of *δεναι τοπον μετανοιας* (to give place for repentance); and another instance or two may perhaps be produced. (See Parkhurst.) But to infer from one or two examples, in which the usual meaning of words is departed from, that such is their sense in any other passage, without a strong necessity for the supposition, is one of the grossest fallacies of the Socinian school*.

Ought we ever to depart from the literal and most obvious meaning of scriptural words, without an urgent reason for so doing? And what solid reason, I had almost said what shadow of reason, is to be adduced for doing it here?—And what is to be gained by it? Nothing, but the abandonment of what is otherwise an explicit and decisive declaration of one or more most important doctrines of Scripture.

I conclude with an observation from Mr. Scott's Commentary, on the interpretation and the practical use of the passage,—a use of which I remember strongly to have felt the comfort and importance, at an interesting period of my life. "It is the doctrine of Scripture, and of our Liturgy (observes Mr. S.), that true repentance is the gift of God; and to exclude this most obvious meaning of the words, is in fact an attempt to improve the language of Scripture, and to obscure one evidence of our Saviour's Deity, and of all salvation coming wholly from his fullness of grace. Indeed, repentance was not actually wrought

plus, I have not the means of determining. I do not find that the phrase of *God's repenting*, so common in the Old Testament, ever occurs in the New. Probably the idea would be expressed by *μεταμελομαι*, not by *μετανειω*. See Rom. xi. 29. 2 Cor. vii. 8.

* This Socinian method of interpreting Scripture is exposed in a very ingenious and entertaining manner by Bishop Stillingfleet, in the opening of his *Discourse concerning the true Reason of the Sufferings of Christ*. He undertakes to shew by the use of it, that there is nothing said in Gen. i. concerning the creation of the world!

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in Israel by his efficacious grace; that is, not in *all* Israel; for it certainly was in great numbers; but if any who heard the Apostles were convinced that they must repent, or perish, yet found their hearts still hard, and their wills rebellious; was it not a most important and reasonable instruction, to be assured, that Jesus was exalted to *give repentance*, as well as to *give pardon* to the penitent?—that, as one with tears cried to him, 'Help my unbelief,' they might cry to him, Turn thou me, that I may be turned! Pour upon me the Spirit of grace and supplications, that I may look on thee whom I have pierced, and mourn, with that godly sorrow, which worketh repentance unto salvation, not to be repented of!"

I am, &c.

J. S.—H.

FAMILY SERMONS. No. L.

Jerem. viii. 11.—*They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.*

(Second Sermon on this Text.)

IN the former discourse from these words, I considered the nature of those false grounds on which men are too apt to build their peace. I observed, that anxiety, or even trouble, about our spiritual state, was not to be dreaded as an evil, from which we were to seek to be delivered by any means, but rather to be cherished, as laying a foundation for solid peace and real holiness; and endeavoured to shew that grace was to be sought in the first place; both as in itself far more important than peace, and also as being the sure way of producing it in the end. I further remarked, that in whatever degree peace was possessed, it proved only the strength, and not the justness of our conviction that we were in the right way; that therefore a total ignorance of divine things, an entire carelessness about them, the most extravagant enthusiasm, or the most erroneous opinions, might be

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found to produce peace, as well as the belief of the truth. I particularly noticed three false grounds of peace;—an unwarranted idea of God's mercy; the adoption of a system of religious opinions; and an inward impression of our being accepted by God; and stated reasons to prove that neither of these was a safe foundation on which to build our peace, and our hope towards God. It remains now to explain what is the just and proper foundation on which a solid peace may be built.

Here it is hardly necessary to premise, that Scripture is our only unerring guide in such inquiries. Let us therefore ascertain what is said there of the foundation on which a true peace may rest. Now, in his Epistle to the Romans, St. Paul treats of this subject, not indirectly or briefly, but expressly and fully. In the fifth chapter he states the way in which a Christian obtains peace with God, and is enabled to rejoice in hope of his glory. This is the very point of our inquiry; and we may be confident we are acting on the best authority, if we build on that which he has laid down as the foundation of peace, hope, and joy in the soul.

This foundation appears to be *faith*. "Therefore, being justified by faith, we have peace with God." Through the whole of the preceding chapter, the Apostle had been explaining the nature of this great principle of Christianity, and shewing its agreement with that by which Abraham had been justified. Of Abraham the Scripture had said, "He believed God, and it was counted to him for righteousness." Thence he argues, It was not Abraham's righteousness on account of which he was accepted, but it was something counted or imputed to him instead of a perfect righteousness; and this was his *faith*. Had his righteousness been perfect, his reward would have been matter of debt. But his faith was counted to him instead of it, and the reward was given to him, therefore, as a matter of favour, or grace. It was Abraham's belief, therefore, of the promise of God that he should be the

father of many nations, which procured him the blessing of God. "Against hope he believed in hope." "He staggered not at the promise through unbelief," though there were so many circumstances to tempt him to it; but "was strong in faith, giving glory to God; and being fully persuaded that what God had promised he was able also to perform." And therefore this firm credit, which he gave to the Divine word, was imputed to him for righteousness. And the Apostle's inference from the whole is, that Abraham was justified by faith, and not by works.

The case of Abraham is so clearly expressed, that there can be no doubt concerning it; and the reason this case is brought forward is equally clear: it is in order to explain the manner in which we are to be justified, namely, by a like faith, not by our own virtue or obedience. For St. Paul says, "Now it was not written for his sake only that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on Him that raised Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." As it was the credit which Abraham gave to the Divine promise which justified him, so it is the credit which we give to the Divine testimony concerning Jesus Christ our Lord which justifies us. This faith was counted to Abraham for righteousness. The like faith in the testimony concerning Christ is counted also to us for righteousness. Abraham had nothing whereof to glory; which would not have been the case had he been justified by his works. And of the faith by which the Christian is justified, the Apostle says, "Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith." It was of God's grace that Abraham was rewarded; and it is by faith also that we are justified, "that it might be by grace." We may conclude therefore with the Apostle, that a man is justified by faith, in distinction from his own righteousness. For Moses describeth the righteousness

of the law, saying, That the man who doeth these things shall live in them. But the righteousness which is of faith says, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

It was necessary then to fix the manner in which we are accepted of God, because our peace, if it is justly founded, must depend on such acceptance. Had the Apostle said that we were to be saved by our obedience to the law of God, we must have tried ourselves by that law, and in the degree only in which we came up to it would our peace towards God have been well founded. But if the Apostle lays down faith as the mean of our acceptance, then the point to be known is, whether or no we possess that faith; and whoever does possess it may then have peace towards God.

But it may be inquired, whether other Scriptures speak the same language as that we have been considering. Let the following passages testify.

St. Paul prays for the Ephesians, that they might know what was the hope of their calling, and what the riches of the glory of the inheritance of the saints. And he explains this knowledge by laying before them the exceeding riches of the grace of God through Jesus Christ. Christ, he says, is our peace: he came and preached peace to them that were afar off, and to them that were nigh. "Now therefore in Christ Jesus, ye, who some time were far off, are made nigh by the blood of Christ." You have access to the Father: "You are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God." And all these benefits are given, on God's part, by his mere grace, and received on ours by faith. "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God." And, in another place, the Apostle prays for the Disciples, "Now the God of hope fill you with all joy and peace in believ-

ing, that ye may abound in hope⁵ through the power of the Holy Ghost."

Not to multiply quotations, which seems unnecessary when those already brought forward are so clear, I would only refer to the example of the first Christians, in order to shew the ground of their peace and joy. They continued daily with one accord in the temple praising God, and did eat their meat with gladness and singleness of heart. They walked in the fear of the Lord and the comfort of the Holy Ghost. But why did they thus rejoice? Doubtless on account of that record which God had given of his Son; that record which had been emphatically called "glad tidings of great joy." Their joy was the consequence of their believing this record. They were persuaded that God had sent his only Son to be the Saviour of the world, and that whosoever believed in him should not perish, but have eternal life, and they were filled with peace and joy.

Similar to this is the way in which a Christian, at the present day, obtains a solid peace. Suppose a person to be baptized indeed, and educated in the Christian faith, but, as is too frequently the case, to be as careless about applying his knowledge to practice, and as insensible to the obligations of his baptismal vow, as if he had been a Heathen or Mahometan; living to himself, fulfilling the lusts of the flesh, and without God in the world. Let us suppose that this man begins seriously to consider what account he must give at the Day of Judgment. "Of what use," he will say, "is my Christianity? It has been an empty form. I have no righteousness to present. I have only sins to look back to in the course of my past life. What must I do to be saved?" Let him read the Bible for an answer. There he will find a revelation of grace and mercy through Jesus Christ, the only Son of God. He will see that all mankind, as well as himself, inherit a corrupt nature, and could not of themselves work out a righteousness which would be

sufficient in the sight of God; that it has pleased God therefore to provide a Saviour, that whosoever should believe on him might be saved; that God thus justifies sinners by their believing in Christ;—in short, that the whole record of the Gospel testifies of the power, the grace, and the love of Christ, who has graciously offered to receive all that believe on him, to intercede for them, to guide them by his Spirit, teach them his truth, endue them with grace, and conduct them to endless glory. Need I add, that he who really believes this, will, in consequence of his faith, be filled with hope and peace? Will he not, like the first Christians, begin at once to possess peace towards God, to offer up praise for his mercies, and to rejoice in the hope of glory? Will he not find that he is animated by the same motives, and is influenced by the same views, with the Apostles; so that there will be an agreement between his feelings and their writings? Then may he hope that his peace and joy are scriptural.

Whenever the doctrine of Justification is mentioned, two things should always be kept in view:—one, that faith should not be so confounded with obedience as to make that obedience the means of our acceptance;—the other, that they should not be so separated as not to have a close and necessary connection with each other. In obtaining justification, our obedience must be kept out of view, and faith and the grace of God, and the office and death of Christ, must be held up before us. But let it not be thought therefore that we build our peace upon a mere opinion. That I have already shewn to be a false foundation, even if the opinion should be true. Faith, when genuine, is not a mere opinion: it is a living principle in the heart; a principle which must necessarily abound in the fruits of righteousness, which are by Jesus Christ, to the praise and glory of God.

It has been owing chiefly to a mistake about the extent of the operation of faith, that the doctrine of

justification by faith has been supposed liable to be abused to licentious purposes. If indeed it were required of us only to believe this one point, that the death of Christ is a propitiation for sin, there might be danger in ascribing salvation to such a belief. But the object of our faith is not this truth only, though that is a very important one, but the whole of the revelation given of Jesus as the Messiah and the Son of God. This comprehends a variety of doctrines, some calculated to produce a dread of sin, some to excite hope, some to instil caution, some to encourage exertion. Do we believe in Christ? We believe then that he is the Judge of quick and dead, and has appointed a day in which he will judge every man according to his works. We believe that he came to purchase to himself a holy and peculiar people, zealous of good works; and that he requires that every one who nameth his name should depart from iniquity. We believe that he is a King, whose laws must be obeyed, as well as a Prophet, whose instructions must be received. The holiness and justice of Christ are objects of faith, as well as his mercy and grace.

Wherever, therefore, faith is sound, it embraces all the main points that relate to the office and work of the Saviour; and wherever such a faith is sincere, it necessarily produces action. Were faith regarded as a mere opinion, having no immediate connection with practice, the most dangerous abuses might indeed follow from maintaining the doctrine of justification by faith. This, however, is the very faith which St. James condemns; a faith which is alone, without works—a body without a spirit—less than even the devils possess, for their faith makes them tremble. Scripture always supposes faith to be such a degree of credit as will produce action. Sincerely to believe that Christ is the Saviour of the world, will lead a person to rely on Christ as his Saviour; to come to his throne of grace by prayer; to approach the Father

through him; to receive his words as the words of truth, and his commands as laws which must be obeyed; to confide in his grace and love, and to look with joy for his second coming in glory. This reliance, this prayer, this hope, this obedience, though distinct from faith, are all the natural and necessary effects of a full credit given to the revelation of the Gospel of Jesus Christ.

Peace, I have said, is at first to be obtained by believing. But suppose a person, who fancies himself a believer, still lives in the practice of sin; is he, nevertheless, to maintain peace, to stifle the alarms of conscience, and to look only to his faith in the revelation of Christ? God forbid. His conduct proves that his faith is insincere. Still, however, faith is to be the foundation of his peace; but it must be a real, living faith. What, then, must he do? He must set out afresh. He must humble himself before God as a sinner, and pray for true faith; for an influential, purifying view of the Gospel. He will do what his faith will direct him to do, pray earnestly that Christ may communicate to him his grace and Spirit; and he will conscientiously use all the means appointed for that purpose. Thus, while he walks humbly and holily with God, peace will dawn in his heart, his views will become more just, his intercourse with God more frequent, his union to Christ more firm. Bringing forth the fruits of righteousness, he will have a proof at once of the soundness of his faith; and although his peace may, from various causes, for a time be clouded, yet growing knowledge, and increased watchfulness, will by degrees remove the cloud.

Thus, then, faith must be the foundation of our peace, but uprightness the guard of it. Faith and peace will then go hand in hand, attending the true Christian in his journey to heaven. Does he fall into sin? His peace will decay. Would he have it renewed? It must be by renewed repentance, and renewed ap-

plication to the Saviour, who takes away sin and communicates pardon and sanctifying grace. Thus his faith will be strengthened, and his peace restored. Thus are we accepted through grace. Thus are we saved through faith in Christ. Thus are our peace and hope founded on his righteousness only. Yet, thus also is the necessity of personal holiness increased and strengthened.

To conclude: let us examine on what our peace towards God is founded. Is it on our own good life? If so, it is false. Is it on our faith? If so, is our faith sincere? Does it teach us reliance on Christ, and lead us to continual applications to him for grace? Does the love of Christ constrain us to live to Him rather than to ourselves? Does it produce in us a uniform and sincere obedience to his holy will? If not, we may justly fear that our faith is vain, and that we are yet in our sins. Let this consideration alarm us, and lead us to repent and to humble ourselves before God. Repentance and faith are inseparable; for no one can believe the awful declarations of Christ, respecting unconverted sinners and the evil and danger of sin, or have right views of the greatness of his love, without being alarmed on account of his sins, desiring deliverance from them, and hungering and thirsting after righteousness. And with repentance and faith are ever united holiness and peace. They are indeed distinct graces, but they are always found together, each tending to build up the man of God, and to make him perfect in every good word and work.

Lastly, let us ever bear in mind, that to Christ alone must we be indebted for salvation. Though the Scriptures speak of our being saved by faith, yet, properly speaking, it is Christ alone who can save us. He has made a full and sufficient atonement for sin. He receives the humble and penitent believer, intercedes in his behalf, sends him his Spirit, grants him pardon, peace, and salvation. When the Scriptures speak

of faith as saving us, they only mean that faith is the instrument by which we receive the benefits of the salvation of Christ. And it is chosen as the instrument on two accounts; 1st, because it glorifies Christ, directing the attention to him, and fixing the affections on him; 2d, because it humbles man, excludes his merit, and shews salvation to be wholly by grace. Hence we see the necessity of looking unto Jesus alone for salvation. To him then let us direct all our attention, and on him let us fix all our hopes. Let us study the nature of his office, and the dignity of his character. Let us think on his wonderful love, and boundless compassion. Let us ever apply to him as the sole source of spiritual life and consolation; and, let his precepts be the unchanging rule of our conduct, and his spirit and example the constant object of our imitation. Let us abhor that pride which would lead us to arrogate any merit to ourselves, to exalt our own righteousness, or to set up our own imperfect obedience (derived only from his grace), in opposition to the merits and efficacy of his death and intercession. Thus let it be our study, with the great Apostle, to be found in Christ, not having our own righteousness, which is of the law, but the righteousness which is of Christ by faith; and our determination to glory in nothing, save in the cross of our Lord Jesus Christ, by whom we are crucified to the world, and the world to us. Amen.

For the Christian Observer.

ON HOPE.

WHEN Alexander was about to undertake the conquest of Asia, he distributed his possessions among his friends. Some one, observing the magnificence of his presents, asked him what he intended to retain for himself. He replied *Hope*. — The servants of Christ, though in general little resembling, and little anxious to imitate, the lords of this world, may justly adopt the language of the

Grecian hero. They have engaged in an enterprize so great, they aspire to a kingdom so rich and glorious, that they can well afford to abandon to others the ordinary honours and gratifications of life. Hope is their portion; a hope "full of immortality." How should they exchange it for any worldly possessions, or even consent to share it with transient and perishable pleasures! "Opes honores et universum vitæ ambitum, ad majora nati, non contemnunt, sed relinquunt sæculo!*"

There is perhaps no Christian grace which is more characteristic of the religion to which it belongs, than that which has just been mentioned. Hope is the natural support of those who are for a time subjected to trials, and whose success depends upon their perseverance. It necessarily supposes a fixed and entire preference of some state of things which is expected over that which is possessed. And it has the peculiar power of so realizing to the fancy what is removed from the senses, and borrowing, as it were, a happiness from futurity, that where it is lively and vigorous it can shed a light on the most obscure path, can soften every sorrow, and make every labour light. Thus it seems to point out, in a single word, the nature of the Christian Pilgrimage in this world; the views and expectations best fitted to supply refreshment in our journey; and the temper and disposition of mind to which both should give birth;—a temper at once serious and cheerful; prepared for the trials of religion, and sensible of its consolations; collected, but not gloomy; and joyful without levity and without excess.

I have often thought that the goodness of God is, if possible, more distinctly marked in the injunctions which he has imposed on us, than even in the promises which he has given us, or the evidences of bounty and beneficence scattered through the natural creation. He has so identified our duty with our happiness,—he

* See Epitaph on Isaac Barrow.

has selected with such profound wisdom and unspeakable mercy the sources of our perfection and only lasting good, as the proper evidences of our allegiance,—that I know not how any one, who has been accustomed to consider human nature attentively, can fail to discover in this beautiful arrangement the stamp of a Divine original. This truth can hardly be better illustrated than by the Christian grace which we are now considering. Had Hope been left unnoticed by the inspired writers, had it been wholly omitted in the circle of Christian duties, is it not plain that every good man must secretly have cherished the blessed sentiment, for his consolation, strength, and joy? Must he not have sought, in its cheering influence, a light in this land of shadows; and clung to it as an anchor on which to ride in safety amid the temptations and sufferings of this stormy region? How gratefully then should we receive, how diligently cherish, that blessed provision which the bounty of our Maker has furnished! How deeply adore the gracious Father who has encouraged and enjoined us, in imitation of our Redeemer, to “look unto the joy that is set before us;” “to endure the cross and despise the shame,” “having respect unto the recompence of the reward.”

“Henceforth I learn that to obey is best
And love with fear the only God*.”

It happens, I imagine, not unfrequently, that Christians, especially in their early acquaintance with religion, feel some surprise at the exalted station which St. Paul has assigned to Hope, among the chief graces of the Gospel, supported by Faith on the one side and heavenly Charity on the other. It appears singular, at a first glance, that a feeling which seems to be almost instinctive, with little of a moral nature, attached to it, and, as we should judge, inseparable from the anticipation of future happiness, should not only be reckoned among the du-

ties, but even ranked with the highest attainments of the Christian life. But this difficulty, with many others, disappears as we become better acquainted with religion;—like a speck floating before the eyes, it is the imperfection of our senses, not a defect in the object we contemplate. It is too plain that the hope which St. Paul has so highly exalted is no vulgar or ordinary affection. Look on the world around, and survey the conduct and characters of men. Can the largest charity believe that the hope of a Christian is among the common principles of action? Are worldly persons in any visible or effectual measure animated by a lively and joyful expectation of “the glory which shall be revealed?” I fear there is little doubt, that if the hearts of our fellow-creatures were laid open, none would appear to be deeply affected with the hopes of the Gospel, but those who love its precepts. Let us then consider some of the peculiar features which belong to the Christian Hope, that we may the more justly appreciate its excellence.

The Hope of the Gospel is founded on the promises of the Gospel. It has its root therefore in Faith. It is among the fairest and most delightful fruits of that parent stock of all Christian excellence. In proportion too as our faith is lively, will our hope be animated and joyful; and so inseparable are these kindred graces, that in a large proportion, perhaps in a majority, of instances, the word expressive of the one might be substituted for the other in holy writ, without any material alteration of the passage. However, the ideas are not identical. Faith includes a belief in *all* the declarations of God; in the more awful parts of his economy as well as in the more gracious; in his threatenings as well as his promises: Hope has respect only to the rewards which his bounty has set before us, and supposes not merely a deep conviction of their reality, but a joyful perception of their approach, and of

* Par. Lost, lib. 12.

our own expected and inestimable interest in them. It seems to belong, therefore, to a more advanced state of Christian knowledge and experience. It is Faith in its progress towards Love; elevated a little above the damps of this chilling clime, and cheered with the beams of a brighter region, but not yet exalted to the seat of everlasting rest.

The excellence and value of this Christian grace will be further evident, if we consider that Hope necessarily implies an intimate acquaintance with the objects of its desire. No man can earnestly hope for any thing which he does not long to possess; and no man ever desired ardently to be in possession of a blessing which he had not first learned to appreciate. If, therefore, we would glow with the hope of immortality, it is indispensable that we acquire a just and lively apprehension of its value. There is, indeed, a certain notion of future happiness, which is easily formed, and therefore perhaps pretty general; made up of negatives, like the idea of space, infinite in extent and filled with nothing. This might do tolerably well; if in our present state we had no temptations to encounter, and no image of perfect holiness to which we must aspire. But he surely much be little acquainted with human nature, who can imagine that an apprehension so indefinite, an expectation so vague and indistinct, will prove, in such a world as this, a practical principle of much efficacy. Man was not made to be powerfully affected by abstractions. Our appetites and passions are continually soliciting us to evil; the most powerful elements of our nature are among our enemies, tending to sin by their own corruption, or capable too readily of being allured towards it. The visible objects of this world press immediately upon our senses; their language is sufficiently distinct, the bribes they offer, alas! but too intelligible. Can we flatter ourselves that such enemies are to be overcome by names

and notions;—faith in we know not whom, hope of we know not what? Can natural propensities be subdued or superseded, without the excitement of new interests? Is it possible that evil affections should be effectually eradicated, unless others which are more excellent be engrafted? The whole analogy of our nature, all the experience of life, speaks wisdom on this subject. It is the proper office of Hope to triumph over the solicitations of our senses and passions; to “fill us” (in the language of the Apostle) “with all joy and peace in believing.” But Hope is a mere name, if it is fixed on nothing substantial; if it bends its eye on vacancy, and “feeds upon the east wind.” Such certainly was not the hope of the early Christians. Such is not the Christian affection which St. Paul has seated on the same throne with Faith and Charity.

And is it then possible for us to form a just idea of the nature of everlasting happiness;—of those joys which “eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive?” Certainly it is possible, and easy, and essential; nor were the passages in holy writ which describe the blessed realms of glory as surpassing in brightness all human powers of conception, ever intended to encourage or to justify in us an entire ignorance of their nature. Who ever was presumptuous enough to suppose that he could comprehend his Creator?—“Canst thou by searching find out God?” Yet who, that has any acquaintance with religion, ever doubted that we are capable of knowing him, and most sacredly obliged to study his perfections? “Behold” (said our blessed Redeemer), “the kingdom of heaven is within you.” “The kingdom of God” (said the Apostle) “is righteousness, and peace, and joy in the Holy Ghost.” “He that dwelleth in love dwelleth in God.” These surely are elements of happiness which we are capable of understanding, attaining, approving; and it

is to the diffusion and perfection of these in "an inheritance incorruptible, undefiled, and that fadeth not away," that the hope of the Christian is directed. Hope then, let it never be forgotten, is inseparable from vital experimental religion. It has its birth in the first fruits of practical holiness; it "grows with its growth, and strengthens with its strength;" and enlarges with our increasing acquaintance with the blessedness of true piety. It aspires to the perfection of that, whose excellence has been known and proved; which is seen even upon earth, though, as it were, "in dim eclipse;" which can be conceived clearly, and desired ardently, because it has feelingly been experienced.

There is yet another consideration which may tend to illustrate still more fully the nature and virtue of the affection which we are considering. Hope manifestly supposes that "our conversation be in Heaven," "for where our treasure is, there will our heart be also." It implies therefore, in all its essential properties, a deadness to this world; an habitual preference and frequent contemplation of our heavenly and expected inheritance. That such is the true character of this affection, will be questioned certainly by none who have felt its power as directed towards any object of desire in this life. When the mind is filled with the conception of an absent happiness, how difficult is it to confine our attention to the ordinary occupations of life; how slowly do the moments seem to roll; how readily does the imagination wing her flight towards the objects of our wishes! Who ever was long absent from his native country without returning in thought to the haunts of his happier hours; or approached the shores of his wave-encircled island, without watching eagerly the moment when a dusky speck shall rise in the horizon, and chiding the winds and waves that bear him so slowly homeward? Human nature is the same under all circumstances. Its pas-

sions are not changed, though their objects may be altered. If we are really filled with the hope of immortality, we cannot but earnestly desire to possess it; and he but deceives his own heart, who fancies that he is animated with this heavenly affection, while his conduct evinces that his chief desires and anxieties are directed towards earthly things.

Hope then, let us be persuaded—that hope which the writers of the New Testament perpetually exalt, and which St. Paul has reckoned among the first of Christian graces—is something far above the vague anticipation of an unknown future good. It has its foundation in a deep and lively faith; it is inseparably allied to vital holiness; and it implies, as a necessary consequence and concomitant, the permanent practical predominance of spiritual affections.

It is impossible to have any tolerable insight into the writings of the Apostles, without being struck with the prodigious energy and life with which the hopes of the Gospel acted upon the minds of the early Christians. They appear to have possessed so lively a perception of the excellency of the treasure which was laid up for them in heaven, that neither trials nor persecutions, neither the temptations of their spiritual nor the malice of their earthly enemies, could quench the ardour, or even long interrupt the pleasures, which flowed from their holy affections. The religion of the early Christians was unquestionably a cheerful religion; full of feeling, full of energy, full of elevation; triumphant over sin, and sorrow, and suffering, through the power of the Holy Ghost. It was in the midst of pain and weariness and want, in the constraint of a prison, in the anticipation of death, that St. Paul addressed to his young converts most of those Epistles in which the habitual tenor of his feelings is so eloquently portrayed; in which he exhibits, with the powers of the

deepest sensibility, "the riches of the glory of God," and the excellencies of his heavenly inheritance. Himself he describes as, "sorrowful, yet always rejoicing;" "filled with comfort, exceeding joyful in all his tribulation." Of the Thessalonians, he declares, that they became followers of him and of the Lord, "having received the word in much affliction with joy of the Holy Ghost; so that they were ensamples to all that believe in Macedonia and Achaia." For the Ephesians, he prays; "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." For the Roman converts; "Now the God of hope fill you with all joy and peace in believing; that ye may abound in hope, through the power of the Holy Ghost." How far it is fitting that Christians in the present day should indulge that joyful and triumphant spirit which appears to have animated the early church, must doubtless materially depend upon their proficiency in real religion. But it is surely natural to suppose that the temper which the Apostles enjoyed themselves, and laboured to communicate to their disciples, is that to which we should, with all diligence, though certainly with all humbleness of mind, endeavour to aspire. And when we consider that two at least of the three chief Christian graces are, in the nature of things, sources of the most lively happiness, and essentially allied to "the bright sunshine of the soul," it may be reasonably doubted, whether any one can properly rest satisfied with religious attainments, which, with a due allowance for natural temper and incidental circumstances, do not promote a substantial joy and gladness of heart.

The hopes of a Christian are secured to him by the most sacred and

inviolable pledge, even the promise and the oath of Him who cannot fail; "that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus." But St. Paul has urged in another place arguments, if possible, still more powerful: "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" And, "if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." It is impossible for any reasoning to be more cogent or more consoling. The first part of the argument is pretty generally admitted, and doubtless in some measure felt, by every sincere Christian; though very imperfectly by the best of us. But I have doubts whether the second observation is as often remembered; though in its nature practical, and peculiarly fitted for our apprehension. It appeals to our own experience for an assurance of the bounty of our Maker, and refers us, for evidence of his future mercies, to a recollection of the past. Indeed, our religious attainments are too generally so low, and the nature we have inherited is so frail and so corrupt, that it is not always easy to feel as sensibly as we ought the inestimable value of the blessings which we enjoy. Sufferings and temptations, though but moderate in their degree, are sufficient to cloud our brightest hopes; and we are sometimes ready to stand in doubt whether we have not altogether mistaken the path of happiness. But these are only feverish dreams, the phantoms of an hour of darkness. Consider the import of those blessed words, "*being reconciled to God.*" They contain a picture of happiness

more rich, more full, more glorious, than the pen of poetry or eloquence ever delineated. And compare now the state of those who possess this heavenly assurance, with the sad condition of our less happy brethren. Be it that the Christian sacrifices the pleasures and the honours of this life; be it (though it is not always so), that through "much tribulation" he inherits eternal life;—yet "there is hope in his end, saith the Lord;" "his light affliction, which is but for a moment, worketh for him a far more exceeding and eternal weight of glory;" he is not forgotten of his God; in a few years all his labours are ended, and he enters into his everlasting rest. Meanwhile, what is the world which he has renounced, and what the too-often envied enjoyments of those who claim it as their portion? He who understood and enjoyed them all, has left us the testimony of his experience; "Vanity of vanities, all is vanity." Not that life indeed is scantily supplied with satisfactions, for God has showered his blessings abundantly around us. But without Him the brightest pleasures, though they delight us for a moment, are essentially unsatisfying, and leave nothing but regret behind them. The hour-glass is soon run out, and a death-bed reveals in a moment the folly of all our pursuits, and emptiness of all our enjoyments. There Louis, who for eighty years had been the idol of his people, felt at last, and acknowledged his errors, and transmitted to his successor a lesson of wisdom, which he had learned only when it was too late. There Condé, the darling of victory, the prince of heroes, slighting all his achievements, and the glory they had purchased for him, declared that virtue was the only object worthy the pursuit of a wise man. There Salmasius*, after a life of literary labours and triumphs, deplored

with his expiring breath the vanity of his acquirements; "Eheu! vitam perdidit operosé nihil agendo." "Alas! I have wasted my days in toil, and have done nothing." Indeed, it should seem quite sufficient to read the language in which the inspired writers speak of this world, and to cast a hasty glance on the notices which history has left us, to convince us that those only are to be envied, who can relinquish it entirely, having their hopes secured upon a better inheritance. In the New Testament it is described as, in a considerable measure, subjected to Satan, whom Christ appears to have designated by the title of "the prince of this world;" words of an extensive and awful import. Doubtless his authority is greatly contracted, through the merciful interposition of our Redeemer. Yet how is it possible to hear of the tragedies which have in every age been acted upon our globe, without believing that the expressions which the Scriptures contain are something more than figures? In this happy land indeed, and in these happy days, surrounded, as we are with knowledge, and riches, and refinement, enjoying, even in war, the best privileges of peace, and cheered with the glad tidings of the Gospel of righteousness, we may be disposed to indulge in pleasing visions of the general happiness of our fellow-creatures; measuring, in some degree, their feelings by our own, and willing (naturally and justly willing) to find, in the imagination of their enjoyments, a source of pious thankfulness and pleasure. Of all illusions, perhaps, this is the most amiable and innocent. But no mistake is free from danger; and it becomes the humble Christian to acquire fortitude sufficient to contemplate, with entire resignation, though not indeed without sensibility, every part of the dispensations of his Maker. I know not whether, to a feeling mind, the past history and present condition of our fellow-creatures, is not, of all subjects, the most affecting. How have they

* I am not quite certain whether it was Salmasius or Grotius, of whom this anecdote has been preserved. Nor is it important: their literary fame is equal.

been trampled down age after age, the slaves of sin, the sport of tyranny and ambition; equally a prey to their own vices, and to those of their governors! Even while I now write, while the peals of triumph are ringing round us, and the "song of Hop" is heard again, what thousands are perishing in misery, the victims of wickedness and folly; what tens of thousands are weeping, in silence, over the unknown death or hopeless captivity of those who were most dear to them!

—Of unregarded fame
Died the mean man;—yet did he leave
behind

One who shall never say her daily prayers
Of him forgetful, who to every sound
Of the distant war, lending an eager ear,
Grew pale and trembled; at her cottage
door

The widowed one shall sit, and never know
Her husband slaughtered, but in hope and
fear

Weep on*.

Nor is the present age more full of sorrows than those which are past. The heart sickens at the contemplation of the horrors which fill the pages of history;—which have swelled the triumphs of Eastern conquerors, and tracked the steps of the plunderers of the West; which have "dyed the sands of Africa, and stained with silent and inglorious torrents the snows of the polar regions†." Civilization, we are told, has generally begun in conquest; thus our blessings have their foundation in misery: it has always produced corruption; and thus they end in guilt. Surely it is not in a world like this, that any wise or good man would wish to take up his permanent residence, even if it were possible. Or grant that these colours are too dark and gloomy: let the scene be sketched, by the brightest pencil: yet there is sickness, and sorrow, and weariness, and pain, and disappointment, and separation from those we love: there is sin within us and around us; and labour, the

* Joan of Arc, by R. Southey.

† Essay on natural Society, by Mr. Burke.

fruit of sin; and death, the end of both. Undoubtedly, all this notwithstanding, existence is generally a blessing: I mean, independently of its reference to futurity. But he, surely, is greatly to be pitied, who can think that such an existence is worthy of being compared with a holy and everlasting kingdom; and he too is not wholly blameless, who, with the promised inheritance before him, still casts a sad and lingering look at the world which he renounces. I knew a French gentleman who had passed some of his early years at Paris, and tasted, I fear, too freely of the gaities and vices of that capital. He delighted to talk of the happiness of his younger days, before the Revolution had driven him abroad; and he still ended, with a sigh, "*Je pleurs ma jeunesse.*" The confession was very honest and very melancholy. He mourned the loss of pleasures which he had enjoyed only a little while, but of which he still cherished too lively a recollection. If all whose hearts are devoted to this world were equally sincere, I am afraid the same lamentation would be often repeated. Compare now this acknowledgment with the language of the blessed Apostle; and let the fondest lover of this life judge between them: "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity (not willingly, but by reason of him who hath subjected the same) *in hope*; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of

our body. For we are saved by Hope. But Hope that is seen is not Hope; for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

— *with patience wait for it.*—

This is in perfect conformity with the language of our Redeemer. "In patience possess ye your souls." "Be faithful unto death, and I will give thee a crown of life." Hope is given us for our consolation; and consolation is intended for those who need it. The nature of this heavenly grace implies that we are at present subjected to trials, which prove and exercise our faith; which are sufficient to arouse and invigorate the mind, but never to overwhelm it. The Christian's path is beset with snares; and happy, happy they, who at the close of life, when they cast their eyes backwards, can behold the traces of suffering, but not of sin. Tears and anguish of heart are indeed the proper consequences of guilt, at once its punishment and its cure; the tears that flow for any other cause, are only yielded to the infirmity of our nature. And these are quickly wiped away, where the heart is right with God. For patience, courage, and

fortitude, are essential to the character of the complete Christian, as the fairest graces of piety. We dishonour God, if we distrust his faithfulness; we deny our Redeemer, if we are afraid "to take up the cross, and follow after him." The road is not long, and it leads direct to heaven. How can we think it sad, when we recollect who it is that sustains, and whither he conducts us!

Still unmoved let Hope remain

Fixed on true substantial joy:

Dangers then shall threat in vain,

Pains torment, or cares annoy:

Then shall every guiltless pleasure

Smile with charms unknown before,

Hope, secure in real treasure,

Mourn her blasted joys no more:

Then through each revolving year,

Though earthly glories fade away,

Though youth, and strength, and life itself decay,

Yet still more bright the prospect shall appear,

Happier still the latest day,

Brightest far the parting ray,

O'er life's last scene celestial beams shall shine,

Till death at length shall burst the chain,

While songs of triumph sound on high;

Then shall Hope her power resign,

Lost in endless ecstasy,

And never-fading joy in heaven's full glories reign*.

CRITO.

MISCELLANEOUS.

To the Editor of the Christian Observer.

ONE employment to which you are called in your office of Christian Observer, is to trace, and occasionally to animadvert upon, the manner in which nominal Christians, of different persuasions, defend or promulgate their sentiments. It cannot be expected that, in conducting this department of your undertaking, you should notice every attempt to disseminate error, which

may be hazarded in every obscure publication of every obscure sect: but there may be occasions, when the gleanings from these barren fields will not be altogether unproductive; and such an occasion, I think, now presents itself. There is a periodical publication, called "*The Monthly Repository of Theology and General Literature*," of which, though it is the general and accredited vehicle

* Poems and Essays, by a Lady.

of Socinian sentiments, but few of your readers probably have heard. In the Eighty-third Number of that work, published on the first of December last, there is an interesting correspondence, to which I beg leave to draw your attention. An apparently illiterate man, but of sound sense and upright intentions, named Samuel Webley, had been "pastor of the general Baptist church, at Wedmore, Somersetshire," and had annually received pecuniary assistance from an establishment in London, calling itself "The Unitarian Fund." This good man has recently "RELAPSED into Trinitarianism," for so the Socinians characterise his change of sentiment; and the correspondence I am now about to describe, passed, on this occasion, between Mr. Webley and a Mr. Robert Aspland, who, though he was educated at the expense of the particular Baptists, under Dr. Ryland, of Bristol, now discharges the duties of *Secretary of the Unitarian Fund.*

The object of Mr. Webley's first letter, is to inform his "Unitarian" friends of his recent change of opinion, and in consequence to decline any farther assistance from them. The following is the simple account of the process which terminated in the total "relapse," as the Socinians will have it, of this inquirer after truth. "My change of sentiment has, in some measure, been effected through some of the doctrines which I found in the books which you sent me yourselves; viz. those where the authors have taken so much pains in denying the miraculous conception of Christ, his pre-existence, and atonement for sin, &c. Finding these points denied, and written against by some of the friends of your Fund, I resolved to examine the Scriptures with greater attention than I had before done. I therefore took the New Testament in hand, with the intention to read it, as if I had never seen it before; earnestly praying to God to guide me with his Holy Spirit; and at the same

time solemnly promised Him, to follow wherever He and the sacred penmen should lead. The result of which is, I am now firmly persuaded, not only of the above truths, but that Christ, respecting his divine nature, is co-equal and co-eternal with his Father, and that his death was designed to be a propitiatory sacrifice for sin."

In reply to this, Mr. Secretary Aspland sends Mr. Webley, a long, able, and artful epistle. He tells him, that the greatest fanatics, even Joanna Southcott and the Calvinists, fancy they have "divine teachings;" and that, as they delude themselves, so may he: he insinuates pretty plainly, that interested motives, as well as the grace of God, may have had some effect in producing Mr. W.'s change of mind; endeavours to blind his eyes with crude Socinian metaphysics; and thus to restore him from his "relapsed" state. From the language employed by Mr. Aspland, I beg to present you with a few passages. "You have adopted new objects of worship; and can you feel in the worship of 'Gods many, and Lords many,' perfect satisfaction in your own mind, that you obey the requirement of the man Christ Jesus?"—"You will probably, agreeably to the fashion of the times, allot him two natures; but you might just as well, as far as Scripture is concerned, ascribe to him two hundred, or two hundred thousand!" "The operation of putting out an eye cannot take place without extreme anguish; and will you pardon me for saying, that I consider you as having been employed of late in extinguishing the light of your mind." "If an angel from heaven were to preach to me the Trinity, the deity of Christ, and the incapacity or unwillingness of the Almighty to pardon sin without full satisfaction, I should, as I valued my soul, hold his doctrine ACCUSED!"

Can it be imagined, Mr. Editor, that the writer of this bold climax, in a country where the sentiments he thus impugns make a part of the established religion, and are held by

nine-tenths of the body of Christians of all persuasions, should have lately complained in public, that in England toleration is very limited and imperfect?

Mr. Webley is not staggered, either by the sophistry, the vehemence, or the denunciations of Mr. Aspland; but adheres firmly to his new creed; and in reply gives a concise, but most satisfactory defence of its leading points. Nothing tends more completely to shew the force of truth, than the triumph of the plain good sense of such a man as this, over the art and talent of his opponent; and it is principally for the sake of the important practical lesson this furnishes, that I have troubled you with this narration. "The first particular" (says Mr. W.) "which caused some doubtful apprehensions respecting the truth of my former persuasion, was the attributes which I find the inspired writers ascribing to the Lord Jesus. Of course, nothing short of Deity could exist from all eternity; I have therefore concluded that the following passages must denote the proper divinity of Christ. Micah, speaking of his nativity, says that his 'goings forth have been from of old, from everlasting.' v. 2. St. John observes, that 'in the beginning was the Word, and the Word was God,' God himself says, respecting his Son, 'Thy throne, O God, is for ever and ever.' St. Paul also tells us, that 'Jesus Christ is the same yesterday, to-day, and for ever,' and that 'all things, both in heaven and earth, were created by him.' I have therefore been thinking with myself thus: If nothing was created without Christ (as John says that it was not), how could he himself be a created being?

"Solomon tells us, or at least observes in his prayer, that 'God only knows the hearts of all the children of men,' (1 Kings, viii. 39); and yet Christ says, that all the churches shall know that I am he that searcheth the reins and the hearts, Rev. ii. 23. Christ also gives us to un-

derstand that he is capable of being in various places at the same time, and that he can pardon the sins of men. Peter observes, that he knows all things.—These, I have been thinking, are prerogatives that can belong to no person but a Divine one. Another particular, by which I was led to embrace my present views, is the names and titles which I perceive the sacred penmen of the Scriptures ascribing to Christ; titles, which I can't believe God would ever have suffered any creature to be called by whatever:—such as 'the mighty God, the everlasting Father,' 'God over all,' 'the true God,' 'the only wise God, our Saviour.'

"Another particular, through which I have been inclined to believe the divinity of Christ, is this. We are strictly forbidden to worship any other person but God, and yet God himself authorizes all the angels in heaven to worship Christ; and he certainly has been worshipped by various saints upon earth; and that by Divine consent and approbation; and the thousands which St. John saw in heaven were all paying divine honours to the Lamb that was slain. I can therefore feel my mind perfectly easy and satisfied, when I am engaged in the same employment as the glorified saints above are.

"Respecting God's dying, I entertain no such idea; but it now appears to me with considerable evidence, that Christ possessed two natures, human and divine,—the former of which suffered and died. If he had not two natures, how could he be both the 'root and offspring of David?' How could he be both 'the Lord and Son of David?' In one and the same sentence he is said to come of the Jews 'as concerning the flesh,' and yet is 'over all, God blessed for ever.' Christ also informed Nicodemus that *he was in heaven at the same time that he was talking to him upon earth.* At present, I see no possibility of reconciling these passages without admitting the idea of two natures in Christ."

I must confess, Mr. Editor, that the argument from the last clause of John iii. 13, of which Mr. Wesley has so successfully availed himself, was one which had never before occurred to me. As Mr. Aspland does not condescend to continue the correspondence, I turned anxiously to the Socinian "Improved Version" of 1808, to see in what way they surmount the difficulty; and this is it:—"Who is in heaven. This clause is wanting in some of the best copies. If its authenticity is allowed, it is to be understood of the knowledge which Christ possessed of the Father's will." Your critical readers will duly appreciate the unfounded boldness of the *assertion*, and the puerility of the *explication*. I may just add, that they who will compare the original of this passage with that of Rev. i. 4, 8, will perceive that it might, without any unnatural straining, have been rendered much more emphatically than in the common version; for it is as though our Lord had said, "I, who am now conversing with thee, am THE EXISTENT, the Fountain of Being, in heaven."

Many reflections, suggested by this interesting correspondence, might now be made; but as they will naturally present themselves to the minds of all your contemplative readers, I shall here close this communication: and remain, Sir,

Yours, &c.

ACADEMICUS.

P.S. In a future letter I shall hope to lay before you an accurate description of the curious *watch-papers*, which some noted Socinians now employ as missionaries to promulgate their notions.

To the Editor of the Christian Observer.

SEVERAL papers have been inserted in your publication, relative to the question often proposed, concerning this or the other clergyman: 'Does he preach the Gospel?' Yet some thoughts have occurred to me, on the subject, which I have not seen explicitly stated.

The question is, undoubtedly, very often asked, and answered, in a manner injudicious, uncaudid, and unscriptural. Many are included among those said to preach the Gospel, who have no just title to the distinction; as they only preach a partial, disproportioned, and mutilated Christianity; and many are excluded, to whom the distinction properly belongs, though they do not come up, in some points, to the arbitrary standard by which they are to be judged. Yet it appears to me, that what is often urged, and with much confidence, concerning the worship in our establishment, does not at all bear on the question. However crudely or conceitedly the question may be asked, it has no relation to what is read in the desk; but exclusively to what is delivered from the *pulpit*. No inquiry is made concerning the *former*: none can be made, in respect of the clergy in the Establishment; though it may often very properly be asked, "how do they read the service?" The only question is, Do they deliver the same doctrine from the pulpit; or do they lose sight of it, nay, contradict it? I would wish to include as many, as I fairly could, among the preachers of the Gospel; but if clergymen leave out, in the pulpit, truths essential to salvation, or introduce pernicious heresies, can they be said to preach "the word of the truth of the Gospel?" And does not the circumstance of having read in the desk that word which their sermons expressly oppose, render them doubly dangerous to those who listen to their instructions?

You have, very ably, reviewed several sermons, &c. published by Arians, Socinians, and others; and have excellently exposed the contrariety of their doctrine to our Articles and Liturgy. Now would you call me uncaudid in saying, that the authors of these publications did not preach the Gospel? Would you blame me for thus addressing one of their parishioners, "Cease, my son,

to hear the instruction which causeth to err from the words of knowledge." Would you object to my applying the words of our Lord to this case; "Take heed what you hear?"

While I have very often been disgusted by the manner in which the question referred to has been asked and answered, I would by no means shrink from the question itself. Man is a sinner, and in perishing need of salvation. He who, in preaching, scripturally and perspicuously and frequently answers the infinitely important question, "What must I do to be saved?" preaches the Gospel. He who does not thus answer the question, does not preach the Gospel. Surely this is a test, to which few of your readers would decidedly object. While numbers are very culpable, in so preferring sermons as to neglect the worship of the church; is there no danger of culpably preferring the worship, however performed, to the preaching of God's holy word?—Preaching the Gospel is, most evidently and expressly, the appointed ordinance of God for the conversion of sinners and the edification of believers; even more decidedly than public worship. And why should one of the ordinances of God be depreciated, in order to exalt another? "Faith comes by hearing, and hearing by the word of God." Our Lord was a preacher of the Gospel, and sent his apostles and evangelists to preach the Gospel; and not merely, nor expressly, to officiate in public worship. "God is a spirit, and they who worship him, must worship him in spirit and truth." "He seeketh such to worship him." But are spiritual worshippers generally found where the Gospel of Christ is not preached? Does not the worship, with few exceptions, degenerate into formality and lip-labour? By long observation, I have been convinced, beyond a doubt, that it generally does. As, alas! it is very common for men to be zealous about the preaching of certain doctrines, who

never enter into the practical tendency of those doctrines; never become spiritual worshippers; nay, often, hardly worshippers at all: so it is possible, nay, common, for men to idolize forms of worship, which are in themselves scriptural, spiritual, and evangelical, and peculiarly excellent, when they neglect and oppose the very doctrines on which they are grounded; or remain completely ignorant of the import of the very words which they are in the habit of using in the sacred worship of God. Every man who has long officiated as a clergyman, and has taken frequent occasions of conversing with his people, and asking them questions on the subject, must know this.

May we not then conclude, in respect of worship and preaching, "These things sought ye to have done, and not to leave the other undone?"

Your constant reader,

T. S.

To the Editor of the Christian Observer.

ALLOW me to suggest a few observations in reply to the inquiry inserted in your valuable miscellany for November, respecting the religious instruction of children, and more particularly the profitable and cheerful employment of the day of rest.

Though my experience has been confined to a system of domestic education, I think the method pursued may be improved, and adopted amongst a number of young persons of different ages, endowments, and connections.

In our own family, from a very early period, an outline of the sermons heard was required; and by degrees a very considerable portion was retained. A habit of fixed attention in the house of God was thus acquired, and will probably be maintained through life. No written memoranda at the time of hearing were ever permitted, as having a tendency to divert, rather than arrest the mind, to discharge rather than strengthen the memory. This

N

plan has been followed very successfully by an eminently pious clergyman, engaged in the work of tuition, whose pupils prefer, to every other exercise, writing their Sermon Notes (as they are called) in the intervals of service. These are read, *seriatim*, on the Sunday evening. A strong but innocent emulation is excited amongst the youths, who are each solicitous to be thanked for their performance—the sole and sufficient token of approbation: when this is withheld, a reproof is implied.

We have also found great advantage, in selecting a portion of Scripture, a character, type, miracle, historical fact, or important precept, and giving it as a subject for investigation. Access to good commentators has been allowed; and very interesting conversations, each furnishing a quota, have been the result.

Another very animating and instructive pursuit has been, the collecting parallel texts upon any chosen topics. I subjoin a few specimens.—“The sin of selfishness,”—“God’s abhorrence of oppression,”—“the duty of intercessory prayer,”—“Christian sympathy,”—“the sin and folly of accumulating from motives of worldly ambition,”—“the advantages of humility,”—“remarkable answers to prayer,”—“the duty of praise,”—“motives to the exercise of patience,”—“the sin of evil speaking,” &c. &c.

The fund is inexhaustible, but it is desirable that the passages approved be specific, and that such be rejected as bear only a collateral or remote reference to the question proposed. By this practice, a general acquaintance with the word of God is insensibly attained; the beautiful harmony that subsists between the Old and New Testaments is brought under observation. The mind is led to discriminate, and rest upon Divine truth; and the Bible is found to be the great standard of practical morality, whether we consider the principles revealed, or the precepts enforced.

For very little children, the re-

serving Scripture histories as the exclusive privilege of the Sunday; and the use of an extensive Scripture catechism, which may easily be formed by the teacher; will be found to afford sufficient entertainment, till the higher occupations enumerated are within their capacity.

Thus employing the hours of consecrated time passed at home, we can truly affirm, that, through a course of years, both to parents and children, Sunday, far from being a day of weariness, has been the best loved of all the seven; anticipated with pleasure, hailed with serenity, and spent with delight and interest. We have more frequently wanted time, than found it hang heavily on our hands.

The grand secret in recommending religion is, to let it always bear a cheerful aspect. If gravity and reserve cloud the brow of the parent or teacher, when serious subjects are brought forward, gloomy ideas will imperceptibly associate themselves in the mind of the children. If, on the contrary, devotional seasons and exercises are entered upon with evident pleasure and energy, their return will be met with reciprocal complacency and delight.

As inconsideration is Satan’s great artifice to ensnare the young, it appears to me, that children should be accustomed, as soon as possible, to scrutinize their own hearts, examining, each evening, their motives and conduct during the day, and entering in a book of conscience the faithful record. David says, “I thought on my ways, and turned my feet;” and, surely, a short time so spent would induce self-acquaintance, and, with the blessing of God, tend to counteract those failings, which more immediately mark the individual character. Prayer must always accompany the duty recommended; and increased watchfulness, under a realizing sense of the presence of a Divine Inspector, may be the blessed issue.

In every stage of a Christian pro-

fession, order, dependence, decision, and perseverance, are essential to comfort, stability, and usefulness; and a regard to these watch-words cannot be too strongly inculcated on the young.

These brief and imperfect hints, from one who has been long and deeply interested in the welfare of the rising generation, beyond the sphere in which it has been her maternal duty and privilege to train up candidates for glory, honour, and immortality, are, if consistent with your sentiments on the subject, offered for insertion in the *Christian Observer*. I remain, &c.

CONCORDIA.

The books referred to, have been Scott's, Henry's, and Doddridge's Expositions; Cruden's Concordance; Calmet's Dictionary; Lowth on Isaiah; Horne's Commentary on the Psalms; Harmer's Observations, &c.

Would not the expense of a few such works be amply repaid by the stores of biblical knowledge and information obtained from them?

To the Editor of the Christian Observer.

A CORRESPONDENT some time ago pointed out to your readers certain defects—or rather, I should say, inaccuracies—in *Reeves's Prayer-book*. I now take the liberty of informing you, that, in the 12mo. edition, both the Exhortations appointed by the Church to be read previous to the Communion Service, are omitted. I submit to you, if your readers ought not to be apprised.

G. B.

To the Editor of the Christian Observer.

THERE has long existed a practice among the prelates of our Established Church, which has often struck me to be likely to be attended with much mischief to ministers of the present day. The matter to which I allude, is, that of not allowing the young men who apply for ordination or institution, some place in which

they may reside during the time it is necessary for them to wait upon their lordships for examination. In consequence of this they are under the necessity of living at inns; a practice very dangerous to the minds of these men, most of whom are young men, and therefore the more easily led into temptation. In reading Mr. Scott's Commentary on 1 Tim. iii. 2, "given to hospitality," I was much struck with the judiciousness of his observations. I transcribe the passage, hoping you will give it a place in your useful miscellany.

ΦΙΛΟΣ.

* Mr. Scott, speaking of the duties of the minister, proceeds thus:—

"He should likewise be ready, according to his ability, to relieve the poor; to entertain his brethren without grudging, and with evident cheerfulness and satisfaction; especially he ought to be hospitable to Christians, who were driven from home by persecution, or who, in any other way, were brought to the place of his residence. He must be ready at teaching; both capable of instructing others, and prompt to embrace every occasion of doing it in public or in private; counting it his business, and making it his delight.—But now that the ancient customs are changed, and inns are every where open, in which travellers, for their money, may be as well accommodated as in private houses; there is little occasion for what the Apostle calls *hospitality*." (Mac-knight.)—This is a specimen of the way in which many learned men (some perhaps without intending it) shew, that we have little or nothing to do, either with the *practical* or *doctrinal* part of Scripture! I should rather, on the other hand, say, Now, that ancient customs are changed, and bishops have ample revenues, they are bound to exercise enlarged hospitality to the poor, especially to the inferior clergy, who often have little of that money which is needful for accommodation at inns; and who, if hospitably entertained by bishops, would feel cordially re-

conciled to the affluence of such kind superiors, and disposed to receive their pastoral instructions with reverence.' Here let me observe in particular, that when young men go for ordination, or institution, to places where they cannot be accommodated, except at an inn; it is incalculable what mischief might be prevented, and what an opening would be made for usefulness, if the bishops would entertain them, in their own houses; and take the abundant opportunities, which this would afford, of instructing them, respecting the nature and importance of those solemn engagements into which they are about to enter. The affection and veneration thus excited, in all who are in any degree proper for these sacred services; and the opening thus made for subsequent admonitions and counsels, would repay the expense of it a thousand fold."

To the Editor of the Christian Observer.

SHOULD you think the following lines worthy of attention, you will oblige me by inserting them.

TO JAMES —

Sir,—However nearly you and I may agree, as to the propriety of granting the Catholic claims, I perceive that we differ greatly in the steps by which we arrive at the conclusion. As it is no ill office to a good cause to take from it those fallacious arguments by which it may seem to be supported, but is in fact weakened, I hope I shall need no excuse for declaring candidly why your argument from the Oath of Abjuration appears to me totally without foundation.

We swear, then, "that no foreign prince, &c. hath, or ought to have any jurisdiction, &c. within this realm." Now, totally to lay aside the question whether the concession of the claims would increase the jurisdiction of the Pope, let us consider what is necessarily meant by the words of the oath. He who takes

the oath declares his conviction, that no foreign prince ought to have power within these realms. The framers of the oath were content with this declaration, and did not think it necessary to inquire into the reasons from which this conviction might be derived. These reasons then are immaterial, so far as relates to the conscientious taking of the oath. A friend to the Catholic claims may take it; he may believe, that no foreign power ought to exercise jurisdiction within these realms, simply because such a jurisdiction is contrary to the law of the land, as it now exists. But he is not by this oath bound to approve of the law, or to refrain from any constitutional method of altering it. You would feel no objection to take an oath expressing your opinion, that no wine ought to be landed in England, without the payment of customs; and you hold this opinion merely because the law forbids the landing of wine without such payment. Would you consider it as a breach of this oath, should you afterwards sign a petition, praying that the duties on wine should be diminished, or totally taken off? There might be many sufficient reasons, why you ought not to sign the petition, but the signing it is no breach of your oath. I own I could not take the Abjuration Oath in the sense I have mentioned; at least, I should have another and stronger reason, namely, that I believe the introduction or increase of foreign power necessarily injurious to the state; but it must be remembered, that others are not to be bound by the reasons which may influence you or me. They are bound by the oath as they understood it; and until you prove it impossible that any man should arrive at the opinion, expressed in the oath, by the reasons which I have supposed, you must allow it to be possible for him to be friendly to the Catholic claims without a breach of the Oath of Abjuration.

A FRIEND TO EXPEDIENCY.

REVIEW OF NEW PUBLICATIONS.

Christian Morals. By HANNAH MORE.
2 vols. 12mo. London: Cadell
and Davies. 1813.

THE contractors for our periodical criticism might strengthen and perpetuate their influence, could they be persuaded to approach the works of established writers with a consciousness, or an assumption, of their own inferiority. The procedure would, in effect, resolve itself into the principle of self-preservation. The reading population of the country is become either too shallow, or too profound, to concede the claim of infallibility to any judgment except its own; and, in the mutations of human affairs, critics are themselves regularly examined by a court of inquiry, from which there is no ulterior appeal, as in this case the condemned journalist can hardly look for a reversion of his sentence to the decisions of posterity. Among the causes contributing to this result, may be reckoned the spirit of inquisitorial cruelty, which has of late hovered over the once serene and sheltered retreats of literature. The ominous appearance is regarded, by the general justice and defensive pride of mankind, as an invasion of the prescriptive rights of the lettered community. If criticism regain the dignity it formerly supported, it must consent to abandon the unmanly, and now powerless, expedients, of mechanical irony, personal allusion, and all such substitutes for good writing, as barely survive the hour of exhibition.

A critic would merit and secure the commendation of all competent judges, by shewing an eagerness to gather new wisdom from the wise, while exercising his favourite vocation of imposing silence upon the foolish. The reigning vice of criti-

cism wears a more malignant aspect, by exposing the alliance between intellectual and moral pravity; for the influences of the understanding and the affections are reciprocal. Who will deny, that a partial or capricious critique indicates a distempered mind? It is an attempt to build a critic's fame on the mortification of an author. It is the triumph of vanity over conscience. Did the conqueror confine his aggressions to the fugitive frivolity of the day, the oppressor and the oppressed might be abandoned to their own insignificance. But when a critic, accredited by the talent and extensive circulation of his performances, affects to reach and fortify the high places of moral truth, he feels, or ought to feel, that he has selected a post of paramount responsibility. He professes to have relinquished the mists and darkness of the valley to the unthinking, that he himself may breathe a freshening and elastic atmosphere, and exult in the elevation and scenery of his situation: and shall he descend from the heights, to involve himself in the vapour and exhalation gathering beneath him?

For ourselves, if the memory of readers, and the wounds of authors, demand a recoil of the above remarks on the critical department of this journal, we have made no provisional defence. If guilty, censure shall be borne, not only without irritation, but with sincere gratitude; if innocent, we are unassailable.—But we must now enter on the consideration of the work before us, which we confess that we approach with a consciousness of our own unworthiness.

The reader of these volumes will open them with the natural expectation of finding a detailed application of Christian principles to per-

sonal conduct. So far, however, the work will disappoint him; but his disappointment will be similar to the feelings of a merchantman who, when seeking goodly pearls, is invited to purchase a collection differing, in figure and other accidental circumstances, from the models formed in his fancy, but intrinsically of value beyond his most sanguine calculations. *Christian Morals* is rather a continuation of *Practical Piety*, than a rule of daily observance, as in regard to personal and social duty. The title would have almost better suited *Cœlebs*; where, as we all ought to remember with gratitude, we were taught, with considerable minuteness, many arts of domestic, and some of civil, virtue. But after reading the work before us, we must own, that we very seriously wish the writer would indulge us with another, perfectly consistent with the title of the present: and they who condemn this as an insatiable desire, may perhaps participate in our guilt, by reminding themselves of the scarcity of such books as properly *domesticate* the religion of the New Testament; and the greater scarcity of such writers as are able to do this, with a competent knowledge of the world; and of the diversity of human minds. Except in a few, very few instances—one of which is most honourably supplied by Mr. Gisborne, to whom this performance is, with obvious propriety, inscribed,—we have yet to see the wit and the vigour of persons of high talents exercised in the practical application of Christianity to the hourly concerns of life. Bodies of divinity, commentaries, expositions of creeds, ecclesiastical histories,—all these have long since loaded every book-shelf from the Vatican to the Bodleian; but, alas! what page of what folio instructs us, with the particularity necessary to so desirable an effect, how an individual father, husband, subject, soldier, merchant, or servant, may find in the Gospel something specifically *his own*; by what rule of in-

terpretation he may resolve every article of faith, and every rule of conduct, into articles and rules intended, as it were, for himself exclusively; and thus create a husband's, subject's, soldier's, merchant's, servant's Bible, by bringing the diversified contents of a Book written for universal perusal, to bear a distinctive relation to individuals? It is true that valuable treatises are to be found, containing large masses of advice to persons in almost all supposable situations; but there appears to be a defect in these rules, arising from their being rather general directions for a particular duty, than particular directions for general departments of duty. Thus, a servant is instructed to be, 1st, industrious; 2dly, faithful; 3dly, respectful, &c.; with long dissertations on industry, fidelity, respect, and all the rest; but the instructor is seldom careful to distinguish the industry of a *servant* from industry in the abstract; and so in the other points. Consequently, the lesson he teaches, with the defectiveness now supposed, will be the same as he will teach to a master, with barely the verbal substitution of *master* for *servant*. This is something like filling up the blanks in a circular letter; and if moral duty could be inculcated by the routine of office, the deficiency here lamented might rise into an excellence. In the mean time, masters must feel themselves and their households robbed of that which no servants can repay; and idleness will saunter its daily round, unchecked by such rules as would enable servants to understand, that a servant's industry is a species of a genus, and not altogether the genus itself.

Mrs. More first shewed many among us the stations which Christianity occupies in the manor-house, and the cottage; in the drawing-room, and the servants' hall. She attracted the circles of fashion and literature, by wit and philosophy; while the labourer and mechanic were subdued by her sympathy, or

awakened by her expostulations. An effect so extensive and diversified was produced, (to pass by causes common to all ethical writers,) by the felicity displayed in meeting persons in their own walks. There was one book for patricians, and another for plebeians; both too appropriate to be confounded, and both constructed with such address as might persuade either party that she wrote exclusively for *them*. To be a sovereign thus claimed by two rival empires, bespeaks indeed a mind of great versatility. Yet, in this case, all the sovereign's ambition began and ended in a wish to enjoy no splendour but that of truth, and no pleasure but "the luxury of doing good."

The first chapter in *Christian Morals* is, *On the Writers of Pious Books*. It is characteristic of a sound divine, to cause all the instruction he offers to others to flow back upon his own conscience. This kind of reflexion places a preacher on the level of his congregation; a situation selected by every public teacher, who is in earnest to *save himself* as well as *those that hear him*. We would especially recommend all that is said in this chapter to clergymen; to the superintendants of schools, whether voluntary or professional; to parents; and to all who are in the habits of familiarity with religious truth. An insensibility to the reality and the requisitions of the Gospel, is perpetually liable to darken and deaden the minds of such persons as are obliged, or oblige themselves, to bring out periodically a given quantity of advice, reproof, or expostulation, and all expected to wear a certain character, even the character of the religion of Jesus Christ! Some of our clerical friends, when expressing the peculiar temptations of their office, have discovered an affecting degree of self-reproach, while they have described the obtuseness of spiritual feeling sometimes produced by a mechanical or un sanctified commerce with eternal concerns. They have compared themselves to

the members of another profession, who contemplate the severest pain, and are sometimes compelled to inflict it, without emotion. Habit, in both instances, subdues sympathy; but there is this very important difference in the result, that while the insensibility of the medical professor so far favours the patient, as to enable the former to inflict the healing wound with firmness, decision, and dispatch; the clerical operator's success much depends upon a sympathy capable of extending itself to all cases, and of understanding, by experience, the varied symptoms of every malady; and upon a consciousness of needing all he advises for others, and of his own absolute unfitness to attempt a cure where he himself is not previously his own patient.

Further, the preachers of sermons, like the writers of books, are obnoxious to the charge of living below their doctrine. This circumstance will awaken the enlightened preacher to the necessity of self-vigilance. A minister's aberrations are not barely his own; they are diffusive; there is an action and a re-action; *he*, also, is a "maker of manners;" neither will the people wander only as far, but farther, than their guide. There will be, what, in this case, they will very conveniently term, a liberal interpretation put upon his actions; the pastor's approach to an evil will authorise the evil itself; an occasional act with him will accredit a habit with them; his half-hour's levity will, by their mode of weighing, balance a day of something worse than levity; his luxurious repast must bear out a whole Christmas of revelry: if Occidius play, the flock must dance. If this be a just statement, a conscientious clergyman will, of course, sacrifice what is lawful, for the sake of removing the pleas of those who have learned the art of sinning on unallowed pretences. After all, however, *where* does the offence begin? And even supposing that the pastor's life were habitually contrary to his doc-

trine, woe be to the sinners against their own souls, who silence an unquiet conscience by alleging the faults even of a martyr! A clergyman's personal conduct takes not an atom from the obligations of Divine truth. In the Judgment-day, he that taught others will indeed find himself on a level with the rest of mankind: he will no longer occupy the place of instruction: but his sins will by no means expunge the sins of others; and to attempt to load a minister's conscience with offences committed by ourselves, does indeed display a troublous mind, but our guilt is not to be transferred; it is *our own*; and as such it will be regarded at last. But the reader shall be relieved by an extract:—

“The writer on religious topics is the person who of all others ought to watch himself most narrowly. He has given a public pledge of his principles. He has held out a rule, to which as others will be looking with a critical eye to discover how far his conduct falls short of it, so he should himself constantly bear in mind the elevation of his own standard; and he will be more circumspect from the persuasion, that not only his own character, but that of religion itself, will suffer by his departure from it. The consciousness of the inferiority of his practice to his principles, if those principles are truly scriptural, will furnish him with new motives to humility. The solemn dread, lest this inconsistency should be produced against him at the last day, is a fresh incentive to higher exertions, stirs him up to augmented vigilance, quickens him to more intense prayer. He experiences at once the contradictory feeling of dreading to appear better than he really is, by the high tone of piety in his compositions; or of making others worse by lowering that tone in order to bring his professions nearer to the level of his life. Perhaps the most humiliating moment he can ever experience is, when by an accidental glance at some former work, he is reminded how little he himself has profited by the very arguments with which he may have successfully combated some error of the reader; when he feels how much his own heart is still under the dominion of that wrong temper of which he has forcibly exposed the turpitude to the conviction of others.” Vol. i. pp. 16, 17.

All this, *mutatis mutandis*, is per-

fectly applicable to every public and every private instructor. If any claim exception, the plea is equivalent to an unqualified confession of guilt. Mrs. More, in common with all others, is aware, that whoever publishes didactic books must lay his account with the average return of personal reproach from the world; and she has referred complainants, as we anticipated, to the case of David, St. Paul, and St. Peter; each of whom has forfeited all right to the gratitude and respect of mankind, if the conduct of an author must be immaculate before his writings can be received. She has conducted this part of the subject, as we think, with a remarkable independence of mind; and has simply told the truth, and the truth only, with none of that equivocal language which betray hesitation, or insincerity.

Let us suppose, for a moment, that some professed enemy of Christianity in an earlier period, Julian for example, had attacked it on the ground of the misconduct of its friends. He might perhaps have clothed his sentiments in terms similar to the following:—“I should eagerly embrace the dogmas of this novel system, could I discern in the lives of its adherents a perfect coincidence with their own tenets. But, I confess, that here arises the main obstacle to my belief. By a singular fatality, or imprudence, or mismanagement, the inventors of the scheme have suffered, what they term their sacred records, to bear the most obtrusive evidences of imposition. I shall scarcely be credited when I assure the candid inquirer, that two of the apostles (so they are called) are themselves confessed to have been,—one, a deliberate denier of the Divine character of the Founder,—the other, a person of habits generally and notoriously depraved. That this representation may not be taken on the bare assertion of one supposed to be interested in the detection of an imposture, I shall cite the passages in which these extraor-

dinary facts are developed. One of these apostles, called Peter (whose name, by the way, signifies a rock, and is understood to denote the stability of the new superstition), in one of those paroxysms of enthusiasm, characteristic of the party, asserted a determination to share his Leader's fate: but when the moment arrived, the courage of our convert forsook him; and with his usual vehemence of temper, he actually and formally disowned all connection with the sect. The words of the Record are too remarkable to be omitted: *he began to curse and to swear, saying, I know not the man of whom ye speak.* The second instance I allude to is to be found in the writings of a very considerable personage among them, called Paul; an adventurer, it seems, who is specifically commissioned to proselyte the Gentiles (meaning ourselves, for under this invidious title are designated all except the natives of Judea), and whose pretensions to virtue accordingly must be considered as a criterion of the moralizing or demoralizing powers, call them which you will, of the popular creed. Yet this prodigy of sanctity confesses himself to be the *chief of sinners*—the very words he employs, when recommending his opinions to one of his favourite disciples. Having adduced these incontrovertible proofs, I think it utterly unnecessary to pursue the investigation farther. Scepticism itself must blush at this evidence; and should any patron of the new faith dispute the inference so obviously deducible from my premises, he may safely be abandoned as unworthy the trouble or the triumph of logic. I would only observe to such a person, that when the adherents of a scheme are themselves the confessors, the witnesses, and the practical demonstrations of its inefficacy, it is an insult to the good sense of mankind to plead a cause which is at once its own accuser and its own disgrace."

Extravagant as all this appears, we wish to be informed, what is the formal difference between the spirit

or method of argument here supposed, and that by which the opponents of pious books and of pious writers endeavour, at the present hour, to expose both to the censure of the world. Let us hear the author again:

"Yet his reputation might suffer in another way; for if the critic could see these humbling confessions of the writers in question, he would be ready to conclude they were 'sinners above all the Galileans.' Whereas the truth, most probably is, that they are so alive to the perception of the evil of their own hearts, that things which would be slight faults in the estimation of the accuser, to them appear great offences. Things which they lament as evils of magnitude, would to the less tender conscience be impalpable, imperceptible. For instance,—while the caviller would call even the omission of prayer a venial fault, they would call a heartless prayer a sin; where the one would think all was well if the literal performance had not been neglected, the other would be uneasy under the exterior observance, if they felt that the spirit had not accompanied the form. The reprover might even accuse the serious Christian of absurdity, should he have overheard him humbling himself for something which was obviously a virtue. He was not, however, so preposterously humble, as to make the virtue the ground of the regret—he was abasing himself for some vanity which like an excrescence had grown out of it, some inattention which like a poison had mixed with it. When a humble man meditates on his vices, and an irreligious man on his virtues, the vices of the one might be sometimes deemed about as unsubstantial as the virtues of the other actually are." p. 19.

This is an excellent illustration of the spirituality of true religion; and a commentary on the Apostle's assertion, that the "natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The most acute minds have been embarrassed by the difficulty, or properly the impossibility, of convincing irreligious persons of the extent of the Divine law; and consequently of the whole scheme of redemption, as founded on the necessity of atoning for the violation of

this law. In this respect, practical Christians, in their discussions with the world, are exposed to an incurable disadvantage. On general subjects, mind meets mind on a ground common to both, on principles equally intelligible to the opponent and respondent. It appears to us, that the disadvantage referred to is a powerful internal evidence of the soundness of the system out of which it grows. It argues a superiority of religious-feeling and perception on the part of the genuine believer; since it is evident, that his opponent has not that reach of mind, even as far as speculation would conduct him, which is able to understand the negative part of Christianity.

The chapter contains some sound advice on the duty of combining with serious religion the graces of good taste, and the exercise of a cultured understanding. We are indeed privileged to live in times, when many mighty intellects have ranged themselves on the Christian side; but the union of piety and good sense is by no means perfected. It is unpropitious to the cause of both, that while the understanding of some disdains an alliance with religion, the understanding of others seems to undergo an artificial degradation by the superinduction of any unearthly principle. No wonder that the world is surprised and offended by a result so strange, and, it may be added, so hostile to the native simplicity and strength of the Gospel. That such an effect should shew itself in the early stages of a religious life, is not altogether matter of astonishment. The unformed notions which crowd and confound the mind of a novice will naturally impart a character of uncertainty; and the tenderness, or rather the scrupulosity, of a conscience when first awakened, will derange the judgment with a progressive series of doubts, resolves, and projects: till the maturity of religious principle begins to exhibit the form and pressure of simple Christianity. But in the period

of manhood it is time to abandon what may be termed the degradations and human modifications of religion. The season of trifling has elapsed; and however we may concede to the infirmities of spiritual childhood the necessity of mingling something terrestrial with the pure streams of salvation, there seems to be imposed on the established Christian the serious duty of endeavouring to expunge his former dishonours, to invest religion with her natural dignity, and to restore to her whatever intellectual soundness was lost in the fervours of his earlier years. Inspiration has not omitted to urge the momentous advantages connected with the *spirit of a sound mind*. The exercises of a mind thus characterised must be understood to mean the legitimate use of the natural understanding: bestowed not to be wasted on frivolity, not even on the frivolity sometimes so reprehensibly forced into a coalescence with religion; but to be used as the most efficient instrument for combining, comparing, and analysing the various truths offered to our examination and acceptance in the Gospel.

The second and third chapters are on *Providence*; written with the author's own pen, which seems uniformly to decorate common, and, as some think, obsolete, subjects, with the graces and freshness of originality. This is merit of no ordinary kind; but here it is fairly and fully due. One brief specimen of these dissertations shall be exhibited.

"Some who begin by abstaining from evil, or set about doing good from a principle not entirely pure, are graciously led to the principle by doing, or forbearing the action; and are finally landed at the higher point, from beginnings far below those at which we might rashly have asserted they could only set out with any hope of success." p. 52.

The fourth chapter is an excellent commentary on *Thy will be done*; embracing many collateral topics, whose importance is made to appear

greater from their relative situation. We extract the following.

"A vital faith manifests itself in vital acts. 'Thy will be done' is eminently a practical petition. The first indication of the gaoler's change of heart was a practical indication. He did not ask, 'Are there few that be saved?' but, 'What shall I do to be saved?' The first symptom St. Paul gave of his conversion, was a practical symptom: 'Lord, what wilt thou have me to do?' He entered on his new course with a total renunciation of his own will. It seemed to this great apostle, to be the turning point between infidelity and piety, whether he should follow his own will, or the will of God. He did not amuse his curiosity with speculative questions. His own immediate and grand concern engrossed his whole soul. Nor was his question a mere hasty effusion, an interrogative springing out of that mixed feeling of awe and wonder which accompanied his first overwhelming convictions. It became the abiding principle which governed his future life, which made his labours more abundant. Every successive act of duty, every future sacrifice of ease, sprung from it, was influenced by it. His own will, his ardent impetuous, fiery will, was not merely subdued; it was extinguished. His powerful mind indeed lost none of its energy, but his proud heart relinquished all its independence."—"We must give God leave not only to take his own way, but his own time. 'He waits to be gracious.' If he delay, it is because we are not yet brought to that state which fits us for the grant of our request. It is not he who must be brought about, but we ourselves. Or perhaps he refuses the thing we ask, in order to give us a better. We implore success in an undertaking; instead of which, he gives us content under the disappointment. We ask for the removal of pain; he gives us patience under it. We desire deliverance from our enemies; he sees that we have not yet turned their enmity to our improvement, and he will bring us to a better temper by further exercise. We desire him to avert some impending trial; instead of averting it, he takes away its bitterness; he mitigates what we believed would be intolerable, by giving us a right temper under it. How, then, can we say he has failed of his promise, if he gives something more truly valuable than we had requested at his hands?" p. 92—95.

At p. 84, the sentence which heads the paragraph requires *affections* to be substituted for *mind*; as

there is no proper opposition between the latter term and *judgment*.

The fifth chapter, on *Parables*, is the basis of the sixth; where the *Parable of the Talents* receives the felicity of illustration, and the solemnity of application, so peculiarly characteristic of the writer's manner. It is devoutly to be wished, that divines of the other sex would, in their degree, emulate Mrs. More in imparting to their oral and printed advice the high flavour of *interest*, which arises from parabolic exhibitions of religious truth. We know who authorised and sanctified this mode of teaching by his own Divine example. He *knew what was in man*; and needed no human philosopher to point out to him the avenues to the heart. He regarded us as compound creatures, not having an intellect independent on physical accidents, neither as possessing passions unimpressible by the operations of mind. In some cases, the appetite controuls the understanding; in others, the judgment effects a temporary extinction of the passions. Parable may be considered as an appeal to both parts of our nature; being intelligible to the sense, while it is formally addressed to the discernment. Discourses professing to explain any New Testament parable throughout, are known to command the attention of any congregation, where attention can be commanded at all. Imbecility is strong enough to understand a tale; and indolence is allured into exertion by expecting a succession of events, each of them making an increasing demand on attention as the catastrophe is farther developed. Let a clergyman, for example, invite his audience to the consideration of the parable of the Ten Virgins. We will not assert, that an individual of a highly cultivated understanding will find his attention more arrested by such an invitation, than if the speaker announced the discussion of some insulated axiom of Christianity; but it is safe to aver, that the mass of every religious assembly are

conscious of an unusual claim upon their feelings when the subject of a sermon is a narrative similar to that in the selected instance. At the very outset of the detail, the mind receives a clear distinctive fact, on which the remainder depends, and of which the result is to illustrate and decide the propriety. The several events of this parable gradually contribute to rivet the conviction fixed upon the audience at the outset; and that conviction is a key which opens the subsequent details. But the preacher has as yet only done a small part of his work. He repeats the narrative in the form of an intelligible appeal to the consciences of the hearers. Why intelligible?—because the people are prepared by the popular method of instruction already employed, to comprehend the simple analogy which identifies irreligious men with the foolish virgins, and practical Christians with their provident associates; while it pursues the subject to its awful termination before the judgment-seat of Christ.

We cannot refrain from reminding the reader of the vivid illustration of the nature and effect of parabolic instruction to be found in Mrs. More's apologue of *Parley the Porter*, and in her other efforts of a similar kind in the *Cheap Repository Tracts*.—To recur to the point of clerical teaching, we would suggest the utility, not only of turning scriptural parables into sermons, but of introducing into sermons properly discursive, occasional and brief paragraphs in the parabolic form. Examples of the mode here recommended abound in our Lord's discourses. Thus, in the Sermon on the Mount, where there is an unusual absence of parable, Christ enlivens the didactic character of his address by references to a city set on an hill, to the ordinary habits of domestic life, to the course of vegetable nature; and concludes his sublime exhortation by familiar allusions to the sand, and the rock. This may easily be imitated; but most cordially do we unite with

Mrs. More, in protesting against the degrading folly of anatomising a metaphor, till the consequences of the dissector's skill offend the understanding, and injure, by their stupidity, unseemliness, and vulgarity, the spiritual effect intended to be produced.

The seventh chapter examines the obviously important subject of *Influence*; and it is the first chapter in the work properly correspondent to its title. It closes with a serious and affecting allusion to the deaths of Professor Porson and Mr. Horne Tooke; men "that all things but themselves subdu'd." It is impossible not to admire this undisguised reprehension of the abused talents and misapplied influence of these notorious persons. The grave is indeed sacred; but is sin sacred? There is a difference recognised by every thoughtful, upright, and compassionate mind, between personal abuse of the dead, and a solemn exposure of their vices as a beacon to the surrounding world. So far is this exposure from violating the law of charity, that it is an act of self-denying kindness, and deserves the gratitude of all who can separate false pity from truth; and who have observed the ruinous infatuation which persuades the majority of mankind to canonise the crimes of a libertine for the sake of his genius. The authority of Mrs. More is profitably exercised in thus virtually denouncing that mischievous maxim, *de mortuis nil nisi bonum*. Alas! by what process of idolatrous chemistry can any *bonum* be extracted from the ashes of many of those mortal deities, who die like other men, or survive only to point the moral of discourses on the contagion of profligacy! The question respecting the treatment of the dead, has long since been set at rest, by the example of the sacred historians; who, in their annals of the Jewish monarchy, unreservedly proclaim the wickedness of every reign which disgraced the throne of David. Even the Son of David reprehended,

without reserve; the sins of the dead; when, for example, he described the ancient Jews as the murderers of the Prophets, saying to their posterity, Ye are the children of them which killed the Prophets! His early followers imitated his unimpeachable example by unequivocally characterising the treachery of Judas, the guilt of Cain, Balaam, Esau, and of many others, *all in their graves*, and secure only from the blame of the children of this world, who sympathised with their depravity, and therefore would naturally resent whatever appeared to condemn themselves.

We are under the necessity of expressing, in this place, our sincere regret, that the memory of Professor Poisson was embalmed in one of the public journals, by one who assuredly understands the respective limits of scriptural and worldly charity, and who unhappily lent the sanction of his name where the loan was never solicited, and where it will never be repaid. Had he detailed barely the circumstances of the Professor's death, or favoured his readers with an analysis of his intellectual and literary character, all might have been well. He would at least, in a moral sense, have retreated to neutral ground. But, as we think, he went out of his way to offer, on behalf of the departed scholar's notorious libertinism, that kind of unmeaning apology which (constructed of useless tenderness to the dead, of most perilous consolation to the living, and of an abused view of the Divine mercy,) is offered by the world to its chosen friends, and designed to hide the terrors of eternity from eyes unwilling to look farther than the boundary line, traced by the wishes and passions of mankind.—We are desirous of passing from this unpleasant recollection to the eighth chapter, on *Time*. The author shall here speak for herself.

“It is not a little absurd, that they who most wish to abolish time would be the least willing to abridge life. But is it not unreasonable to endeavour to annihilate the

parcels of which life is composed, and at the same time to have a dread of shrinking the stock? They who most pathetically lament the want of time, are either persons who plunge themselves into unnecessary concerns, or those who manage them ill, or those who do nothing. The first create the deficiency they deplore; the second do not so much want time as arrangement; the last, like brute animals laden with gold, groan under the weight of a treasure of which they make no use, and do not know the value.—They will never make a right use of time who turn it over to chance, who live without any definite scheme for its employment, or any fixed object for its end. They who live without any ultimate point in view, can have no regular process in the steps which lead to it.—In our use of time we frequently practise a delusion which cheats us of no inconsiderable portion of its actual enjoyment. The *now* escapes us while we are settling future points, not only of business, of use, or of pleasure; but of benevolence, of generosity, of piety. These imaginary points, to which we stretch forward in idea, we fix at successive, but distant intervals, endeavouring by the rapid march of a hurraying imagination, to annihilate the intervening spaces. One great evil of reckoning too absolutely on marked periods which may never arrive, is, that by this absorption of the mind, we neglect present duties in the anticipation of events; not only remote, but uncertain. Even if the anticipated period does arrive, it is not always applied to the purpose to which it was pledged; and the event which was to feel the full weight of our interference and commanding influence, when it has taken place, sinks into the undistinguished mass of time and circumstances. The point which we once thought, if it ever could be attained, would supply abundant matter, not only for present duty or pleasure, but for delightful retrospection, loses itself, as we mingle with it, in the common heap of forgotten things; and as we recede from it, merges in the dim obscure of faded recollections. Having arrived at the æra, instead of seizing on that *present* so impatiently desired while it was *future*, we again send our imaginations out to fresh distances, in search of fresh deceits. While we are pushing it on to objects still more remote, the large uncalculated spaces of comfort and peace, or of languor and discontent, which fill the chasm, and which we scarcely think worth taking into the account, make up far the greater part of life. All this would be only foolish, and would hardly deserve a harsher name, if these large uncultivated wastes, these barren

interstices, these neglected subdivisions, had not all of them imperious demands of their own—if they were not to be as rigorously accounted for, as the vivid spots and shining prospects which promise so much, and produce so little.” pp. 166—169.

In the midst of various most useful discussions to be found in this performance, the chapter on Time seems to us to hold a distinguished place, and to claim for its author the reputation due to talents, which, instead of indicating symptoms of languor and decay, display themselves rather as if they had just arrived at their full maturity.

The next essay, on *Charity*, exhibits the same unimpaired vigour of the writer; who, in the tenth, eleventh, and twelfth chapters, endeavours, with singular success, to strangle the serpent *Prejudice*. The paragraph at pp. 214, 215, strongly reminds us of Pope's character of Atticus, who had the art of killing without shewing the dagger; able to

Blame with faint praise, assent with civil leer,
And without sneering, teach the rest to sneer;
Willing to wound, and yet afraid to strike,
Just hint a fault, and hesitate dislike;
Alike reserv'd to blame or to commend,
A tim'rous foe, and a suspicious friend.

Would that no Atticus polluted the atmosphere of the Christian world!—But exclamations to this effect may be spared;—not because they are out of place, but because the plague is too virulent and too widely extended to be stayed by so powerless a specific. Did the professors of pure Christianity measure their religion by the proportions of pure Charity, we should transfer to other sufferers the sympathy now bestowed on some persons who have forsaken and subdued the world, and connected this conquest with a victory over themselves, but are barely permitted, by characters of more equivocal might, to occupy their own sacred territory. An exemplification of our sympathy may be grounded on the conduct of such unfinished Christians as are accustomed to exact from the conquerors in question, a

confession of faith wrought precisely after their own model, and a system of small habits entirely coincident with their own ill-symmetrized scheme of manners. It is little suspected all the while, that this may be nothing better than the pharisaic heresy in evangelical attire; a revival of the mint-cummin-and-anise conscientiousness, attended with a revival also of very suspicious conduct in regard to weightier matters. Exterior things are indeed generally to be regarded as indications of inward principle; but then these features of character should be prominent enough to be fairly observable. A freckle is most truly a freckle; but it is neither a defect nor an excrescence. At a distance it is imperceptible; and the nearest survey need not excite disgust. Atticus is apt to be more quick-sighted in discovering what to censure, than in looking out for what is excellent; and, worse than this, he extends the freckle to a deep and unsightly stain, and is profoundly silent on the general expression of the countenance. We would sentence this offender to read these chapters on *Prejudice*, till his reformation become a living and permanent commentary on the force and dignity of their maxims.—Towards the close of the twelfth chapter, are observations entitled to the most serious attention of religious disputants.

The next dissertation, on *Humility*, is marked by the characteristic brilliancy of the author. The reader shall be presented with her portrait of the opposite vice.

“While humility is never at variance with itself, pride is a very inconsistent principle. It knows not only how, to assume the garb of the attribute to which it is opposed, but even descends to be abject, which humility never is. Consider it on one side, nothing is so self-supported; survey it on the other, you will perceive that nothing is so dependent, so full of claims, so exacting, so incapable of subsisting on itself. It is made up of extrinsic appendages; it leads a life of mendicity; it stoops to beg the alms of other men's good opinion for its daily bread. It is true, the happiness of a proud man, if he

have rank, arises from an idea of his own importance; but still to feed and maintain this greedy self-importance, he must look around him. His pleasures are derived, not so much from his personal enjoyments, as from his superiority to others; not so much from what he possesses, as from the respect his possessions inspire. As he cannot entirely support his feelings of greatness by what he finds in himself, he supplies the deficiency by looking backward to his ancestors, and downward upon his train. With all his self-consequence, he is reduced to borrow his dignity from the merits of the one, and the numbers of the other. By thus multiplying himself, he feels not only individually, but numerically, great. These foreign aids and adjuncts help him to enlarge the space he fills in his own imagination, and he is meanly contented to be admired for what is, in effect, no part of himself. This sentiment is, however, by no means limited to rank or riches." pp. 288—290.

However the genius of Christianity may frown upon personal satire, he tolerates such sarcastic descriptions of vice as expose an abstract sin, without naming a sinner. At the same time, it is difficult to personify folly, unless the artist views some real, existing fool, passing over his field of vision. Graphic sketches must generally be copies, and not originals. The exceptions are to be found among the mighty masters of ethic painting; who trace their rapid and strong outlines, and soften or deepen their shades, unconscious of any assistance either from memory or imitation. But minor performers live, like pride, upon alms; or, in defect of these, they borrow; and, if nobody will lend, they adopt the final resource of stealing. These mendicants should beware of indulging their own vices, when professing to correct the obliquities of others. In delineating evil, they must forget the worker of evil; otherwise, their love of virtue may turn out to be a private grudge; the preacher will become a revenger; a conscientious hatred of sin will evaporate in feelings of petty malevolence; and the result will be, that the judge will change places with the culprit, to the satisfaction of that

crowded court which the world assembles, when the tribunal is assumed by Morality, and the bar thronged by popular crimes. The closing assertion of the above extract will probably disappoint many good haters of hereditary splendour, by the unwelcome hint, that all the adventitious and supervenient folly of the great, frequently loads, under other modifications of human absurdity and guilt, those little persons, the Lilliputians of this curious world, who seem to regard their own lower regions as lying beneath the shock of the moral hurricane. "The cool sequestered vales of life" are, however, neither so bleak as to defy the fiery visitations of haughtiness, arrogance, and self-consequence; nor so sheltered as not to exhibit in retirement the favourite libertinisms of public life. There is the pride of the cottage to meet the more shewy, but not more depraved, insolence of the palace; and the oppression of the plebeian treading on the injustice of the peer. The peasant has also his grounds of self-preference, and manages to indulge the worst passions of our common nature up to any point of satiety gained by his envied superiors. Such is the humility and innocence of cottage life!

The subject of *Retirement* introduces us to the second volume of Mrs. More's work. It occupies her fourteenth and fifteenth chapters. Young, Goldsmith, Cowper, and regiments of minor recluses, have long invested this topic with all the fascinations of poetry, and poetical prose; but not even Cowper has imparted to it the practical importance with which it is connected in the pages of Mrs. More. Another female writer (Mrs. Grant, of Laggan, in her *Letters from the Mountains*) seems to have perfectly understood the pleasures and the utility of seclusion; but, we add with regret, she has not given to her beautiful pictures the last Christian finish. There is not indeed an absence of rich moral colouring, but there is an imperfection. Her intellectual sister has

supplied this; and whatever person pants after a pastoral retreat, or already possesses one, will find in Mrs. More and Mrs. Grant a most valuable digest of the laws of retirement; to which may be added the metrical jurisprudence of Cowper. It may be noticed, by the way, that Mrs. More's story of the rusticated statesman bears considerable resemblance to a graphic exhibition in Cowper's *Retirement*.

We now advance to an inquiry of unspeakable importance, examined in the next three successive chapters, *Why some good sort of people are not better?* In the moral world there is no intermediate state between religion and irreligion. Yet characters are not unfrequently met with, who appear to have attained, or to be seeking, this unreal interval. Too correct to be peremptorily classed with the exoterics of Christianity; too secular to be distinguished by the appellation of consistent believers. A member of this equivocal community once approached Omniscience with the inquiry, What shall I do, that I may inherit eternal life? The request was urged with every shew of sincerity, and with no light affirmation of the inquirer's personal virtue. Yet there was some radical defect in his character. He was simply required to diffuse his affluence among the indigent; but on hearing the requisition, he retired in confusion, while his conduct served as a basis for the Divine aphorism, How hardly shall they that have riches enter into the kingdom of God! It is, however, declared, concerning this unfinished character, that when he asserted his purity of life, *Jesus, beholding him, loved him.* The object of this love had evidently qualities of no inconsiderable value; otherwise, the human affection of the Son of God would have been withheld. Nevertheless, whatever they were, the world retained its predominance.—In the course of the investigation pursued by Mrs. More, she writes:

“A theology which depresses the stand-

ard, which overlooks the motives, which dilutes the doctrines, softens the precepts, lowers the sanctions, and mutilates the scheme of Christianity; which merges it in undefined generalities, which makes it consist in a system of morals which might be interwoven into almost any religion—for there are few systems of religion which profess to teach immorality;—a theology which neither makes Jesus Christ the foundation, nor the Holy Spirit the efficient agent; nor inward renovation a leading principle, nor humility a distinguishing characteristic; which insists on a good heart, but demands not a renewed heart; which inserts virtues into the stock of the old nature, but insists not on the necessity of a changed nature; such a theology is not that which the costly apparatus of Christianity was designed to present to us. If it teaches us that we have virtues to attain, and imperfections to be cured; it insinuates that the one may be attained by our own strength, and the other cured without Divine assistance. Our faults, if we have any, are to be surmounted by our reason; and our virtues to be improved from a regard to our comfort and the advancement of our credit; for the satisfaction they afford, and the reputation they procure us. The good man of these divines, like the good man of the ancient Stoics, is so full of virtue as to leave no room for repentance, so faultless that humility would be affectation. Like them, they seem almost to diminish the distance between their Maker and themselves, by exalting the man and lowering the Deity.”—“The combination of the opposite but indispensable requisites is most happily exemplified in all our best divines, living and dead; and, blessed be God, very numerous is the catalogue. They have, with a large and liberal construction, followed that most perfect exemplification of this union which is so generally exhibited in Scripture, more particularly in that express model, the 3d chapter of the Epistle to the Colossians. There, every thing that is excellent in practice is made to proceed from Him ‘in whom are hidden all the treasures of wisdom and knowledge.’ There, every art has its inspiring motive, every virtue its radical principle; falsehood is not only prohibited to the converts, but the prohibition is accounted for, ‘because ye have put on the new man.’ The obedience of wives, the affection of husbands, the submission of children, all is to be done ‘in the name of the Lord Jesus.’ Servants are enjoined to fidelity as ‘fearing God.’ ‘Mercies, kindness, humbleness of mind, meekness, long-suffering,’ are recommended, because the converts ‘are the elect

of God.' Every inhibition, of every wrong practice has its reference to Christ, every act of goodness its evangelical principle. Contentions are forbidden, forgiveness is enjoined, on the same high ground—the example of 'Him in whom dwelleth all the fulness of the Godhead bodily.' This is *practical preaching*—This is *evangelical preaching.*" pp. 72—94.

Did we seek occasion of microscopic quarrel against the author, we might find one at p. 69, where she descends to notice the Barrister and the preacher of the Cambridge Installation Sermon. Instead of throwing away immortality on these adventurers, we wish she* had left them in the deep oblivion to which they are consigned, as we trust, by their own concurrence with the decisions of the public. If, however, they survive the reprehension of offended virtue, Mrs. More cannot, in this instance, sympathise with the Knight of Snowdon, in

The stern respect which warriors feel
For foemen worthy of their steel.

A more homely reproof shall be added:—*Aquila non capit muscas.* At the same time we are forced to recollect, that Burke submitted to eternise the name of many revolutionary assassins, whose memory would otherwise have perished with them. To chastise ephemeral heretics in standard books, is, as we judge, an encroachment on the province of reviewers; who, with all their mischievous habits, are sometimes found useful in mowing down the rank vegetation of the printing house, as it rises.

To touch a more serious subject, we would direct the reader's attention to the following passage, as inviting a little investigation.

"To minds of a soft and yielding cast, the world is a more formidable enemy than those two other rival tempters which the New Testament commonly associates with it, and which would not, generally, have made a third in such corrupt company, if

* *Eschylus* may throw away as much immortality as he can spare. His prodigality will gratify Dr. Butler, without offending a Christian critic.

its dangers had not borne some proportion to theirs. It is the more necessary to press this point, as the mischiefs of the world are felt without being suspected. The two other spiritual enemies seize on the more corrupt; but the better disposed are the unconscious victims of the world," &c. pp. 105, 106.

In hazarding an examination of these assertions, we would observe, at the outset, that they appear to have about them an air of doctrinal nicety, not entirely consistent with that practical simplicity which constitutes a principal excellence in the author's writings. The nicety shews itself in a seeming endeavour to measure the respective forces of the three tempters on minds of a given character; and one of them is assumed, under such circumstances, to have a decidedly preponderating influence. We are not aware that divines have classified the different sources of temptation, with the exactness here supposed. One reason might be, lest any person should, after a survey of his character, regard himself as comparatively secure from one, or from two, of his spiritual enemies. Previous, however, to any assumption of such security, a prior point ought to have been determined with double certainty; namely, whether the estimate of his character had been accurate; otherwise, the whole moral process would be conducted on a principle, in many instances, highly precarious, and, in some, positively and ruinously erroneous. It may be added also, that, as we all well know, no person is an impartial or a severe judge of himself. We will, however, go on another supposition, namely, that a professed Christian accepts an estimate of his character from another quarter; that is, from one of his fellows, from some analyst of the human mind who is recommended as competent to an office so very serious. Then the difficulty is, where this infallible conscience-keeper is to be found. In either case, the practical danger is imminent;—you may be mistaken.

To recur then to the passage in

question, is it formally true that soft and yielding minds are most endangered by the world? An objector might urge, that minds of that cast are frequently lodged in inactive and sleepy bodies; and it is hard to ascertain the mutual influences of mind and matter, or by which of the two the general character of the individual is ultimately formed. Conceding, however, the fact of this soporific union, the objector might proceed to argue, that here *the flesh* divides its empire with the world. There is already a constitutional, inherent disposition to sin, perfectly distinct from the allurements of the world. These allurements are certainly extrinsic, and are themselves rendered formidable, not from their superinducing an essentially new form of sin, but from their finding in their subject a certain mode of evil which bears a natural affinity to what they offer; so that there is less a creation of a new, than an exasperation of a pre-existing evil: the victim perishes by a combined attack, from his native indolence, and from the auxiliaries of the world. Again; is it true, that an effeminate mind is less obnoxious to the suggestions of the powers of darkness than one of a masculine character? If the objector choose to be metaphysical in this place also, he will allege the probability, that the subtle and sagacious foe will select mental indolence as a promising field for his exertions. For, allowing that his attacks are principally levelled at the spiritual part of our nature (and this is no incredible theory), the point is, whether the languid and unwatchful understanding of indolence be not as assailable by satanic delusion, as the potent and active intellect of a philosopher. It is true, that the modes of temptation must essentially vary; but the final effect will be the same, if the idler never awake, and the reasoner never pray.

It is farther asserted, that the devices of Satan and the impulses of appetite "seize on the more corrupt." Yet, surely, there is no extravagance

of depravity, but what reaches its consummation by the direct ministry of the world; which arranges the varied modes of sensuality, rewards the discoverers of new vices, and revives the popularity of the old; and does all this, not merely to ensure every individual his share of voluptuousness, but to strengthen its collective influence. Every lover of the world has a public as well as private feeling and interest, in the elevations and falls of the great community to which he is attached; and the most abject slave of appetite finds the world endeared to him as supplying the means of his miserable happiness.

Having offered this digression to the reader, we take leave of the inquiry; assuring him how conscious we are of the possibility of having mistaken Mrs. More's positions, with which we have meddled purely from a desire to express a passing jealousy of theological refinements. Like ice scarcely able to bear, these subtilties either force us to slide about in perpetual terror of cracks and fissures, or, in case of an actual breach, expose us to the resuscitating process of that truly Humane Society which first drags us out of the metaphysical water, and then restores us to our friends full of life and gratitude.

In the twentieth, and two succeeding chapters, is examined the fearful condition of *Inconsistent Christians*. Of the varied excellence of these soundly evangelical essays, as of the preceding, we can speak only in the language of general though warm admiration. They admit of no analysis, being of too condensed a character to be abridged; and we the less regret this, from the assurance of the universal circulation of the work among the British public. Extracts do, indeed, serve, like citations from a favourite classic, to stimulate the intellectual appetite; or, to periodical critics, they answer the crafty purpose of indulging their readers with gratifications not drawn from their own stores. Of this we present an immediate example by a

transcript from the twenty-fourth chapter, on *The Difficulties and Advantages of the Christian in the World*.

"He keeps his ultimate end in view, even in the most ordinary concerns, and on occasions which to others may not seem likely to promote it. He knows that good breeding will give currency to good sense; that good sense adds credit to virtue, and even helps to strip religion of its tendency to displease. By his exactness in performing the common duties of life more accurately than other men, he may lead them to look from the action up to the principle which produced it; and when they see the advantages arising from such carefulness of conduct, they may be induced to examine into the reasons; and from inquiring, to adopting, is not always a remote step. He may thus lead them into an insensible imitation, without the vain idea of presenting himself as a model; for he wishes them to admire, not him, but the source from which he draws both what he believes, and what he is. While he suggests hints for their benefit, he is willing they should think the suggestions their own; that they owe it to reflection, and not to instruction. Like the great Athenian philosopher, he does not so much aim to teach wisdom to others, as to put them in the way of finding it out for themselves. His piety does not lessen his urbanity, even towards those who are obviously deficient in some points, which he deems of high importance. If they are useful members of the great body of society, he is the first to commend their activity, to acknowledge their amiable qualities, to do justice to their speeches or writings, while they are disconnected with dangerous or doubtful objects. On general subjects he never labours to discredit their opinions, unless they obviously stand in the way of something of more worth. But all these cheerfully-allowed merits will never make him lose sight of any grand deficiency in the principle, or any thing erroneous in the tendency. Of his own religion he neither makes a parade nor a secret; he is of opinion, that to avow his sentiments prevents mistakes, saves trouble, obviates conjectures, and maintains independence. He acknowledges them with modesty, and defends them with firmness. On other occasions, instead of shutting himself up in a close and sullen reserve, because others do not agree with him in the great cause which lies nearest his heart, he is glad that the general diffusion of knowledge has so multiplied the points at which well-educated men can have access to the minds of each other, points at which improvements in

taste and science may be reciprocally communicated, the tone of conversation raised, and society rendered considerably useful, and sometimes in a high degree profitable." pp. 250—252.

Sentiments thus enunciated may be considered as constituting a species of wisdom not drained from books, nor elaborated by an intellectual process; but drawn from self-knowledge and self-discipline; the result rather of a heart conversant with its own inmost operations, of a conscience opening itself to the reception of truth, and acting on a simple conviction of duty. That writing of this kind should bear the impression of originality on points of conduct in which all are concerned, must arise from a depressed state of personal religion. We read as novelties what habit should have formed into common maxims. Our mental conceptions, our theories themselves, wing only a low and heavy flight over our own practice, but do not rise to the sublime elevation reached by the practice of some whom we are contented to admire; and for whose virtue our applause, and not our imitation, must be the guilty substitute. Persons of attainments thus extraordinary, have never dared to assume themselves to be sound in an article of faith, till they have realised the correspondent consequence in their conduct. Let not these sound philosophers, however, be suspected of inverting the order of Christianity. They are perfectly persuaded of the unalterable relations of cause and effect; but they are too familiar with the delusive operations of the human mind to take any thing for granted, till fact renders assumption superfluous. When this practical scheme gains its deserved ascendancy among certain rival systems, Mrs. More will cheerfully abandon her claims to originality. She will resign her station with a gracefulness answerable to her exultation in viewing one feeble hypothesis retire after another, in order to open a path for the progress of divine philosophy; and will assist at the inauguration

with the unostentatious dignity taught and exemplified by the subject of her ministration.

Chapter the twenty-fifth, called *Candidus*, is not a full-length portrait of the virtue designated by the title, but chiefly a statement of the claims of the Established Church upon considerate minds. The author has chosen what we conceive to be the most commanding eminence on which the ecclesiastical fortress can be erected; the heights long since surveyed by Hooker and the engineers under his direction. With sufficient consciousness, on the one hand, of the incurable diversity of human opinions; and with sufficient firmness, on the other, to retain and defend strong probability against querulousness and inconsistency; Mrs. More supports the cause of the Church without positiveness, and without indifference. She requires no Dissenter to conform, in submission to the raw assertions of an interested ecclesiastic; and she permits no Churchman to desert his mother, on the representations of intriguing and worldly-minded separatists. She discovers in the Establishment a mild, persuasive authority, more desirous of obtaining obedience by conviction than by command; as offering an invitation rather than publishing a decree; and as preferring a warning to a denunciation. We think that the evidences in favour of our national church resemble, in their nature, the evidences of Christianity itself. The Gospel does not peremptorily demand the submission of mankind by affording proofs of its divinity so demonstrative and tangible as those inherent in objects properly sensible; but by appeals to the integrity of the heart and understanding. It avoids the language of compulsion and of intolerance; and, as it were, presupposes a mind open to the ordinary evidences of truth. It describes itself to be a system somewhat dimly seen, yet readily discoverable, in the dubious and uncertain light, by every eye which directs itself to the luminous quarter of the heavens, with the

hope of seeing the dawn redder into day; and, at the same time, as retiring into deepening glooms and positive darkness before the vision of such as prefer obscurity. It was on this principle that Pascal, and Butler, and many other profound philosophers, drew up their several treatises in vindication of our common faith. They took into their account not merely what had satisfied themselves, but those plausible objections to the certainty of spiritual truth, by which inferior intellects are so easily perplexed; and which, in some instances, possess so formidable a degree of force as no reasoners but themselves could withstand: nor do we affirm that even they would have withstood it, had not the deductions of their judgment been strengthened, and, in a sense, rendered impregnable, by the co-operation of their affections.—The reader will not suspect us of placing the defence of Christianity on the same footing with the interests (however important) of the establishment; but we must plead, that our church should be allowed the British privilege of *fair play*; that she should be exposed to no cruel disadvantage, but suffered to have her thousand probabilities accurately weighed against an equal number, if it can be found, in the adverse scale of dissent. Most unhappily for her prosperity, her advancement is perpetually retarded by the treachery of professed friends; and this practical hostility consists in saying, in her favour, sometimes too much, and then too little; as though there were no medium between an assertion of her infallibility, and a weak plea for her weakest parts. Of these two extremes, however, the first is by far the most prevalent. It is the fruit either of indolence, or of intolerance. If of the former, it is the resource of a defender required to say something officially, but being too sleepy to study before he harangues, substituting a few powerless assertions for an argumentative discussion; and, by so doing, increasing and creating doubt, where he

might have established conviction. If the defender arm himself with intolerance, full well do we anticipate the issue. Alas! what will all the desperation of secularised ecclesiastics effect towards healing the wounds of the church! and what evil will not recoil upon themselves, if they persist in supporting a spiritual institution on the exclusive ground of its political expediency! An end may indeed be answered; but it is an end unconnected with eternity. It may secure the rental of church lands;—it may secure also an awful reckoning when the summons arrives, “Give an account of thy stewardship, for thou mayest be no longer steward.” With regard to the three hostile parties drawn up against the church, *Candidus* “is sorry for those who refuse to enter into her portal; he is more sorry for those who depart out of it; but far more concerned is he for those who remain within her pale, with a temper hostile to her interests, with principles foreign to her genius, with a conduct unsanctified by her spirit.” (p. 267.) A more accurate and impressive classification than this cannot be devised. The majority of the Establishment’s apologists (for thus are they designated by the courtesy of language) would invert the above gradation, by requiring us to bestow our deepest commiseration, not on irreligious churchmen, but on hereditary dissenters; that is, on persons whose prepossessions are rooted in their earliest habits; and who, if serious Christians, have not polluted their views of practical religion,—the neutral ground of all sound believers, whether episcopalians or congregationalists,—by mingling the duties of daily life with questions of strife and division. On persons of this character we are to exhaust our sympathy; while the covetous, the ambitious, the high-minded, the false accusers, the oppressors, the selfish, and the idolists of this world, who defile the precincts of the sanctuary, are to be congratulated on their external adherence to the church; to

be quoted as her eloquent and irresistible defenders; to be numbered among the pillars of her safety; and to be enriched as the most meritorious objects of her patronage.

The observations, in this chapter, on enthusiasm, are unusually characteristic of their author. We subjoin a specimen.

“*Candidus* avoids enthusiasm as naturally as a sober man avoids extravagance. But then it is the thing itself, and not what bigots call so: it is the real entity, and not the spectre, against which he is on his guard; for, not being superstitious, he is not terrified by phantoms and goblins. He laments when he encounters a real enthusiast, because he knows that, even if honest, he is pernicious. But though he thinks him highly blameable, he does not think him worse than ‘murderers of fathers and murderers of mothers.’ He thinks enthusiasm mischievous, but he does not think it worse than impiety, worse than intemperance, worse than infidelity, worse than intolerance, worse than any other flagitious vice; especially, he does not think it worse than all the other vices put together. Yet this he might be almost tempted to believe the case, when he sees other vices comparatively left to enjoy themselves, and this doughty enormity, imaginary as well as real, singly attacked with the combined force of all the weapons which ought to be in turn applied to the whole family of sin.—He can distinguish whether the (enthusiastic) patient is sick of a deluded imagination, or from having been in contact with the infected; whether he is mismanaged by artful, or injured by ignorant, prescribers; whether the malady lies in the weakness of his natural powers, the agitation of his animal spirits, or the vanity of his mind—whether it be an inflammation of the brain, or a tumour in the heart. In either case, he heartily subscribes to the reality and danger, of the distemper; but even then he does not positively pronounce that the weak are wicked, or the disordered counterfeit.—But if, as is not seldom the case, he finds the appellation conferred only because the objects of it are deeply sensible of the unspeakable importance of religion, and the infinite value of eternal things—because they are no more afraid of feeling than of understanding the great truths of Christianity—because they think their souls are not a property to be complimented away through fear; if he find, that with all their warmth they are rational, with all their zeal they are humble, with all their energy they are consistent

with all their spirituality they are sober; if they obey the precepts of the Gospel, as faithfully as they believe its doctrines—he will not be forward to impute to them, as the unpardonable sin, those animated sentiments which are in themselves ‘peace and joy in believing,’ and to others benignity, philanthropy, and kindness.” pp. 280—283.

This lively extract is one of the many passages in these volumes indicative of the vernant vivacity and vigour of the writer’s powers. “Whatever I write,” said Edmund Burke, in his *Thoughts on a Regicide Peace*, “is in its own nature testamentary.” Yet these very thoughts demonstrate a sublimity of genius equalled alone by the talent which had produced in former, and, as he imagined, more intellectual days, the admired philosophy of his commanding mind. The readers of *Christian Morals* will find a parallel to this, without effort. At an age extended beyond the usual limits of human life, and under the pressure of complicated disease, Johnson executed his most finished performances. If this second parallel reach thus far, may it go no farther! The *Lives of the Poets* was Johnson’s last work.

Mrs. More’s concluding chapter, called the *Established Christian*, is intended and calculated to leave an awful impression on the reader’s mind. It describes the maturity of the spiritual character; and combines with this description a foretaste of immortality. It may be regarded as a farewell to the world, issuing in a fervid aspiration after everlasting rest. As a retrospect of life, and a vision of our final state, it appears to survey an intermediate station between time and eternity.

Leaving the old, both worlds at once they
view

Who stand upon the threshold of the new.

We transcribe part of the description of an aged Christian.

“His piety is at once more solid, and more spiritual, more operative, and yet more serene. His principles have somewhat of a different call for their exercise; the efforts he formerly made to resist temptations of a

bolder character, are now exerted to repel the incursions of peevishness, the allurements of indolence, the murmurs of impatience. Qualities which he once relinquished to the unconverted, as thinking them merely natural, he now carefully cherishes. Cheerfulness, once considered as the mere flow of animal spirits, is cultivated as a Christian grace; for it does not now spring from nature, but triumphs over it.—He is not so eager in support of some particular opinions as formerly, because each doctrine now maintains its proper place and due importance in the mind. If he make religion less a subject of discussion, he trusts it is become a more practical principle. His views are more deep, his judgment more just, his convictions more firmly rooted. There is a finer edge to his virtues, for they are now sheathed in humility; and this quality, the crowning point, and soundest evidence of a renovated mind, by rendering him more distrustful of himself, more candid in his opinions, and more temperate in his language, will have checked that forwardness of debate, rashness of decision, and impatience of error, which, with the less enlightened, might formerly have given him the appearance of a more animated Christian.” pp. 318, 319.

We shall here close our desultory examination of these volumes; from the perusal of which we retired with a fervent hope, that the prolonged life and Christian patriotism of the author, may furnish and stimulate her to indulge our country with another pledge of its sublime pre-eminence over the nations: pre-eminence not merely in its civil privileges, but in possessing, among its sons and daughters, *the excellent of the earth*, whose continuance and exertions among us we regard as more certain indications of Divine favour than the chivalrous valour of our armies on the plains of the Peninsula, or the maritime empire won by achievements of romantic enterprise, and still maintained entire and undisputed. If it be the blessed privilege of our country to diffuse, as from one point, the words of eternal life throughout every quarter of the globe, we less wonder at the exclusive honour thus bestowed upon these islands, when we look around, and observe what the Scriptures have effected in living examples.

The heavenly records seem, in the cases referred to, to have finished their work, as far as human perfection can reach during an imperfect state; and the objects of such an operation are certainly best qualified to recommend attempts to evangelize the world to their countrymen at large. Conscious, as we are, of an ardent attachment to the land of our nativity, and consequently liable to regard all our national projects with sanguine and partial emotions, we do nevertheless view this nook of earth,

Where British minds and manners may be found—

this speck on the map of the terrestrial sphere, as a luminous point in the gloom of the moral world, affording no uncertain hopes of light, and consolation, and triumph, to them that sit in darkness and in the shadow of death. Such devout persons as have approached the confines of the eternal state may venture, without incurring the suspicion of enthusiasm, to sing their *Nunc dimittis*, not only in reference to their individual interest in the blessings of the Gospel, but to the brightening prospects disclosed by the religious phenomena of the times.

With regard, however, to younger Christians, and with distinct and emphatic regard to all professors of religion, "oh, for that warning voice" which would awaken them to a severe examination of their spiritual pretensions! With the public exertions of the British empire in behalf of the ignorant at home, and the heathen abroad, it is by no means safe to assume that private, personal religion has maintained a regular and steady progress. It is a temptation peculiar to the age, to merge individual character in the advocate for schemes of universal good; to substitute external activity in a righteous cause for the exercise of an inward grace; to prefer evangelical publicity to devout retirement.

We would, in consideration of the

peril here described, repeat, that we specifically value Mrs. More's writings as affording a most seasonable antidote to a generalised Christianity. If she is not the inventor, she is the chief reviver, of *thought-out* religion. In her school we have been instructed in the art of applying the generalising language of the Scriptures to the specialties of real life; and to understand that religion has ever-varying relations of time and place, a geography and a chronology of its own. Not that the radical truths of the Gospel are mutable; but that their minute ramifications are determined by external circumstances. The code of manners which would have regulated and reformed the ancient fashionables of Corinth and Ephesus might, among the gay circles of London and Paris, be regarded as an antiquarian curiosity, and not as a grave rule of conduct. The inquiry is not, how the Greeks of the first century interpreted the personal addresses of St. Paul, but how the English of the nineteenth may apply the practical maxims of Christianity to living manners. The resolution of this inquiry has been effected by the felicitous dexterity of Hannah More. In this, she "does outstrip all praise." She has founded a school of *female* philosophy; by bringing the delicate perceptions, characteristic of the sex, to assist in the discovery of those minute varieties of moral truth which are hidden from the grosser vision of men. The more domestic habits of women do indeed confer upon them a certain sensibility to evils too hastily regarded by husbands, brothers, and masters, as beneath the reprehension of Christian monitors. Men contemplate error and vice rather in the aggregate effect, than in the thousand little mistakes and little faults (which, by comparison, they unquestionably are) on which the gigantic edifices of sin are founded. On the other hand, *the keepers at home* discover mischief in its elements. They view prospectively the ruin of a family in the almost invisible ex-

travagances of yesterday and to-day; in an extra dish, or an extra goblet. They derive also a superadded sensibility from the exercise of maternal duties. Entrusted with the care of a peccant being, from its first crime of crying for the moon through the usual course of infantine and adolescent disagreeableness, they have ample opportunity for observing the gradual developement of human vices; of discerning Bonapartes in embryo; and of tracing the convulsions of the world to the sulkiness, the scratches, and the kicks of childhood. True it is, that sundry instances exist where women, both mothers and maiden aunts, having seen and heard all the phenomena of the nursery, have turned out to be no philosophers; but we have only stated the *capabilities* of the sex; and we have the happiness to know those who have improved them to the highest advantage of themselves and their most endeared connections.

The increasing attention paid to the culture of the female understanding and affections—the true rights of women—will, as we are encouraged to expect, ultimately issue in the formation of a more dignified order of men; whose characters shall be moulded in infancy to sustain the integrity of the future statesman, the sanctity of the future prelate! This is the province of women. *Hæ tibi erunt artes.* It is no treason to them to assert that there is a sex in minds; but it would be disgraceful not to concede their superiority in a thousand minute but indispensable arts, scarcely adapted to the awkward manipulation of men.

We now retreat from the field of criticism, expressing a final and sincere hope, that the readers of this article will review our remarks, in a diligent perusal of the performance which occasioned them, and examine their justness by a daily and persevering practice of the rules so powerfully analysed and enforced by the Author of Christian Morals, and which derive their authority, from no human source, but from

the immutable obligations of eternal truth.

A History of the Translations which have been made of the Scriptures, from the earliest to the present Age, throughout Europe, Asia, Africa, and America. Composed chiefly with the View of ascertaining in how many new Languages the British and Foreign Bible Society has been the Means of preaching the Gospel. Now published as an Appendix to a late Pamphlet, entitled, An Inquiry into the Consequences of neglecting to give the Prayer-book with the Bible. By HERBERT MARSH, D. D. F. R. S. Margaret Professor of Divinity in Cambridge.

Collection of Memoirs and minor Pieces, written against the British and Foreign Bible Society. By A PRESBYTER OF THE CHURCH OF ENGLAND.

In April last, Dr. Marsh gave to the world his "threatened Appendix," in which he was pledged to examine the subject of the *foreign* operations of the British and Foreign Bible Society. We scarcely know whether we are to apologise to our readers, for our present delay in the notice of this publication, or for visiting their patience at all, by any further reference to this "stale, flat, and unprofitable" discussion. The limits are very moderate which we are either able or willing to assign to this; on one side at least, ill-managed, and, we may say, ill-mannered, controversy;—a controversy kept alive by misconception and misrepresentation; and in which, whatever gains are to be reckoned to the cause of Truth, Charity, we are sure, has daily more and more reason to mourn her losses. As a specimen of the spirit in which the defenders of the Bible Society against Dr. Marsh's attacks are invited to battle by its opposers, we give the following challenge from the Presbyter, mentioned at the head of our article as a collector of Memoirs:

and minor Pieces against the Society.

"Against the last labours of Professor Marsh, the advocates of the Bible Society, have not ventured to oppose even an insinuation, though they never were so imperiously called upon before to convict any one of their numerous assailants of inaccuracy or misrepresentation: since by a most laborious induction of particulars, entered into for the very purpose of ascertaining the real amount of their boasted services in the foreign department of their designs, he has proved to demonstration, that their unhal- lowed arrogation to themselves, of having exhibited 'a second Pentecost' to the world, is supported only by this pitiful at- tainment for such an association, that they have translated St. Mark's Gospel, the shortest of the four, into the Bugis and the Macassar dialects. But they were become formidably powerful before this noble stand was made; they had already a numerous host initiated in their mysteries; and there- fore, wise in their generation, they decline contending with those who would but ex- pose them more and more at every encoun- ter—leave them and their literary labours unmolested to sink into oblivion, and bestow the more assiduity and address, in pressing forward the complete accomplishment of the plan, in hopes of being thus enabled to ad- vance it beyond discomfiture, before its real- tendency is completely detected.

"Their most beguiling expedients are, the widely circulated reports of their proceed- ings, in which harmony and unanimity are always made conspicuous; so that, to per- sons at a distance, the Society appears estab- lished with one consent. Adopting pre- cisely that policy which is so pathetically complained of by the Psalmist, 'they stretch forth their mouth unto the heavens, and their tongue goeth through the world, and thus it is that the people fall unto them, and therewith suck they no small advantage.' Psalm lxxiii. 9, 10." pp. 7, 8.

Our readers will not be surprised that this writer has ventured to maintain, in a subsequent page, that this Society, which has the honour of numbering the names of twenty bishops of the united Church of England and Ireland amongst its zealous supporters, "cannot be contem- plated but as a coalition of every de- nomination of Dissenters:"—a posi- tion, to say the least of it, extremely

unguarded in the mouth of a Pres- byter of that Church; and which we mention chiefly with a view of admonishing those who write books to refute the unguarded positions of adverse declaimers, that they should write at least with the moderation re- commended by an Apostle, "con- sidering themselves lest they also be tempted*." We accept the chal- lenge of our Presbyter, though not, we trust, in the spirit of which he sets us the example, by assuring our readers that we have read Dr. Marsh's Appendix with great atten- tion, and, notwithstanding the mass of information which he has brought together, in what he calls his "His- tory of Scripture Translations," we remain to this day unable to com- prehend in what respects this in- vestigation is to be considered as an appropriate discussion of the claims

* This anonymous Presbyter, who seems to write under the influence of some personal resentment, or at least to mistake violence for religious zeal, at the moment he is reproving that mistake in others, seems to have nothing to allege against the Society but "its altered form," "its changed and continually unfolding scene of things." This appears, afterwards, to refer to the establish- ment of Auxiliary Societies in small dis- tricts, and of Penny Societies among the poor. Certainly if this be the *only* altera- tion, the *single* change, which so zealous an adversary can detect in the management and the operations of this grand Society, it speaks more strongly for the incorruptibility of its principles, and the purity of its admin- istration, than the fairest speculations *a priori* on the unity of design, the simplicity of construction, or the security in practice, necessarily belonging to a society formed for the single purpose of dispersing the sacred Scriptures. This writer, in his cooler mo- ments, will surely rejoice in the extension of any plan of Christian charity, whose *only* fault is its extension: and to bring him to that point of calm consideration, we must refer him to a name with which he *ought* to be familiar, for the true spirit of a Church of England Presbyter. "There will come a time, when three words uttered with charity and meekness, shall receive a far more bless- ed reward, than three thousand volumes written with disdainful sharpness of wit." Hooker's Pref.

of the British and Foreign Bible Society, arising from its multifarious and extended foreign operations.

Not, however, to pass any premature sentence upon this novel controversial tract, we shall present our readers with the actual table of its contents, which are: "Sect. 1. Translations of the Scriptures into the Languages and Dialects of Europe. Sect. 2. Ditto of Asia. Sect. 3. Ditto of Africa. Sect. 4. Ditto of America. Sect. 5. Result of the four preceding Sections, in respect to the Extent of the Services which have been rendered by the British and Foreign Bible Society."

Dr. Marsh accounts for the delay of three or four months*, which occurred in the publication of his threatened Appendix, by referring to the labour requisite for a work containing notices, however short, of all the translations which have been made of the Scriptures, from the earliest to the latest age. By his own acknowledgment, however,

* It would, of course, be deemed highly ungrateful, in those whose urgency compelled Dr. Marsh to this hasty fulfilment of his laborious undertaking, now to complain that his publication was not delayed a few days longer. But still, whoever reflects that little more than another fortnight would have brought to light the Eighth Annual Report of the Society, and that the whole weight of Dr. M.'s argument rested on the details of the *printed Reports*, of which the last had been upwards of eleven months standing, will of course discover a circumstance that made the choice of *about four months* for preparing his Appendix very convenient to the Professor. His statements have, in fact, had from this circumstance the very effect, on the opposers of the Bible Society, which some other statements are accused of having been intended to produce on its friends. The *two Gospels* mentioned by him, though turning out a fortnight afterwards to be *nine*, have been wisely quoted by all subsequent writers on that side, as the *present* progress made by the Society, in the work of translation.—*Vide Proceedings at Hackney, &c.* many months after *true* information might have been obtained. But will the friends of the Bible Society take advantage of the oversight? We trow not.

he found the great mass of his materials already collected to his hand, in Le Long's Bibliotheca Sacra, His own Michaelis, together with the reports of certain religious societies, of modern date, furnished the remainder. We have not taken any particular pains to verify this "History." We are willing to assume its correctness.

In the fifth section he gives the result of his extended inquiries into Scripture translations, in the following catechetical statement, applicable to the foreign operations of the Bible Society.

"Has the British and Foreign Bible Society translated even the *four Gospels* into any one language into which they had not been previously translated? No! Has the British and Foreign Bible Society, according to the last printed accounts, translated even *two Gospels*, into any language, into which they had not been previously translated? No! Into how many languages, into which no parts of Scripture had been previously translated, has even *one entire Gospel*, according to the last printed accounts, been translated by this Society? The answer to this question is, two, and two only; the Bugis and Macassar*. Has the British and Foreign Bible Society, according to the last accounts, *printed any one entire Gospel* in a language, into which the Scriptures, or portions of the Scriptures, had not been translated, either before this Society existed, or independently of this Society's assistance? No!" pp. 116, 117.

Now, even supposing that we should admit these results exactly as we find them stated before us, what is the final conclusion which would follow from such admission? Why, that he has read a very useful and well-timed lecture to the Ipswich

* "Dr. Leyden has delivered to the Secretary the following Gospels in MS. viz.

"1. Pushtu, St. Matthew, St. Mark; 2. Maldivian, St. Matthew, St. Mark, St. Luke, St. John, (P. 2.); 3. Balock, St. Mark; 4. Macassar, St. Mark; 5. Bugis, St. Mark. In all, nine Gospels." Appendix to Eighth Report, No. 63.

The Bible Society will obtain some credit with Dr. Marsh, for the progress made since the *last printed reports*.

Journalist, who has ventured to make Mr. Clarkson say, that the Society has translated the Scriptures into no less than forty-three different languages or dialects. A similar warning has been also given to the Cambridge Chronicler, who, Dr. Marsh informs us, has made Mr. Hardy assert at Leeds the same fact in regard to thirty languages. Bristol, it seems, has also broached the same unguarded positions, and meets a similar reproof. Nor is the zealous forwardness of another reporter left without a check, which attributes to the Society the labour of translation, amongst others, into the *uncient* Greek language! History, p. 23. Ridiculous, however, as these stupid retailers of, we doubt not, wiser speeches may appear; we are still inclined to think that the Professor's labours, if truth be his only object, have been somewhat redundant on this occasion. Our shelves must be indeed multiplied without limit, if books, and histories, *ab ovo*, are to be written, to disprove, not only the heated assertions (supposing them to be correctly reported) of every zealous haranguer on a new project; but the stupid and blundering representations of every newspaper reporter who professes to give such harangues to the public*. Or, on the other hand, if, to save that trouble, no project is to stand but what shall be proposed and defended with uniform coolness and unimpeachable prudence, we believe every project, even of the most important kind, must henceforth be dismissed as unworthy of a hearing. We can never

* It is impossible to attend any important debate in the House of Commons, and afterwards to read the reports of such debate in the newspapers, without being struck with numberless misconceptions on the part of the reporters;—the total omission on some occasions of qualifying expressions and exceptive clauses, which would have greatly altered the colour of the speech; and sometimes even an entire misapprehension of the speaker's drift. If this be the case in London, where not only the reporters, but the journalists, may be supposed to have attained the

suppose Dr. Marsh would have written a book to prove that the Light and Heat Company (in the main a rational body of men) will not procure, according to the wild assertion of a visionary projector, the payment of the national debt; or that the blessing of vaccine inoculation is not, according to the panegyric of a certain zealous practitioner, the greatest benefit, next to the Gospel, conferred by Heaven upon mankind. Perhaps Dr. Marsh may recollect the rash application of the epithet, "heaven-born" to a person towards whom we are sure we share with himself every sentiment of veneration and regret; and assuredly, if to all these several cases a mode of procedure, similar to that now adopted towards the Bible Society, had been applied by ingenuity equal to that of the Professor, though the cause of *truth* would have been confessedly but little served, *prejudices* might have been lastingly generated against true excellence both in persons and things, and the views of opposing *parties* effectually promoted.

That Dr. Marsh is not to be wholly acquitted of these views we think but too apparent, not only on the ground touched upon in the last perfection of their art, what would any reasonable man expect in the reporters and journalists of a provincial town? Certainly not what Dr. Marsh, for his own, we will not say charitable, purposes would wish to attribute to them, perfect accuracy and precision. His candour might have suggested to him the possibility, that in certain cases the hurried reporter might have unwittingly substituted one word for another; for example, "translated" for "printed," a substitution, too, which left the sense complete; at least that this was a far more probable supposition, than that Mr. Steinkopff, himself a man of learning, should have actually represented the Bible Society as having translated the New Testament into the ancient Greek. We are anxious to call the attention of our readers to this circumstance, as signally marking the *mind* of our historian. If he could believe such a report to be correct, what shall we say of his candour? If he did not believe it, what shall we say of his good faith?

note, but from his repeated and laboured attempts to bring in the written positions of Mr. Vansittart as guilty of the same exaggeration. The following passages, we think, will make valid a stronger appellation than we should be willing to affix to the unworthy arts used to wrest that gentleman's language (whose conduct and temper in this controversy had surely entitled him to better usage) into meanings which it will with difficulty bear, and never did or was intended to express.

"Mr. Vansittart, in his Answer to my Address to the Senate, after observing, that the Bible Society has 'done more for the diffusion of Christianity, than has been effected in the same space of time in any age since the Apostolic,' illustrates this assertion by adding, that the Society 'has in seven years been the means of preaching the Gospel in fifty-four languages.' Now, as the persons who translate the Scriptures into any language, may with more propriety be considered as the means of preaching the Gospel in that language, than they who only reprint an existing translation*; and as the printing of new editions, however numerous, can hardly be considered as exceeding every thing done since the apostolic age, Mr. Vansittart's expression, though certainly capable of two meanings, will be naturally understood, as signifying that the Society had translated the Scriptures into so many languages. And that it was so understood I am well assured from various observations which were made on it, though Mr. Vansittart has lately declared, that such was not his meaning." p. v. note †.

"I have thus examined the twenty-five languages, of which Mr. Vansittart affirms in the first place, that 'the British and Foreign Bible Society has been instrumental in diffusing the Holy Scriptures' in them; and in the second, place, that they are languages 'into which the Scriptures are not known to have been before translated.' From a comparison of the latter with the former affirmation, every man will conclude, that these

* Surely the persons who diffuse the Gospel in any language may be said to preach it with even more propriety than those who translate it. Translation is wholly unavailing to any purpose of extending the knowledge of Christianity, unless such translation be printed or reprinted, as the case may be, and diffused.

twenty-five languages are languages, into which the Scriptures have been translated by the instrumentality of the Bible Society. And since the general term 'the Scriptures' will be supposed to include at least the four Gospels, with which translators of the Scriptures almost always begin, every reader of Mr. Vansittart's second Letter will conclude, that at least the four Gospels had been translated by the Bible Society into twenty-five languages, into which they had never been before translated. And what is the result of the preceding examination?" &c. pp. 114, 115.

The result, in fairness of speech, is simply this; that, after a full and elaborate search into literary documents by a Cambridge Professor, it appears, 1. That two languages have been inserted by an obvious though curious mistake of names, having no actual existence. 2. That of six more it is found some translations had existed previously to the formation of the Bible Society*. 3. That in these six; and in all the rest, the Bible Society is at this moment contributing to translate or diffuse the Scriptures, though some of the translations were proceeding before the communication of aid from the Bible Society. We say *is contributing*, for that is what Mr. Vansittart, has in fact asserted, and Dr. Marsh has not attempted to *disprove*. Is then, after this, the detection of the above-mentioned inaccuracies in the hurried statements of a man of business, a triumph worthy of a Cambridge

* When we say "previously to the formation of the Bible Society," we mean previously to the *original* translations, now patronised by it, which Dr. Marsh doubtless understands to be Mr. Vansittart's meaning. Of these six excepted languages, however, original translations are executed or going forward into *four*, though imperfect translations it appears had existed previously. The only two *fairly* won by the Professor from Mr. Vansittart are, the Esquimaux and the Cingalese; in which, it should seem, the Society has only re-printed existing translations. But what laborious trifling is such a discussion! and to what does it tend?

† Mohawk, Calmuc, Chinese, Persian.

Professor of Divinity? Is it worthy the trouble of writing a *book* to obtain?

We cannot allow any weight to the argument, though strongly insisted on by Dr. Marsh, drawn from the little or the slow progress hitherto made in the work of translation, primarily or secondarily promoted by the Bible Society. Whether or not the quantity hitherto completed be only eighteen chapters of a single Gospel; we would almost say, whether, in this particular department, any thing or nothing more, as yet, be obtained, than the translator, the means of translation, and a willingness towards the undertaking; we think are questions of no *comparative* moment with that of the work being actually *undertaken*. "C'est le premier pas qui coute," is a saying that was never more, strictly applicable than to the work of translating the Holy Scriptures; and we may add also, of diffusing them. And if Dr. Marsh has not attempted to disprove the *present* concern of the Society in undertakings of one or the other kind, to the full extent of the number of languages mentioned by Mr. Vausitart, except the two which are discovered not to exist; we confess we feel little anxiety to disprove, on our part, his intelligence, either that the Bible Society did not *begin* the work to which it is now beneficially contributing, or that it has only just begun what now it is no less beneficially enabled to pursue.

Dr. Marsh endeavours to disparage the value of the foreign operations of the Bible Society, by shewing how small has been the progress made by them in the work of translating the Scriptures. New translations, however, he admits, were not wanted either at home or on the Continent of Europe; to which quarters the attention of the Society was at first naturally and necessarily directed. There the object was, not to translate, but to reprint and diffuse existing versions, or to stimulate others to do so. When, at length, the progress of the Society, and the in-

crease of its funds, had enabled it to direct its attention to more distant parts of the world, India became an immediate object of its consideration; and in May or June, 1806, only about two years after the first stone of the Society was laid, 1000l. was voted to assist in carrying on translations into the oriental languages, and a Corresponding Committee was nominated at Calcutta, who should act on behalf of the Society. Another year necessarily elapsed, in consequence of the remoteness of the scene of action, before this liberality could be rendered in any degree effective. But will any man venture to say, that great effects have not been produced in India, during the interval between 1807 and 1812, a period of only five years, by this and subsequent acts of liberality on the part of the Bible Society? If they had produced no other fruit than that of the institution of a Bible Society at Calcutta, patronized by members of the Government, and by persons of the first respectability at that Presidency, we should have hoped that the candour of our Professor would have led him to estimate the importance of their effects at no mean rate. But this is only a part, and a small part, of the good done by the Society, as may be seen by a reference to its reports, which even Dr. Marsh does not venture to accuse of exaggeration; but, on the contrary, quotes throughout, as the most authentic source of information.

But we should be glad to know by what sort of rule Dr. Marsh is disposed to measure the exertions of the Society in the work of translations. Does he mean to insinuate that the period of five years, during which it has been connected with India, had that period been properly improved, ought to have produced greater visible effects, in the way of translating the Scriptures, than have actually been produced? Is he not aware that Ziegenbalgh was employed for ten years on the single trans-

lation of the New Testament into the Tamul language; and that even Carey had resided seven years in India before he was enabled to put his first sheet of the Bengalee New Testament to press?

But Dr. Marsh must also have known, although it might not have suited his purpose to make his readers acquainted with the fact, that the work of *translating* the Scriptures is not the direct and immediate object of the Bible Society: it is merely incidental. Its primary object is to promote the diffusion of the Scriptures in all parts of the world, whether at home or abroad; and even this not so much by its own direct instrumentality, as by exciting and cherishing, in all parts of the world, a spirit similar to its own. The Society never contemplated the probability of being called upon to translate the Scriptures into any European language: so far from it, that one of its earliest rules was, that it should in every case avail itself of the authorised translations of the Scriptures already in use. And, with respect to India, Dr. Marsh himself will allow that it would have been worse than folly to have acted otherwise than it has done; that is to say, to have done otherwise than avail itself of all existing institutions, and apply its weight and influence and pecuniary resources rather in giving increased efficiency to such institutions, than in originating any independent operations. The grand peculiarity of the Society, and that to which its immense momentum is to be chiefly ascribed, is not that it multiplies translations itself; not that it even multiplies editions, although in this good work it stands unrivalled; nay, to go still farther, not that it circulates copies of the Scriptures to an extent hitherto unparalleled, although that may with truth be affirmed: but that it is calculated to give an impulse to the minds of men, and to excite as it were the moral universe to action. Dr. Marsh

possesses too much acuteness not to have perceived that this was not only the grand aim of the Society, but that in this aim the Society has succeeded beyond the most sanguine hopes of its warmest friends. Yet in examining its foreign operations, he overlooks the numerous societies to which it has given birth in all parts of the world; he overlooks the growing love for the Bible, and the rapidly progressive efforts for its dissemination, not only in Great Britain and Ireland, but in Europe, Asia, Africa, and America; he overlooks the captive blessing the hand which enchained him, and exulting, even in the land of his captivity, in the liberty wherewith Christ hath made him free; he overlooks the prayers and blessings of thousands and tens of thousands, in every quarter of the globe, even in countries marshalled in hostile array against us, which ascend to heaven in favour of Great Britain, as the grand dispenser of Christian light:—he overlooks all this, and pores with microscopic eye over the number of pages which have been translated into unknown languages by the direct instrumentality of the Bible Society itself, until, perhaps, he has persuaded himself, of what he labours with most unwearied perseverance to persuade others, that the Bible Society has no fair claim to public support. We have often had occasion to admire the strange obliquities of the human mind; but certainly we do not recollect an instance so extraordinary as this.

We admit that Dr. Marsh, in his History, has investigated and set forth, with all possible accuracy, the important and magnanimous labours of the Baptist Missionaries at Serampore. We wish that his motives for this display had been of a more unambiguous nature, and that he had not mixed so much of an invidious attempt to disparage the Bible Society, with his endeavours to exalt the Baptist Missionaries. With all the stimulus, however, derived from his obvious solicitude to depress the

former by raising the latter in the public estimation, it is remarkable that he has said not one word in favour of the variety and magnitude of the exertions of the Baptists in this sacred cause, in which he had not been anticipated by the Bible Society itself: all his information on the subject is to be found in that Society's Reports, which, far from viewing the labours of these Missionaries with jealousy, not only wishes them good luck in the name of the Lord, but has stretched out to these her fellow-labourers in the East (and it has been accepted) the right hand of fellowship, and of effectual assistance. A propitious Deity has

“rent the veil away,

And joined in one the masters of the lay.”

And doubtless, while their joint prayers daily ascend to Heaven for each other's success, their common praises also, for mutual encouragement and appropriate co-operation, have long since mingled in the ascent; and “with one mind and one mouth they glorify God, even the Father of our Lord Jesus Christ.” We know not whether the following passage was written with any intention of interrupting the harmony which, we are happy to say, has hitherto existed between these confederate, not rival, institutions; but certainly, as earnest well-wishers to the scriptural labours of both, we most heartily concur and rejoice in the panegyric of the Serampore Missionaries which it contains, and which seems to have been drawn forth by somewhat of a kindred spirit of literary zeal from our Cambridge Professor.

“Such are the exertions of those extraordinary men, the Missionaries of Serampore, who, in the course of eleven years from the commencement of 1800 to the latest accounts, have contributed so much to the translation and dispersion of the Scriptures in the Oriental languages, that the united efforts of no society whatever can be compared with them. These are the men, who, before the Bible Society existed, formed the grand design of translating the Scriptures into all the languages of the East; these are

the men who have been the grand instruments in the execution of this stupendous work; these are the men who are best qualified to complete the design so nobly begun; and hitherto so successfully performed; who in the knowledge of languages, which they themselves have acquired; who in the seminary at Serampore designed for the education of future translators; who in their extensive connections with men of learning throughout the East; who in the Missionary printing-office, so well supplied with types of almost every description; and who in the extensive supplies afforded by the Baptist Society, augmented by their own noble contributions, are in possession of the means, which are required for that important purpose. These are the men therefore, who are entitled to the thanks of the British Public, though their labours are applied to swell the pomp of an institution, in which they did not originate, and with which they are only partially connected.” pp. 75, 76.

Although the invidious bearing of the concluding sentence is too plain to be mistaken, yet we shall rejoice if this merited eulogium, seconded as we should hope it would be, by the private solicitations of the Professor, should induce his numerous friends and admirers to contribute largely to the promotion of the good work in which the Baptist Missionaries are engaged. We can assure Dr. Marsh, that the Bible Society will feel itself as deeply indebted to him for this increase of the Baptist fund for translations of the Scripture, as if he had directly contributed to its own funds.

To return to our opening observations on this History of Dr. Marsh, we must not only repeat our opinion of the total inadequacy of the single line of *original translation*, to represent the *whole* foreign operations of the Bible Society; but we must also consider Dr. Marsh's adherence to it as a virtual retreat from the *general question* he had undertaken to discuss. Indeed, we must allow him to have conducted the retreat in a manner highly honourable to the Society, and much more satisfactory to its friends than its enemies, in the following concessions upon the *general question*.

"But though they have only reprinted existing European translations, I would not be understood as if I thought there was no merit in printing a translation of the Scriptures because it had been printed before.— I have no desire to deprive the Society of the credit which is really due to it; but when I perceive that credit is assumed* for things which do not belong to it, and that great injustice is done to foreign nations and other societies, I think that an explanation is due to the public: Whatever sums they choose to remit to the Evangelical Society at Stockholm, to assist in reprinting the Scriptures, (for in all countries new editions are wanted to supply the waste of old ones,) that Society is certainly indebted to them, and the number of copies is in all probability thereby increased. The money likewise which was remitted to Copenhagen, to procure an additional supply of Icelandic Testaments, as also to aid a fund which was raising in Denmark to promote a re-impression of the Old Testament, has been well applied. Nor will any one speak but in terms of approbation either of the sums remitted to Germany, to assist in reprinting the Bible in the Polish, Bohemian, and Lithuanian languages, or of the sum which has been voted toward a new edition of the Livonian and Esthonian Bible. The money likewise remitted to Basle in Switzerland, which borders on Alsace, to assist the Bible Society of that city in printing new editions of the German, French, and Romanese Scriptures, has afforded a seasonable supply to an exhausted country. Their endeavours likewise to introduce copies of the Scriptures from this country, when circumstances permit, into France, Italy, Spain, and Portugal, display a zeal which is worthy of true Protestants." pp. 25—29.

Surely, without meaning any thing invidious in the allusion (which we distinctly disclaim), it will be said to Dr. Marsh, by some *real adversary* of the British and Foreign Bible Society—"What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether."

Almost the single deviation from this line of literary labour occurs in pp. 12—25, where the Professor endeavours to refute at some length an expression of Mr. Dealtry's, that "Great Britain is the only na-

* Assumed by whom? Not by the Society itself.

tion in modern times that has shewn any anxiety for the dispersion of the Scriptures;" and that "a famine of the sacred word prevailed on every side." This he attempts to disprove in a manner which must be highly satisfactory to Mr. Dealtry himself, and to every friend of the Society, viz. by a reference to its own documents. Dr. Marsh, following the Reports of the Society, informs us that no want of Bibles was found upon inquiry to exist in Holland, Sweden, and Denmark. He also gives us a long list of German editions of the Scriptures, and details, from the Reports of the Society, the exertions made by the Canstein Institution for their dispersion through Protestant Germany*. Here indeed we are surprised that all the knowledge which Dr. Marsh (so long a resident in Germany) should seem to possess of the operations of that eminent Institution, should be derived from the pages of the above-mentioned papers of our Home Society: and still more surprised are we that a gentleman, who feels so keenly as he does any personal reflection, should continue to quote as authority a thrice-contradicted report of Mr. Steinkopff's speech; in which, though himself the foreign secretary, through whose hands these papers passed to the Society, and "who certainly ought to know the state of his own country in respect to Bibles," he is yet erroneously made to speak, "in general terms, of Germany, as wanting Bibles." Assuredly more justice was due to a man through whom that very information must have been derived to the Society, which

* If it were necessary to enter into any particular vindication of Mr. Dealtry's statement, would it not be sufficient to refer Dr. Marsh to the grateful expressions of the Swedes, Danes, and Germans, for the seasonable aid of the Bible Society by which they were enabled to distribute the Bibles they possessed? Is the famine of the sacred word less real among the poor, because the repositories of Bibles are well replenished, if they themselves have not the means of obtaining them?

is Dr. Marsh's *only* authority against him. And in continuing to set the incorrect account of his speech in a newspaper against his better knowledge of actual circumstances, unless Dr. Marsh means to prefer a charge of which we are sure he does not suspect him, his insinuation against Mr. Steinkopff's statements necessarily amounts to *nothing*. We are persuaded that the display of moderation and fairness in the Society's Reports, quoted by Dr. Marsh, would be a compensation to Mr. Dealtry even for the detection of any incorrectness of which he might be convicted in setting forth its merits; and certainly we must admit that some ardent expressions in the foreign correspondence of the Society (which its own dignified caution never admitted into its Reports) might have been calculated to mislead, even in respect to Protestant Germany, a sympathetic zeal; not anticipating the *cool examina-*men of a Cambridge Professor*. It is to be remembered also, that subsequent statements are admitted by

* For instance; a Bible Society is represented as formed at Nuremberg, and friends throughout Germany and Switzerland are invited to support it, p. 29, App. to 1st Report. And an address from this local Society, in p. 32, speaks generally of "the almost incredible scarcity of Bibles, especially among the poor, in the German language." This, further on, is limited to "the southern part of the German empire and Switzerland." The same Appendix contains the following commendations of our own Society from a German Professor.—"I could not help thinking the English are the most distinguished people in the world.—Had we possessed in Germany the utmost tranquillity and prosperity, yet such a noble design of diffusing the Bible would scarcely have entered our minds, or, in case it had, would not have met with such generous encouragement and support.—One cannot but highly esteem such a nation, &c." p. 47.—The exertions of the Bible Society in respect to a Bohemian Bible have been notoriously called for, and have rendered the most material service. Mr. Jænickè thus writes from Berlin. "It would be a great advantage to the many thousands of poor Bohemian Protestants dispersed

the Professor himself to contradict the reputed plenty of Sweden and Denmark. And the proportion borne by the single remaining country of Holland to the *whole* habitable globe, we suppose, will be appealed to by Mr. Dealtry, to palliate whatever there may be of overcharge in his statement, in respect to an *universal* famine of the word of God.

After all, we conclude in some measure as we set out, by observing, that no two things are more distinct than the nature of an institution, and the conduct of its advocates: and no friend to the Bible Society exists, but he considers himself totally independent of the acts or the words by which others of its friends may have defended it: as much so as the Bible itself is independent of the misconduct of its wildest expositors or panegyrist.—We cannot indeed but rejoice (laying the *motive* out of the account) in these critical examinations of modern rhetoric. They may do good where it is wanted. We think a great deal of very bad, as well as some good taste, has been exhibited in our numerous biblical harangues. Without meaning, we are sure, any thing disrespectful to honest zeal in any quarter, we must still confess that our money and our prayers are not offered to the Bible Society with any view to it as a school of eloquence;—and if publicity can only be effectually and beneficially obtained by these auxiliary meetings, (a fact which even the Bartlett's Buildings Society has taught us); and if the ebullition of honourable feelings, in which we hesitate not to say we have participated at these meetings, cannot but occasionally lead to faulty aberrations both in matter and

throughout Brandenburg, Silesia, and Bohemia, should the British and Foreign Bible Society come to a resolution immediately to purchase at least a few hundred copies of the Bohemian New Testament, to give away amongst them."—And it is further said in another letter, that "Bibles are not to be had in those parts." pp. 34, 35.

manner; we can only mourn over the imperfection necessarily attendant upon the best human undertakings; we can only strongly admonish those whom it concerns, to take away occasion from those who desire occasion; we can only suggest to the friends of the Bible Society the *capability* it possesses of being made the most perfect Institution, both in form and substance, that ever arose instrumentally under the hand of man. And its enemies we can only point again and again to the solid and substantial excellencies of its constitution and its object, even as it is.

We trust we shall be excused, if we detain our readers for a few moments longer, by a few *catechetical* notices in aid of those which Dr. Marsh has offered us on the foreign operations of the Bible Society.

Has Dr. Marsh detected one inaccurate or exaggerated statement in the Society's own Reports, or Summaries of its proceedings; which of course form the only criterion by which the Society is to be judged? No!

More generally. Has he devoted the same consideration to what the Society has done in Foreign Parts, as to what it has *not* done? No!

Has he attempted to appreciate the importance of reviving, or creating, a zeal for the distribution of the Scriptures, such as he has so highly commended in the Bible Society at Halle, throughout remote districts to which the sphere of the Halle institution bears no comparison; instanced in the actual establishment of Bible Societies at Basle in Switzerland, at Berlin*, at Königsberg, at Stock-

holm, &c. and in America, at Philadelphia, New York, Connecticut, Massachusetts, New Jersey*, &c. all previous to the publication of Dr. M.'s Appendix? No!

Has he duly weighed the success and the possible effects of an attempt to introduce the Holy Scriptures into various Roman Catholic countries, of which France is one †; or has he noticed the actual excitement, by these means, of a very remarkable and growing attention to the perusal and study of the sacred volume amongst the Roman Catholics in their vernacular tongue ‡? No!

Bible Society, for the gratuitous and cheap distribution of the Bible to the poor of my dominions," and adds a donation of 20 Frederics d'Or. 2d Report, App. No. 6.

* To which, a fortnight afterwards, Dr. Marsh might have seen the addition of Albany, Maine, Charleston, Baltimore, and nine others. Also new Bible societies in Finland, in Dorpatian Esthonia, in Livonia, and a noble Auxiliary Bible Society in Calcutta, "formed with the knowledge and concurrence of the Supreme Government, and meeting with general approbation from all parts of India; and with liberal and decided support from the Presidency of Fort William." Summary, 1812. — A Bibliotheca Biblica had been previously established at Calcutta, under most auspicious circumstances, and with great promise of usefulness, to which we find no allusion in Dr. M.'s pages.

† "It is important to observe, that but for such a medium as the German [Basle] Bible Society affords, no communication could have taken place between the British and Foreign Bible Society and any part of France." Vid. 6th Report.

In 3d Report, we learn, that by this Society the French Protestant Bible had been distributed in Lausanne, Mentrivail, Besançon, Strasburg, and even in the interior provinces of France. A Bible Society has since been formed in Paris itself.

‡ The communications from different Roman Catholic correspondents abroad are amongst the most interesting documents to be found in the Reports of the Society. One writes thus from Swabia: "I feel the highest regard for the wise and prudent zeal of the English Bible Committee, because it is my own desire to see the pure and genuine word of God spread, &c." And again, "The

* Mr. Jänicke, secretary to the Berlin Society, thus addresses the public:—"A number of sincere friends of God and mankind, in and out of Berlin, have associated, after the example of the above-mentioned English and German [Basle] Bible Societies, to collect a fund, &c. &c." And in addressing the King of Prussia upon the subject, his Majesty returns this most gracious answer. "It is with real satisfaction that I discover the laudable endeavours of the Prussian

Has he fairly numbered and stated the quarters in which the Bible Society has been the substantial and effective cause of introducing editions of the Bible or the New Testament, where *but* for its interference they would not have been introduced; where the want of them was yet severely felt, and the supply acknowledged with tears of gratitude*? No!

Has Dr. Marsh, in short, informed us of the relative or the absolute expenditure of the Bible Society in its foreign operations; and has he proved, on its immense disbursements, one single misapplication of its funds, one payment proceeding either from motives of private interest or idle ostentation, or from misinformation as to the wants of fo-

ardent love to the sacred word of God, which animates all the members of the English Bible Society, and the zeal which presides at their meetings, and spares no expense for the spreading of the Gospel, have filled my heart with gratitude, love, and joy." 2d Rep. App. No. 7.

Will those who doubt the beneficial effects of these foreign operations believe, that the next No. in the same Appendix, contains an advertisement from the *Roman Catholic Bible Society at Ratisbon* (formed under the influence, as the Report* informs us, of the British and Foreign Bible Society) to the Christians of that persuasion throughout Germany. From this Society we hear again, in 1809, "Blessed be God, at last we have a cheap Bible for the people of our persuasion. Notwithstanding many difficulties, the printing of it is now happily concluded at Ratisbon, and several thousands copies are now circulating in various Roman Catholic provinces of Germany." 6th Report.

It would give us real pleasure to multiply these extracts.

* Besides the many names already alluded to in our present limited article, see in 5th Rep. App. No. 13, a most interesting letter of thanks for Bibles sent to the German colonies on the Wolga. "My journey," says the writer, "was attended with trouble and expense; but I felt myself amply repaid by the joyful sight I witnessed, and by the many tears of gratitude which I saw flow. . . . Pray (said some) do not forget to return our most respectful thanks to this

reigners, or even misapprehension of their comparative claims*? No!

excellent Society; and tell them that we feel quite constrained to implore a particular blessing on such active friends of Christ." A further supply has been since voted. Important assistance has been rendered also to the Scotch Missionaries at Karass, for printing an Edition of the Scriptures in Turkish. See also in 6th Report, exertions made for the benefit of the Mountaineers in the Grisons, and received *with extraordinary joy* by that poor people.

From the coast of Labrador, we hear a Moravian speaking, "I feel very grateful for your encouragement immediately to proceed to the translation of the New Testament, and for the assistance promised us on the part of the British and Foreign Bible Society, towards printing the same." 6th Report, No. 18. The whole letter is most interesting.

Let it be recollected, this is one of the languages in which Dr. M. has laboured to despoil the Bible Society of the credit of its exertions. Who will envy him his labours? We have no time to make further allusion to places, which, though appearing in the face of every successive Report, are not alluded to in our Professor's *promised accurate investigation of facts*. But we cannot forbear to allude to one more *forgotten*, though most interesting, department, viz. that of the distribution of Bibles and Testaments, in their vernacular tongues, to the prisoners of war brought into this country. What a noble opportunity, nobly seized, of bringing the greatest good out of the greatest evil!

* Of 30,311l. 19s. 2d. disbursed by the Society in the last Report, open to Dr. Marsh's inspection, we observe a gross sum of 13,250l. expended on foreign operations. We could with pleasure give the items of this immense disbursement, which embraces only the actual printing or donation of Bibles and Testaments in foreign languages; with the exception of 4,035l. which we are proud to see transferred to the Corresponding Committee in Bengal; and 200l. voted in money to America.

To the honour of this Society be it observed (we cannot refrain from observing it, though irrelevant to the strict subject of this article), the only exercise we discover in the whole annual disbursements, of patronage to individuals connected with the Society, consists in the grant of two gratuities of 100l. each to the Rev. J. Patterson for his unremitting attention to the objects of this Society, and

To allude to one more criterion of true usefulness—has Dr. Marsh estimated the effects of suddenly arresting the foreign operations of this Society? Is he even prepared, on a to the assistant Secretary for increased labours; one year's salary to the assistant Secretary and Accountant of 250l. and the Collector's poundage on annual subscriptions, amounting to 180l. 6s. 6d.! The only charge we feel at all inclined to censure, and which we are glad to have this opportunity of mentioning, is, we may call it truly, the immense expense attending the printing, &c. of the annual Reports and Summaries of the Society. This, in Report Seven, amounts to 1830l. and upwards, exclusive of 247l. for the first five Reports; and in Report eight, we find an expenditure of no less than 3000l. (within five shillings) towards the same objects. We would suggest whether it might not be expedient only to print the names of such subscribers as had not been printed before—or only those of the subscribers to the Parent Institution; the names of local subscribers, we conceive, are registered in the accounts of the several local societies. The Eighth Report, as it is now printed gratuitously for subscribers, must surely absorb a considerable portion of the whole contribution from guinea subscribers.

revisal of its actual and growing labours in this department, to prove that the diminution or cessation of its assistance in any one quarter would not be attended with a shock incalculably detrimental to the Christian cause, and not to be contemplated with calmness by any Christian heart?

We leave this question to be answered by the feelings of Dr. Marsh's readers. And to the conscience of Dr. Marsh himself we put our last question—How far he feels himself justified in calling his work, which embraces no one of these important topics, a fulfilment of his promise, which led the public to expect a full and fair consideration of the foreign operations of the Bible Society; and how far the demand he makes on certain extemporaneous declaimers to retract their positions in regard to translations, lies not with double weight on the deliberate and tardy inquirer on paper into the merits of the Society, in regard to every other department of its foreign labours?

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

PREPARING for the press:—The Epic poem of Charlemagne; or Rome, delivered, in 24 cantos, in 2 vols. 4to. by Lucien Bonaparte, with Plates engraved by C. Heath;—a new Life of Nelson, by Mr. R. Southey, in 2 vols. 8vo. with plates;—and Critical and Biographical Notices of the British Poets, with occasional Selections by Mr. T. Campbell.

In the press:—A new Edition of Turnbull's Voyage round the World, with considerable additions by Mr. Turnbull;—Elements of Agricultural Chemistry, by Sir H. Davy;—Second part of Mr. Playfair's Outlines of Natural Philosophy; History of the Azores, in a Quarto volume, with Maps and Engravings;—and a Brief View of the State of the Colonies of Great Britain, and of her Asiatic Empire, in respect to Religious Instruction; by Dr. Claud Buchanan.

The revenues of Trinity College, Cambridge,

are so much increased as to admit of a considerable augmentation this year to the fellowships of that society.

Messrs. Leigh and Sotheby will submit to sale during the present season the Libraries of the late C. E. Trye, Esq. F. R. S.; of the late H. Hope, Esq.; of a well-known Collector, superbly bound in Morocco and Russia leather; of the late Mrs. Anne Newton, containing chiefly the Collection of the great Sir Isaac Newton; of the late Tycho Wing, Esq.; besides other valuable Collections of Divinity, History, Topography, Voyages and Travels, Arts and Sciences, Belles Lettres, and Greek and Roman Classics.

The net receipt of the war taxes to October 10, 1811, was 22,649,310; for 1812, 21,822,532, being a falling off of upwards of 800,000l. The net receipt of the consolidated fund for the former year was 40,451,558l.; for the latter, 41,126,909l. being an increase of 670,000l.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Portraiture of Primitive Quakerism, by William Penn; with a modern Sketch of reputed Orthodoxy, and real Intolerance, by Batcliff Monthly Meeting. 1s.

Present State of the Established Church; by the Rev. J. L'Oste.

Sermon, preached at the Visitation in Canterbury, 1812; by the Rev. J. Bush. 1s.

Contemplations of an ancient Layman on the Christian System; by S. Bradney, 2s. 6d.

Remarks on the 68th Psalm. Addressed more particularly to the Consideration of the House of Israel; by G. Sharp. 1s.

Reasons for supporting the Society for promoting Christian Knowledge, in preference to the New Bible Society; by the Rev. S. Daubeny. 2s. 6d.

Annotations on the Four Gospels and the Acts of the Apostles, second edition, 3 vols. 8vo. 1l. 4s. boards.

A Father's Reasons for being a Christian; by the Rev. Charles Powlett. 10s. 6d.

The Character of Moses, established for Veracity as an Historian; by the Rev. J. Townsend, M. A. 4to. 3l. 8s. boards.

Theological Disquisitions; or an Enquiry into those Principles of Religion influencing the Passions; by T. Cogan, M. D. 8vo. 12s. 6d.

A Sermon, preached at Newcastle, Manchester, and Staud; by the Rev. Wm. Turner. 1s.

Sermons for Schools, adapted to the Use of Schools, for every Sunday in the Year, and for the great Fasts and Festivals; by the Rev. S. Barrow. 12mo. 6s. 6d.

A short and familiar Exposition of the Collects of the Church of England, by Way of Question and Answer. 12mo. 4s. 6d.

The Rule and Benefit of Youthful Caution: a Sermon, preached to an Assembly of Young Persons, at New Court, Carey Street, January 3, 1813; by Robert Winter, D. D. 1s. 6d.

We are sorry that our ordinary limits will not admit of the insertion, in this Number, of any Religious Intelligence, and that we are debarred by want of time from enlarging those limits. We hope, however, in our next Number, to make ample amends for this deficiency.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE failure of all intercourse with RUSSIA, during the present month, owing to contrary winds, has left us wholly dependent for information, respecting the progress of the Russian war, on the French newspapers. The information which has been received from this source is not only scanty and unsatisfactory, but is manifestly framed with a view to conceal rather than to make known the real state of affairs. All that we can with certainty discover is, that the Russians are in great force on the Vistula, and are expected to advance to Berlin, and that in consequence of this expectation the King of Prussia has been forced by the French to remove with them to Breslaw in Silesia. Dantzic and Thorn appear to be the only fortified places on the line of the Vistula where the enemy have the means of standing a siege. If we can believe the French accounts, these two fortresses (nothing is said of the others) are both strongly garrisoned, and well stored with provisions.

The papers received from FRANCE are filled with representations of the immense force which Bonaparte is re-organizing for the renewal of his contest with Russia; but

the louder are these notes of preparation, the greater reason is there to suspect that they are unreal. They are intended, by means of the prostrate presses of France and Germany, to supply the want of armies, and to operate by intimidation on the minds of his German confederates, as well as of his own subjects. But even supposing it were possible for Bonaparte to obtain an armed force numerically as great as that with which he took the field in the spring of last year; where will he find the skill which is necessary, both in officers and in men, to render, for example, his artillery and his cavalry efficient? Without long previous discipline and practice, these essential parts of a modern army would prove a mere incumbrance. But, except what there may be in Spain, there no longer exist any corps either of French artillery or French cavalry. They must be created anew.

SWEDEN has, at length, published a manifesto, detailing the grievances inflicted on her by Bonaparte, and contrasting with his cruel and oppressive conduct towards her, even while in a state of profound peace, the magnanimous forbearance and generous conduct of the government of Great Britain,

even after she had been reduced to the humiliating necessity of declaring war against this country. France, her professed friend, captured her ships and seized her provinces. Great Britain, against whom she had declared war, not only did not take her ships, seize her possessions, or obstruct her commerce, but employed the British navy in protecting them from the lawless aggressions of her unprincipled ally.—This paper is calculated to produce a powerful sensation throughout Europe; and while it will exalt the character of the British nation, it must exceedingly increase the detestation and horror which we believe are already felt, not only of French dominion, but of French alliance.

The Pope has again been dragged to Paris; and has there been made to sign a fresh Concordat, the particulars of which we are not acquainted with. An imputation has been given of an intention to restore to him a part, at least, of his former temporal dominions; which we suppose is the lure held out to this poor old man and his retainers, to induce him to sign the Concordat, and to do what Bonaparte probably deems still more important at the present moment; we mean, to legalize the divorce of Josephine, and his marriage with Maria Louisa. Having gained this object, which is probably thought necessary in order to remove all objections to the legitimacy of the King of Rome, we suppose that some grand solemnity will take place, for the purpose of formally crowning him, and exacting an oath of fidelity from the whole French nation.—A decree has been issued, appointing the Empress sole Regent of France, in case her son should ascend the throne during his minori-

ty, but forbidding her to marry a second time. In case of the failure of the Empress, the Regency will devolve on the first Prince of the Blood, and so in succession.

In SPAIN there have been few movements. The French armies of Portugal, the centre, and the south, continued between Madrid and the Tagus. The allied army was still in its cantonments on the 27th of January. The English force at Alicant had been increased, and Lord W. Bentinck had arrived to take the command of it. Lord Wellington appears to have succeeded in the various objects which induced him to visit Cadiz. His command over the whole force of the Spanish monarchy is rendered absolute, and an army of 50,000 Spaniards is to be placed under his immediate orders. We anticipate the best results from this arrangement. Lord Wellington had returned to his head-quarters at Frenada on the 27th of January.

The Cortez have taken another step, which is, if possible, still more honourable to their wisdom and patriotism than their investiture of Lord Wellington with the supreme command of their armies; and from which we augur the very happiest effects. They have pronounced the INQUISITION to be incompatible with the Spanish Constitution, and they have decreed its entire abolition. This is indeed an important triumph gained to the cause of humanity, and, we trust, it will be speedily followed by another no less signal, decreeing the abolition of the Spanish Slave Trade.

There have appeared as yet no certain indications of an intention, on the part of the French, to evacuate Spain, although there are many rumours in circulation to that effect.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

1. The whole of the negotiations with America, during the last three years, having been laid before Parliament, the subject was brought under discussion on the 18th instant, when the unanimous vote of both Houses expressed their acquiescence in the general line of policy which had been taken by this country, and their determination to support Government in repelling the unjust aggression of America. There was no difference of opinion as to the justice of our cause, and the utter impossibility of complying with the unreasonable demands of the American Government; although the feebleness of our naval exertions was the subject of considerable animadversion. The defence of Ministers against this apparently well-founded charge was this; that anticipating the hosti-

lity of America, they had issued, as early as the 9th of May, the most positive instructions to our Naval Commanders to consider the first act of aggression on the part of America, as a signal for commencing the most active hostilities; that there had been since that time no relaxation of those orders; that the naval force on the American station had been abundant; and that if the American frigates had hitherto eluded its vigilance, and obtained a temporary triumph by the capture of two frigates, this was to be attributed to circumstances which could not be controlled, to circumstances which have many parallels in the recent naval history of this country. It must be admitted, that, to a certain degree, this is a valid defence of Ministers: but it does not account for their having omitted an early blockade of every

American port which might contain national ships, or not having proceeded to measures of a still more decisive kind against such ports.

There appeared to be but one sentiment, in Parliament, as to the impossibility of our relinquishing the right of taking British seamen from American merchantmen; and even by those who have most distinguished themselves by their opposition to the policy of Government, with respect to America; it was admitted, that the number of American seamen employed by this country did not, at any time, amount to a tenth part of the British seamen employed in American ships; and with this essential difference, that we acknowledged, both in principle and practice, the indestructible right which America had on the allegiance and service of her own citizens; while America had actually gone to war with us, merely (if we look at their professions) because we claimed on our part a similar right. We agree, however, with those who are of opinion that this is but the pretence of the war-party in America. The real ground of their hostility we solemnly believe to be the lust of conquest, joined to an envy of British greatness. They wish to dispossess us of Canada, and our other North America provinces; and to swell their empire in the South by the spoils of Spain. We cannot, however, but anticipate in their case the ordinary fate of lawless ambition. Even success, should they be cursed with success, will only accelerate the retributive effects which national conduct, flowing from such a principle, must sooner or later produce. Is it possible, for example, for the Christian observer, to disconnect, in his mind, the scenes which have passed, during the last five years, on the Danube, the Vistula, and the Oder, from the profligate partition of Poland which preceded them?

2. We briefly adverted, in our last Number, to the approaching renewal of the East-India Company's Charter. We feel little disposed to take a part in the discussions, political and commercial, which have arisen from it. We shall leave it to others to determine whether there is something so anomalous in the condition and circumstances of India, as to render it conducive to her civilization and prosperity that the government of that country, armed as it wisely is with great and extensive powers, should also be the great traders of it; whether that government would lose any part of its vigour and efficiency, or of its respectability in the eyes of its subjects and of the world, by leaving to others the details of trade, and applying itself exclusively to the cares of empire; whether

there be not ground for fearing that the unrestrained intercourse of Englishmen with India might be productive of future disastrous effects; whether the opening of the out-ports to the admission of Indian produce would or would not prove injurious to the revenue; whether the two countries of Great Britain and India would or would not be great gainers, in a commercial view, by the extinction of the present monopoly; whether our Constitution might not be endangered by the immense increase of patronage which the Crown would obtain, if it should undertake the government of India, without the intervention of some tolerably independent body, similar to the East-India Company; with many other questions equally momentous. Not that we have not formed an opinion of our own upon the facts, connected with these different questions, which have come before us: but that one consideration relating to India has appeared to us so to outweigh in magnitude and importance all the rest which are now at issue, as to reduce them, in our view, to comparative insignificance, and to indispose us, at least, to divert to them any share of our own or our reader's attention. Is India to be at length opened to the admission of Christian light? Are the heralds of salvation to be allowed freely to visit her shores? Is the Bible, that Magna Charta of the human race, to be imparted to India? Is every form of superstition, however cruel and licentious, to be openly tolerated among the natives, while pure Christianity alone continues to labour under an interdict or proscription? These are indeed weighty questions: they are the questions which at present engross almost exclusively our solicitude with regard to India, and which we earnestly long to see solved as becomes the wisdom and piety of a Christian Legislature.

It will not be expected that we should go over again the ground we have so often trod before, in attempting to establish the duty, the expediency, and the practicability of giving Christianity to India. A reference to the former Numbers of our work will here be sufficient*. We are anxious, however, that the attention of the religious public should be fully alive to the subject, and that they should be fully prepared to meet, with all their influence and energy, any efforts which may be made, to prevent the Government and the Parliament from pursuing the course which their duty and

* See a variety of papers in our Volumes, for 1807 and 1808.—See also the Numbers for May and June, 1812.

their interest equally prescribe; and which, we trust, they are disposed to pursue. We beg to recommend to the particular attention of our readers, a small pamphlet of 30 pages, which has recently been published on this subject, from the masterly pen of the Rev. Robert Hall. Like every thing which proceeds from his powerful mind², it is luminous, concise, comprehensive, and energetic, and admirably adapted to carry conviction to the minds of all thinking persons, who have not imbibed strong prejudices on the subject. We are happy also to announce a new work by Dr. Buchanan, on the subject of India, having an especial reference to the present momentous crisis, and which, we doubt not, will tend, like his former works, to confirm and increase the zeal of good men throughout the empire, to secure to India the blessings of Christian instruction.

3. Sir Samuel Romilly has again brought forward, in Parliament, his measures for abating the undue severity of our penal code. We heartily wish success to his benevolent efforts.

4. A bill has been brought into Parliament, for the appointment of a Vice-Chancellor to assist in the decision of causes in the Court of Chancery, which has met with some opposition, but is likely to pass. Any

* It is entitled, *An Address to the Public, on an important Subject connected with the Renewal of the Charter of the East-India Company*, and is published by Conder.

† The work is entitled, *A brief View of the State of the Colonies of Great Britain, and of her Asiatic Empire, in respect to Religious Instruction*.

measure seems desirable which may tend to abridge the duration of suits in Chancery, while it affords a fair probability of a just decision.

5. We are sorry to observe, that a deficit in the revenue, during the last year, has been announced by the Chancellor of the Exchequer, to the extent of 2,400,000*l*. The chief cause of this deficit is stated to be a diminution of the Excise, from brewers having, in consequence of the high price of malt, refrained from brewing the usual quantity of beer.

DOMESTIC INTELLIGENCE.

Wednesday, the 10th day of March next, is appointed as a day of public fasting and humiliation.

A second proclamation has been issued, in reference to the outrages committed in the northern counties, calling on all persons to exert themselves to prevent their recurrence; warning the labouring manufacturers against binding themselves by illegal oaths and engagements; exhorting the proprietors of machinery, not to be deterred from continuing their use, but strenuously to exert themselves to maintain and defend their property, to prosecute their callings, and to repel all unlawful aggression; and commanding all magistrates and other civil officers, to exert their utmost vigilance and activity, in giving full effect to the laws.

We purposely abstain from any observations on the ill-advised publication of a letter from the Princess of Wales to the Prince Regent, in the public prints, which has given birth to much unseasonable discussion.

The present month has produced no naval incidents of importance.

ANSWERS TO CORRESPONDENTS.

WE are obliged to A CONSTANT READER for his well-meant hint.

EPICURUS; B.; CRATYLUS; A POST-DILUVIAN; T. J. J.; M.; J. S.; are under consideration.

The Extracts from the Life of Cranmer, and those from Bishop Hopkins, will appear at a convenient opportunity.

S. M. P.; EVANDER; will be inserted.

We assure ORTHODOXUS, that our delay in reviewing Mant's Bampton Lectures has not arisen, as he will have an opportunity of seeing in our next Number, from the cause which he assigns to it, namely, an unwillingness fairly to meet the questions which that writer has mooted.

E. B. informs us, that we have done injustice to the Church of Scotland by stating that the reading of the Scriptures does not form a part of its public worship. We can only say, that we are glad to find that that Church has improved in this important particular.—We know persons who have formerly attended public worship in the Established Church of Scotland hundreds of times, and were never so fortunate as to hear the Scriptures read as a part of the service.

Our Correspondent ACADEMICUS requests permission to acknowledge in this Magazine the receipt of a letter from a gentleman in Ireland, who has assumed the signature of AMICUS. He regrets that his unknown friend has restricted him to this mode of acknowledgment; and requests that he will soon step from behind his screen, and enable Academicus to transmit him a direct reply.

THE
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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

THE COTTAGER'S WIFE.

"The short and simple annals of the poor."

"TO the poor," said our Lord, when questioned as to his divine mission, "is the Gospel preached." The "common people," too, we are told by one of the Evangelists, heard our Saviour "gladly." St. Paul declares*, that "not many wise men after the flesh, not many mighty, not many noble are called." And St. James asks, whether it is not notorious, that God hath "chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" The subsequent history of the Church of Christ presents a similar testimony. To the poor the Gospel has still been preached, and by them it has, in general, been most favourably received. Amongst this humble class, some of the most striking instances of the power and grace of Christ have been exhibited; and by them have the rich blessings of his Gospel been frequently most highly prized, and most purely enjoyed.

In adding another proof of the truth of these remarks, from an example which lately fell under my own observation, my only motives are to display the glory of the Redeemer, and the excellency of the Gospel; and to draw from a simple statement of facts, a few plain but important lessons of instruction and consolation, for the benefit of my Christian brethren.

I was lately called to undertake

* 1 Cor. i. 16.

the pastoral care of a small parish, in one of the inland counties. My predecessor, now gone to give up his account to the great Shepherd and Bishop of souls, was a man of considerable talents and learning; of sincere piety, and most amiable manners. His religious views were not perhaps such as could be considered as thoroughly scriptural; and my respected friend (for such he was), during the latter part of his life, began to perceive their insufficiency. I am not sure, indeed, whether the pressure of this conviction, upon a peculiarly thoughtful and conscientious mind, was not, in some degree, the occasion of his premature death. But though the defects in his religious system materially affected his comfort, I cannot but think well of his safety. In his parish, his preaching and private exertions, which were in many respects exemplary, had produced a remarkable degree of regularity and decency of manners amongst the poor people, of whom it was almost exclusively composed. How far his labours were blessed in producing those genuine and unequivocal fruits of repentance and faith in the hearts of any of his parishioners, which every zealous minister is anxious to perceive, I am as yet scarcely competent to determine. I fear that but little of this kind was effected. Yet in the case of the person of whom I am now about to give you a short account, I found that my amiable predecessor had certainly been instrumental in doing much real good, both by his sermons, his private instructions, and the books which he had given her.—May not this statement point out the duty of speaking

and acting with candour and caution towards those clergymen whose views do not entirely coincide with our own—but who, with inferior light, may, if sincerely devoted to Him, be usefully employed, by the great Head of the Church, in the work of the ministry? Let us not judge our brethren; but remember, that, however thankful we should be for clearer and more scriptural sentiments than some of them may possess, since our Lord and Master does not in any case despise “the day of small things,” we ought not to reject, but receive them, as Christ does, to the glory of God.

I had officiated but once in my parish, when I was told that there was a poor young woman, supposed to be in a decline, who wished to see me. I accordingly took an early opportunity of calling on her. As I reside about two miles from the village, and could have, as yet, but a slight acquaintance with the characters of its inhabitants; I was employed, during my walk, in considering in what manner I might be likely to render my visit most profitable to my poor patient. My clerical brethren, and indeed all those who have been in the habit of attending the sick beds, whether of the rich or the poor, will readily enter into the anxiety and perplexity of my thoughts upon such a subject. They will not be surprised, that my expectations, as to the actual state of the sick person, were not very favourable; and that I rather feared to find, what is so commonly met with on these occasions, either great insensibility and unconcern, or a false and ill-grounded satisfaction and confidence in the goodness and safety of her condition. It is a melancholy consideration, that there should in general be so much ground for such apprehensions; and whilst it shews the vast importance of a parochial ministry, it may serve to quicken those who are engaged in it, to the diligent use of every means of awakening and instructing their flocks. Absorbed in this painful

but profitable train of thought, I arrived at the village, and was soon directed, by my clerk's daughter, to one of the smallest cottages I had ever seen. On lifting the latch of this lowly dwelling, I was struck with the remarkable cleanliness and neatness of every part of it. The furniture, though of the humblest kind, was decent, and in the most perfect order; and various traces might be perceived of the industry and care of the mistress of this little abode, though she had now been confined for some weeks to her bed. The cottage consisted but of two small rooms, separated by a few stairs, or rather steps, which led from the one to the other. I was met, at my entrance, by a pleasing-looking elderly woman, holding in her arms an infant, a few months old.—“I heard,” said I, “that a young woman was ill here, and I have called to see her. Are you her mother?” “I am her husband's mother, sir, and this is her little child.—Poor dear babe, he has never known the comfort of his mother, and I am very much afraid he will soon lose her.” “I am sorry,” said I, “to hear she is so ill. Would she like to see me now, do you think?” “O yes, sir, that I am sure she will.” This answer was made in so unusual a tone of confidence and apparent welcome, that I could not help hailing it as a token for good. How often, alas! are ministers received with a degree of coldness and indifference, in their visits to the sick, which too plainly proves that these labours of love are but slightly valued, if at all desired.

The reply was no sooner made, than I followed the good woman into the sick room. It was a little apartment formed out of the roof of the cottage, open to the stairs, and without any means of warming it by a fire. The walls were whitewashed, and it had one very small casement, which its neat but afflicted tenant had adorned with a little muslin curtain. On a bedstead just raised from

the floor, and without any curtain to shelter her from the keen air of winter, lay the poor object of my visit, apparently far advanced in a consumption. Alas! thought I, "this is but comfortless accommodation for one in such a disorder! How many, in the midst of health, would think themselves hardly used, to be obliged to content themselves with such an apartment! Can I ever murmur at any circumstances in my own comparatively favoured lot! Forbid it, Lord! and forgive the repining thoughts which have sometimes found admission into my mind. O! make me thankful for my superior blessings; and in whatsoever state I am, let me learn to be therewith content."—These and similar thoughts passed rapidly through my mind, as I approached the bedside of my poor parishioner.—"M——," said her mother-in-law, "here is the minister come to see you."—"I am very glad to see him," was the immediate answer, "and greatly obliged to him for coming so far in this cold weather."—"How do you find yourself?" said I. "I am very ill, sir, and feel that I am getting weaker every day." "How long have you been ill?" "Three and twenty weeks, sir: I have never been well since the birth of my poor babe, and I begin to think that I shall never recover." I perceived at once, by the hectic flush upon her cheek, and by the difficulty with which she breathed, that her apprehensions were but too well founded, and therefore determined to lose no time in examining the state of her mind as to religion. "Your illness," said I, "has indeed been very long, and seems now to be very serious; but this is *the Lord's* doing—it is *He* who has laid you on the bed of sickness; and the length of your confinement has given you a very merciful opportunity of thinking upon religion, and the concerns of your soul. I hope you have improved it." "I have tried to do so, sir." "I am glad to hear you say so—but let me have a little serious con-

versation with you upon this subject." "That is what I greatly desire, sir." "Religion, you know, should be the great business of our lives, whether in health or sickness, but especially in sickness—and since your state seems very uncertain, let me ask you what you think about it. If it should please God that you should not recover, what hope have you as to another world?"—Those who know by painful experience the answers which are commonly made both by the rich and the poor to such a question, will judge of the surprise and pleasure I felt on hearing a very different reply from my afflicted parishioner. In feeble accents, broken and interrupted by her cough and labouring breath, she spoke, as nearly as I can recollect, as follows: "Sir, I know and acknowledge that I am a poor miserable sinner; a great sinner, sir. I do not mean that I ever committed any heinous crime. I thank God I cannot charge myself with that—but notwithstanding this, I know and feel that I am a very sinful creature. I have endeavoured, sir, during my long illness to call to mind my past life; and as nearly as I can remember, *I have spread all my sins before God*, and earnestly begged his forgiveness through Jesus Christ. I know and believe that he is the only Saviour of sinners—I put my whole trust in him—and I hope I have *come* to him—I know that he is a merciful Saviour—but, sir," (and here she burst into tears,) "when I reflect upon my vileness and sinfulness, I often fear that he will not receive me—and if Christ should refuse me, where shall I go, or what shall I do to be saved!"—Many of my readers will anticipate my reply to this affecting but hopeful declaration. I told my poor patient, that I was truly rejoiced to hear what she had just been saying—that the frame of her mind was very much what I wished it to be—and that if she was perfectly sincere in what she had told me, of which indeed, from her whole air and manner, I could have

but little doubt, there was much that I could say to comfort her. I said that it was a great satisfaction to me to find that she was convinced of her sinful state, and of the necessity of Christ as a Saviour, and assured her, that if she came to him with a sincere and humble faith, there could be no doubt of his willingness to receive her. To confirm this, I read to her several passages of Scripture, particularly, 1 Tim. i. 15;—John iii. 16, 17; and vi. 37; and Matt. xi. 28—30; to which she listened with profound and eager attention, and afterwards expressed the encouragement and consolation which they afforded her.

Fearing, however, that what had given me so much pleasure might possibly be at least in part owing to a religious education, or to a merely nominal acquaintance with religious sentiments and phraseology, I inquired of my poor parishioner where she had obtained a degree of knowledge in religion, which was unhappily but too seldom met with in visiting sick beds. She told me, that as long ago as she could remember, she had been impressed with the fear of God, and a strong desire to be a true Christian. "When I was quite a child, sir," said she, "I had a *great dread* of the Almighty upon me." This was her exact expression, by which I doubt not she meant to describe that which the Psalmist speaks of, when he says, "Even from my youth up, thy terrors have I suffered with a troubled mind."—"At this early age, sir," she continued, "I remember that I often left my companions, to say the prayers I had learnt; and as I grew up, and went into the fields to work with other young people, I have sometimes been so full of thought and anxiety about my soul, that I have spoken of what I was thinking aloud, and now and then uttered a short prayer—upon which my companions generally laughed, and called me by some nick-name. My greatest delight, sir, was to go to church; and as I had a very good

memory," (proofs of which she frequently gave me in the course of my visits,) "I was able to remember a great many texts of Scripture, which I used to think of when I was by myself. I recollect to this hour, sir, some of the sermons I heard when I was quite young. At that time, my great desire was to attend the sacrament. I thought if I could but be fit to go there, I should be quite happy; and I often begged some of my friends to read to me upon the subject, and to help me to become prepared to take the Lord's Supper. After this I learned to read myself, and O! what a great blessing I have found it to read the word of God!"

The preceding account of the early feelings and dispositions of this poor young woman satisfied me that the grace of God had visited her heart, and had long been drawing her to an acquaintance with himself, and with her Redeemer. How highly should we prize these Divine impressions and attractions in our own cases, and how anxious should we be to cherish and improve them in others! But, alas! how often are they neglected, and checked by some sinful pursuit, or worldly object—until God in his all-wise and merciful providence interposes for our deliverance! Thus it was with the humble subject of this narrative. After the promising beginning which has been mentioned, the vanities of youth, and the evil communications of those with whom she lived in service, led her away from God and religion, and, though preserved from gross sins, she lived some years in a careless and worldly manner. "What a mercy it was, sir," said she, while mentioning this unhappy period, "that I was not cut off in the midst of it, without repentance and preparation for eternity! I bless God that he has been pleased to spare me; though he has brought me into the affliction in which you see me."—"Pray," said I, "what circumstances roused you to serious thought, after you had been thus

living in a negligent way?" "Several things happened, sir, to bring about this blessed change in me. Mr. N—— came to be minister at H——, and his sermons went to my heart—and not to mine only, but to my poor aged mother's, and to one of my sister's. Then, sir, not long after, this dear sister died, of the same disorder that I am now in—and so *peacefully, so happily*, that nobody could doubt of her having gone to heaven. Her death was greatly blessed to me; and I have often prayed that mine might be like it."

Perceiving that she began to be fatigued, I was unwilling to prolong the conversation at this time, farther than to ask her whether she had been much in the habit of *prayer*. She replied that she had: "but now, sir," continued she, "that I am so weak, I am sometimes hardly able to use my voice for any length of time—but I pray with my heart continually; and when I lie awake at night, this is my great support and comfort. I think, too, at such times, of many texts of Scripture which I know by heart, and they are greatly blessed to my soul."—At her earnest request, I now prayed with her, and was much struck with the remarkable seriousness and fervour with which she joined in my petitions. When I had ended, I urged upon her the duty of self-examination, and frequent applications to the throne of grace for "repentance and remission of sins;" and was about to leave her, when the apothecary, who was attending her, came in. After he had visited his patient, I inquired his opinion of her case, and was grieved to find, that he entertained no expectation of her recovery;—grieved, not on her own account—for after what I had just witnessed, I could not but believe that she was ripening for heaven—but for her husband, and her infant, who were about shortly to be deprived of so valuable a wife and mother; and for myself, who was likely so soon to lose a parish-

ioner, whose example, were she spared, might prove eminently beneficial to all around her. Though I could not but regret this melancholy prospect, yet joy and gratitude were the predominant feelings in my mind on leaving the cottage. I had entered it full of anxiety, doubt, and apprehension; fearing that I should only find fresh cause for lamenting the wretched state of those who are ignorant of themselves and of Jesus Christ, and who are wholly unprepared for a dying bed. I quitted it, not only relieved of this burthen, but rejoicing in the awakened, humble, spiritual frame of mind which its afflicted inhabitant discovered, and feeling inexpressibly gratified at so unexpected a result of my first parochial visit. Full of the interesting reflections which this occurrence had excited in my mind, I returned homewards. My thoughts were chiefly occupied with the love of God in the redemption of a ruined world, by the sufferings and death of his only begotten Son; and the love of that gracious Redeemer, who came into the world to save sinners; with the grace of that Holy Spirit, who vouchsafes to apply this salvation effectually to the soul. While meditating on these sacred and inestimable truths, I could not help thinking how superior was the happiness of my poor parishioner, in the midst of all her poverty, distress, and pain, to that of the wealthy, the prosperous, and the gay, who live "without God in the world;" who, satisfied with themselves and with worldly pleasures "for a season," neglect their immortal souls, and neither seek nor desire an interest in the redemption which is in Christ Jesus. "Surely," thought I, "one thing is indeed needful, and M—— has chosen that good part which shall never be taken away from her. I am thankful, also, that I have thus early been honoured with the opportunity of ministering to the edification and comfort of one who will, I doubt not, prove an heir of salvation."

Here I shall beg leave for the present to suspend the narrative of my late humble parishioner—not without a hope; that some of my readers may feel interested in her simple history, and be desirous of accompanying me in my subsequent visits to her sick and dying bed.

EVANDER.

(*To be continu'd.*)

To the Editor of the Christian Observer.

THE Hebrew Scriptures have, by the special providence of their Divine Author, come down to us with much fewer variations in the text than could be expected in writings of such high antiquity; and with none which affect the authenticity of the history, or the truth of any doctrine. It is, however, certain that some important readings, which seem to have strong claims to be received as genuine, have, in the process of time, disappeared from the original Hebrew, and are preserved only in the ancient versions.

An instance of this occurs in the Prophecy of Balaam, Numbers xxiv. and the former part of the 7th verse. The whole verse is as follows in our English Bibles :

“He shall pour the water out of his buckets,
And his seed shall be in many waters;
And his king shall be higher than Agag,
And his kingdom shall be exalted.”

This passage, as it now stands, begins with a prophecy of the settlement of the Jews in a well-watered and fertile country; but that subject had been mentioned in the preceding verse, and does not correspond with what immediately follows. The former part of this verse is thus translated by the LXX. :—
Ἐξελευσεται ανθρωπος εκ τῶ περιματος αυτῆ, και κυριευσει εθνων πολλων.—
According to this version, and by adopting a slight variation from the LXX., in the latter part of the verse, the whole of it may be rendered thus:—

“A man shall come out of his seed,
And shall rule over many nations :

And his kingdom shall be higher than Agag:
His kingdom shall be even exalted.”

The passage, thus corrected, gives us an important prophecy of that King of Israel, of the increase of whose government there shall be no end.

It is remarkable, that the Samaritan Pentateuch, which agrees in general with the LXX. version, has the same reading in this passage as the Hebrew Bible. But the reading of the LXX. is supported by the Targum of Onkelos, who thus paraphrases the passage in question: “Crescet Rex qui ungetur de filiis suis, et dominabitur populorum multorum:” *A king who shall be anointed shall grow up out of his sons, and shall rule over many nations.* The Syriac version agrees with the LXX. in part, rendering the passage thus: *A man shall come out of his sons, and his seed in many waters.* This reading is therefore supported, in the whole or in part, by the authority of the three most ancient versions. It may be conjectured that the variation of the Hebrew text first arose from the last two words of the 6th verse, which, the Hebrew scholar will see, might, by a slight alteration, be changed into the two words which now begin the 7th verse: and by translating the Greek of the LXX. literally into Hebrew, he will perceive with how little difficulty this great change in the sense might have been effected.

Johannes Baptista, a converted Jew, in a work, entitled, “*Liber de Confutatione Hebrayce Secte.*” Rome, 1500,” written to confute the false interpretations which the Jewish Rabbins give of the prophecies concerning the Messiah, explains Isaiah xlv. 10. in a sense which cannot be discovered in the English Bible, but which, if it be the true one, is highly important. His words, translated from the Latin, are, “The Prophecies shew, that the mystery of the Incarnation foretold by them should be perverted by your ancestors, and the divi-

nity of the Messiah be denied; as Esaias says, in the 45th chapter, *Woe unto him that saith unto the Father, What dost thou beget? and to the woman, What dost thou bring forth?'*

This is the literal translation of the original text of Isaiah; the pronoun *his* being inserted before *Father* in the English version, without any authority from the Hebrew, or the ancient versions, which uniformly render the verse as Baptista has done.

L.

To the Editor of the Christian Observer.

IN the hymn of praise and thanksgiving, which is appointed to be used by our Church, after the administration of the Lord's Supper, the following words occur:—"Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high, in the glory of God the Father."

In order to perceive the peculiar beauty and energy of this address to the Saviour, we should suppose ourselves placed in the precise situation of the Reformers, who were just emerging from that idolatrous worship, which ascribes divine honours to departed *saints*, as intercessors, or mediators, on the ground of their own merits. "Though there be that are called gods, whether in heaven or earth; (as there be gods many, and lords many;) but to us, there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus, by whom are all things, and we by him."

It is generally agreed, that the Apostle refers to the distinction in the Pagan Mythology, between the *Dei superiores* and the *Dei inferiores*, or God's mediators, whom he distinguishes as "lords;" and to whom, beyond dispute, the *saints*-mediators of the antichristian church succeeded in office and honour, as objects of worship. The passage, therefore, above quoted, was an express disavowal of the ancient practice of addressing the saints as intercessors. This was, and still is,

especially done in the masses of the Church of Rome, or their method of celebrating the Lord's Supper: and it implied a most emphatical and solemn protest against it, in this sacred service; excluding from divine worship, of every kind, all, except "the Father, and the Son, and the Holy Spirit," God our Saviour, in whose one name Christians are baptized; and ascribing divine honour and worship to the Lord Jesus, with the Holy Ghost, alone.—"Thou only art holy." "Thou only," of all the human race, "art holy." (*αγιος*—a holy person, or *saint*;) not only, as alone, and always, perfectly holy; but also as alone profiting others by thy holiness and merits. "Thou only art the Lord:" the only Mediator between God and man; being Emmanuel, "God manifest in the flesh;" "the second Man, the Lord from heaven."—"Thou only, O Christ, with the Holy Ghost, art most high, in the glory of God the Father." Thou alone, with the Holy Spirit, art the proper object of divine worship: "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father, who hath sent him."

Should you deem these hints worthy of inserting, I may, perhaps, trouble you with some other thoughts on detached passages of our excellent Liturgy.

T. S.

FAMILY SERMONS. No. LI.

Mark i. 40—42.—*And there came a leper to him, beseeching him, and kneeling down to him, and saying to him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand and touched him, and saith unto him, I will: be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.*

This is one of those astonishing miracles of our Lord, in which we

witness his immediate attention to the sufferer, and the exertion of his Divine power in affording relief on the first request. Indeed, we may reasonably suppose that the benevolent eye of the Saviour was ever looking out for objects of distress; and that his compassionate ear was ever ready to catch the first sound of the sufferer's petition. Let us attend to the several circumstances in this instructive miracle, with a view to their practical improvement.

1. Let us observe the case of this poor unhappy man. He was a leper; and perhaps miserably covered with disease. The leprosy of the Jews is supposed to be the same as that to which the modern Arabians and Egyptians are subject. "It covers the body with a kind of white scales, attended with a most tormenting itching. The patient becomes hoarse, his hair stiffens, his eyes are inflamed; and his face often resembles a half-burnt coal. The parts affected become insensible; and at last the nose and fingers will fall off quite putrid from the body." The leper, under the Mosaic law, was himself to cry out "*Unclean, unclean!*" and to dwell alone, and without the camp. See Lev. xiii. 44—46. It was generally supposed to be a judgment of God upon those who were afflicted with it, as in the case of Miriam for opposing Moses, Gehazi for covetousness, and Uzziah for invading the priestly office.

The leper mentioned in the text felt the misery of his diseased state; and, having heard of the power and compassion of Christ, he resolved to apply to him.—Let us pause to ask ourselves whether in these respects we resemble this leper. *We* labour under a disease much more afflicting and dangerous than his—the disease of sin; and we have heard of the power and willingness of Christ to deliver us from its destructive influence. But have we really felt our misery and danger from this source? Have we believed, as well as heard of, the grace and compassion of the Saviour? And have we made

our earnest application to him to save us?

2. Let us mark the disposition and manner in which this leper approached the Friend of sinners. He came "beseeching him, and kneeling down to him." We may picture to ourselves this miserable creature in the attitude, and with the look and language of a humbled penitent sinner. How different the temper of this man from that of Naaman, the Syrian leper! Observe the proud spirit, and hear the contemptuous language of Naaman. "Are not Arbana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? So he turned, and went away in a rage." Yet he, listening to good advice, like the youth in the Gospel, "afterwards repented and went:" "He dipped himself in Jordan, according to the saying of the man of God;" and he obtained a cure. But the leper whose case we are now considering, shewed no such pride of heart. He did not hesitate or delay about applying for a cure, nor did he pretend to object to the manner in which the cure was to be effected, or to suppose that a better method might be pointed out. Fully persuaded of the wisdom as well as the power and grace of the Saviour, he manifested at once in his conduct the spirit of humble dependence which became him, and placed himself in the posture of penitence and prayer.

Let us observe then, that to prostrate ourselves before our Saviour; to yield ourselves to him without reserve, and without presuming to dictate the terms of salvation, becomes every one who ventures to seek His favour, or to look for deliverance from him. How careful should we be in all our approaches to our Redeemer's presence, to ascertain what spirit we are of, lest "we receive not, because we ask amiss."

3. Let us next consider the earnest request of the leper to Christ. He came "beseeching him, and saying to him," perhaps repeatedly saying

to him, "If thou wilt, thou canst make me clean." And here there are two things to be observed. 1. He appeals to the *willingness* of Christ. He was convinced that Christ Jesus had the ability, the power to work the miracle of mercy which he implored; otherwise his application was vain. How could he solicit a cure unless he were persuaded, that the person to whom he applied was really able, by his divine agency, to effect it? But believing this, he appeals to the willingness and compassion of Christ, well knowing that if he were willing to exert his power on the occasion, the cure would be effected. 2. He appeals, likewise, to the Almighty power of Jesus. Of his power to heal he might probably have had ocular proof, as it is stated in this chapter, that Christ "healed many that were sick of divers diseases, and cast out devils."—But yet, without a disposition to rely on Christ for health, and to submit to whatever he might prescribe in order to its recovery, he would not have applied with such importunate earnestness for the cure which he so readily obtained. Such a state of mind as this, shews that he must have been under the secret but efficacious influence of the grace of God: and this it was that led him to make this forcible appeal to the compassion and power of the Son of God and the Friend of man.

Here let us pause for a moment to inquire whether, as sinners convinced of our depravity and helplessness, we have ever made, and are still making, a like appeal to the power and grace of Christ? Has the language of our hearts been that of the blind Bartimæus, "Jesus, thou Son of David, have mercy upon me?" Such language as this, or rather the state of heart which leads us feelingly to employ such language, is the only satisfactory proof we can have, that we have been awakened to a due sense of our guilt and danger, or that we possess a just view of the mercy and power of Christ.

CHRIST. OBSERV. No. 135.

4. Let us also observe the compassion of Christ, as displayed on this occasion. He was "moved with compassion;" sensibly and tenderly moved. The leper, we may suppose, presented a melancholy spectacle of human misery; and the feelings produced by it in our Saviour's mind were of the most lively and affecting kind. He was himself "a man of sorrows, and acquainted with grief." He was "touched with the feeling of all our infirmities." He felt compassion as a Mediator, who "bore our griefs and carried our sorrows." And we may also suppose that he must have felt as the Deity feels, when about to perform one of his miracles of mercy; although in reference to the Divine feelings, we must always speak of them with reverence, and with a sense of our utter inability ever to comprehend them. But we must be strangely insensible not to perceive what an interesting scene this must have been to the leper, and to the spectators—Jesus moved with compassion! the leper with a look which expressed distress, anxiety and hope: and the countenance of Christ displaying compassionate attention, sympathy, and power.

In our applications to Christ, one of our great objects should be to interest him in our cause, to move his compassion. We must to this end exhibit ourselves in our true character, "as miserable, and poor, and blind, and naked." Spiritually diseased and defiled by sin as we are, let our voluntary, heartfelt, and constant language be that of the leper under the law, "*Unclean, unclean!*" And then we may urge every plea, and press every argument that arises from the pity and the love of Christ, and from his ability to save our souls. He is indeed mighty to save. Let then our efforts be unwearied; let our applications be most frequent, most ardent; until his mighty power be engaged in our behalf; until he have delivered us from the guilt of sin and the bondage of corruption. Prayer can only prevail.

T

when it is sincere and earnest; and *then only* will it be sincere and earnest when we feel our need of Christ.

5. Let us in the next place notice the striking manner in which this cure was effected. Christ "put forth his hand," to denote his readiness to receive a man who was legally an out-cast from society. And he "touched him," probably both as a sign of his willingness to relieve him, and as a proof of the simplicity of the means by which the cure was wrought. A *touch* and a *word* were sufficient for the purpose. The Prophet Elisha sent a message to Naaman, and did not come and touch him, as the latter expected. But here Christ condescended to *touch* the unclean before he pronounced the cure, before his voice gave the command for the disease to depart. Knowing the malignant and deep-rooted nature of the disorder, and his power to effect its thorough cure; knowing the authority of his command, and the immediate efficacy which would attend it, he said, with a majesty suited to the occasion, and with a decision nothing could withstand—"I will: be thou clean." It was as if our Redeemer, by his reply, meant to put a peculiar honour on the faith of the leper. "You do not doubt my ability, and you have appealed to my compassion: I am not only able but willing to relieve you: thy faith hath saved thee, go in peace."

What a display of the Almighty power of the Saviour was here!—of that Almighty power, which, as our Liturgy well expresses it, is declared "most chiefly in shewing mercy and pity!" And who can doubt either his power or his grace in the salvation of sinners? Who, that knows the evil, the guilt, and the condemnation of sin, but must be full of anxious desire to become the object of this power, and this mercy! Then how welcome to the soul would be the tidings of pardoning grace, and peace with God! And then how full of meaning, as well as how cheering, that declaration, of

St. John, "God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness!"

6. Let us, in the last place, contemplate the effect of the declaration of Christ, "I will—be thou clean." "As soon as he had spoken, immediately the leprosy departed from him, and he was cleansed." As soon as the word was spoken, as soon as the command was given, the disease obeyed. Let us imagine to ourselves what a change must have taken place in the body of this object of misery, on his thus becoming an object of Divine mercy! The scaly, half-burnt appearance of his skin, soon recovers its former freshness and bloom of health. "*Immediately* the leprosy departed."

"Diseases *fly* at his command;"

and here was a memorable proof of it. The miraculous power of Christ doubtless appeared the more remarkable; both to the leper himself, and to those who were with him, by its immediate effect. And, indeed, if many of our Lord's miracles had not been wrought instantly, some would have doubted, and others would have denied the Divine power and compassion so visible in their performance. It is added of the man, that "he was cleansed." This relates, probably, to the purification of his system from the remains and effects of the disease. From being, a few minutes before, the subject of this dreadful disorder, he was made perfectly whole. He recovered his healthy appearance, and the vigour of his constitution.—Viewing all these circumstances, what a cure was here effected! What simplicity of dependence, what earnestness of prayer, in the leper! And what compassion and power in the Saviour! Who then can doubt his condescending love and efficacious grace in the removal of our guilt, and the renewal of our nature? Is he not still "able to save" us, on our sincere and earnest application to him? Yes; "He is the same yesterday, to-day, and for ever."

I will now dismiss the subject with one reflection. Sin is the leprosy of the soul; and the soul of a sinner is as defiled and loathsome in the sight of God, as was the body of this poor man, covered and defiled with his disease, in the sight of his countrymen. "The whole head is sick, and the whole heart faint." Are these the certain, the lamentable effects of sin, and shall we not long and labour to be delivered from it? Here is an example of going to Christ, worthy our imitation. Who can refrain from admiring the faith of the applicant, and adoring the love and compassion of our Saviour? Then why should we not follow the example of this man, who for our encouragement was received and healed on his first application? Here also is a prayer suited to our case. Let us adopt it as our own. Let us urge this language at every fresh application to the throne of grace. Let us earnestly wait, in prayer and hope and faith, for a similar answer—an answer accompanied by an application to our consciences of that "blood which cleanseth from all sin." What a blessed transformation of heart and of life will follow, if Christ in effect should say to us "I will: be thou clean!" And that he will, if we be sincere in our application to him, there can be no doubt. Finally, in all that Christ Jesus has done, in the miracles of his providence and grace, let us see abundant cause to adore, love, and confide in his name: for in every view we can take, we may surely say, "He hath done all things well!" Amen.

To the Editor of the Christian Observer.

PERMIT me to trouble you with a few thoughts on that "*inward conflict*" which is more or less experienced by every true believer in Christ Jesus—thoughts arising from the perusal of an admirable paper in a preceding volume of the Christian Observer, on the important duty of self-examination, by your correspondent

G. B.; to which the following, perhaps, may be considered as not an unfit supplement.

When we take a survey of the wickedness and temptations which abound in the world, together with the propensity that there is in our nature to every thing that is evil, it must be some greater power than human, that can keep us from being contaminated by the prevailing pollution, especially when we consider that Satan, the great adversary of our souls, is ever lying in wait to deceive, ever "going about, seeking whom he may devour." These are affecting truths, which the Christian who watches his heart, daily learns from experience. He needs not to have arguments adduced in proof of the depravity of human nature, for he feels its baneful influence; and when he confesses himself to be a sinner, it is not with him a circumstance of trifling import, but a matter of poignant sorrow, and the cause of deep humiliation before God. It is the contrite spirit alone that can enter into the Apostle's feelings, when he exclaims, "O wretched man that I am, who shall deliver me from the body of this death!" The Christian has received that principle of the divine life which renders sin odious in his sight, and yet he has that old corrupt nature within, which leads him to love, and, but for the restraining grace of God, to pursue, forbidden objects. Hence, a conflict arises, *painful in its nature, but honourable in its principle*. It is painful in its nature, because the true Christian would serve and love God always and wholly; but he finds "a law in his members warring against the law of his mind," and too often "bringing him into captivity to the law of sin which is in his members." How often is it his sorrowful exclamation, "When I would do good, evil is present with me!" The very sorrows of believers, therefore, on account of their convictions of sin, if rightly considered, form one evidence of their

interest in the blessings of redemption; and in this sense we may say, "Blessed are they that mourn." If sin is truly our grief and our burden, there is reason to believe it will never be our condemnation. It is one office of the Holy Ghost to convince us of sin; but how can this be done, unless we be made to feel that we are sinners? The wicked and unregenerate may, at times, indeed, have great terror of conscience; but this has for its origin no better a principle than fear. Hence many criminals who have pursued a life of villainy, in the view of approaching death and in expectation of future judgment, are apparently very penitent; but if a pardon is extended to them, how quickly every appearance of amendment passes away, and the old path of wickedness is re-ud, perhaps with more hasty steps than ever! The consciences of such may be compared to a bank placed across a current. An alarming providence, a sense of immediate danger, checks the course of their propensities, and for a time the stream of sin is opposed; but the obstruction it meets with only increases its force, and the barrier is no sooner removed than the current rushes on like a flood: its course had been repelled, but not changed; it had not been dried up, but increased by its temporary confinement; and that which carried all obstructions before it when flowing with its ordinary stream, cannot be less dangerous by becoming a torrent. But the sensations which arise in the mind of a believer, on the conviction of sin, are those of real sorrow; not that which attracts the eye and courts the attention of others; but that which leads its subject to secret aspirations of soul to that God, who alone can succour him under his various temptations, and enable him successfully to pass through all the conflicts and trials with which he may be exercised. It is love, and not terror, which renders sin hateful to the true Christian; and although he has had sufficient evidence that

he is the subject of Divine grace, he still feels himself to be the subject of remaining depravity, and that his corruptions are striving to gain the ascendancy over his better principles, and to deprive him of his privilege of communion with his heavenly Father. In this state how does he sigh for liberty, and, in the impassioned language of the Psalmist, exclaim "Oh, that I had wings like a dove, for then would I flee away, and be at rest!"

But I have said that this conflict, painful as it is, is nevertheless *honourable in its principle*; for it is an indication of being under the tuition of God; and "none teacheth like him." It is an evidence of our belonging to his family. It affords us a new view of the beauties and excellencies of Scripture, the best characters recorded in which, we find, for the most part, to have been such as have not uniformly enjoyed a calm and settled peace, but have been exercised with the same trials as ourselves. The promises of the word of God, under these circumstances, appear peculiarly delightful, because we find them directed chiefly to those who are maintaining the same combat and travelling through the same hostile country with ourselves.

Such a conflict is, moreover, an evidence, that we are not of the multitude, who are hastening on in the downward road that leadeth to destruction. Sin to them is no burden: it is their element, in which they find pleasure: hence, they never sigh over the corruptions of their nature, nor express ardent desires of deliverance from them: on the contrary, they "glory in their shame." They know not what it is to mourn the absence of God, for they have never experienced the joys of his presence; but the true Christian is alive to all these feelings, and if they afford him not present comfort, they are proofs that he is not left to perish in his sins. For if the soul is alive to God, it will be either enjoying the light

of his countenance, or lamenting the absence of that light.

Let it, then, be our great concern to be going forward in the ways of God, although they may be rough at times, and painful to flesh and blood. Let us be found fighting rather than parleying with the enemy. It will save us much anxiety of mind to keep continually upon the watch, in the exercise of faith and prayer; and thus to mark the enemy's approach, and to be armed for his reception, rather than to commence the attack only when he has gained the out-works of the citadel. We cannot too strongly guard our thoughts, lest the enemy get possession of these; for he will then find little difficulty in advancing farther. We should not resist evil only, but the very appearance of it; recollecting, that though the shadow of a sword cannot hurt, it is the representative of what can; and that, if we are pursued by the one, we may be assured the other is at no great distance.

THEOGNIS.

To the Editor of the Christian Observer.

"For, not content
"With every food of life to nourish man,
"Thou mak'st all nature beauty to his eye,
"And music to his ear."

Thus sang a seraphic spirit, who is now removed from earth to the presence of the God whom he served in sincerity. He was enabled, during his pilgrimage below, although under the pressure of severe trials, to look with grateful joy upon the varied delights which the field of universal nature displays to the eye of the Christian. Happy would it be for us if we all laboured more consistently to imitate this example!

When we take a view of the world in general, we find the voice of complaint every where resounding.—Sin has extended its empire over the universe; and where its ravages are felt, and its power reigns un-
subdued and unresisted, misery in-

deed, under every form of horror, may be supposed to prevail.

But my object, at present, is not to speak of those wretched beings who are the willing slaves of sin and satan; for they must ever be strangers to real peace; nor, again, of those individuals who are labouring under the weight of those deeper calamities of life, with which it pleases Heaven to afflict but rarely, comparatively speaking, the children of men: although even here many an experienced Christian will bear his glad testimony to the truth of the Apostle's declaration, where he exclaims, "afflicted, yet not cast down; sorrowful, yet always rejoicing; having nothing, and yet possessing all things."

I mean to confine my observations to persons who are placed, in some respects, in a different situation—to those who are Christians not in name and profession only, and who, without having experienced any peculiarly afflicting dispensations, are nevertheless prone to talk of a *miserable world*; and, without entering into detail, to mourn over the wretchedness of their present state of existence. We often see such persons surrounded by all the common blessings of life; nay, by all those unnumbered comforts which, in this land of security, affluence can command, or health enable their possessor to enjoy. No sudden calamity has overtaken them: no bitter sufferings intermingle with the calm prosperity which encircles them. They would indeed themselves find it a difficult task to produce any rational ground of complaint, when they were called upon fairly to balance the ills of life against its blessings. The voice of discontent would surely at least be hushed, if they did but cast a comprehensive glance across the universe, and truly estimate the situation of thousands of their fellow-creatures, as compared with their own.

It has been remarked, that the painful passages of our days, that are

past, are, upon retrospection, found to have left a deeper impression upon the memory and the feelings, than the calm joys of our happier hours. But should we suffer the general tone of the mind to be given by a sentiment which has a tendency to produce a secret dissatisfaction with our state of being, and which is far, very far, from being consistent with a grateful sense of the immeasurable bounty of our merciful Creator! Again; it is to be much feared that we often thanklessly turn away our eyes from the admiring contemplation of our inestimable blessings, to shed tears of repining over some comparatively trifling incident, which casts but a passing shade across our noon-day sky. No one can faithfully have looked into his own bosom, and yet doubt the existence of this species of feeling: a feeling which is more likely to be induced by the recurrence of the petty trials which are continually presenting themselves, than by the stronger temptations, the heavier afflictions, which alarm the conscience, and rouse it to the contemplation of its duty; and which, by leading us to feel our weakness, point to the only source of strength. The recollection of every individual will bring forward instances without number, all breathing this spirit; a spirit, which it is the duty of the Christian as sedulously to shun, as those more glaring acts of ingratitude from which the heart shrinks back with horror. Let us here remember, that the injunction of our blessed Saviour to *watch*, is applicable to the most minute circumstances of our life; to the most hidden sentiment of our heart; to the temptation which we may feel to even the slightest deviation from the principles of virtue, not in deed only, but in word and in thought. There is an eye which is for ever upon us; and to whose piercing beams the most secret feelings of the soul are laid open. Can we imagine that we are guiltless in the sight of Omniscience, when our breasts are suf-

fered to be clouded (though but for a moment) by gloomy discontent, by ungrateful repining! If the victim of bodily pain, or of mental anguish; if the sufferer who is labouring under the aggravated horrors of "helpless, hopeless" wretchedness, cannot arraign the mercy of Heaven and be innocent; what must be the sentence of those persons who, forgetful of the unmerited and unnumbered blessings, that have been showered down upon their heads; regardless of the earthly comforts that encompass them on every side; suffer themselves to murmur because some little disappointment has befallen them; because they feel (though but for a moment) the gentle chastisement of a gracious God!

The soul whose afflictions have been sublimated by the Spirit of our blessed Redeemer, is enabled to "*look through nature up to Nature's God*;" to discern

"A ray of heavenly light gilding all forms
Terrestrial, in the vast and the minute."

She is filled with celestial joy as she contemplates him in the glass of his providence; as she elevates her thoughts above the resplendent rivers, the valleys, the woods, and the mountains; above the starry skies; to Him,

"Who plann'd, and built, and still upholds
A world,

"So cloth'd with beauty, for rebellious
man."

Oh! were our hearts alive as they should be to the loving-kindness of Him who crowns our days with every good; who gives us more than our highest wishes could anticipate, than our most enlarged desires could conceive; our tongues would speak a different language, and our hearts would be very differently affected indeed! We should then revert with lively emotion to the mercies of our past lives; and while their contemplation must awaken many a bitter feeling of regret, as our ingratitude and our unworthiness passed in sad review before us, we should be animated to,

still higher degrees of that heavenly spirit of adoring love, which tunes the seraph's harp, and resounds throughout the regions of immortal love and felicity. And even under the pressure of those sorrows, of which every child of Adam must be in some measure a partaker, the grateful love which cheered the breast of the Christian in his happier hours will not at last forsake him. It will irradiate the dark moment of affliction, and pour streams of comfort over the suffering heart. Oh! did we truly estimate the gift of life, "and all her infinite of prospect fair;" did we duly consider what it is to be born for immortality; to have a bright reversion in store for us beyond the grave, in the mansions of eternal peace; to be purified from every earthly stain in the blood of our incarnate Lord; to enter upon those incorruptible joys "that eye hath not seen, nor ear heard;" to be with God, "and like God for ever;" the voice of complaint and repining would surely be exchanged for the song of praise and thanksgiving!

W——.

To the Editor of the Christian Observer.

HAVING lately perused a sermon of Bishop Hopkins, "On the Use of the Holy Scriptures," (vol. iv. p. 203, Pratt's Edition); and having been particularly struck with the truly forcible manner in which he refutes, as if by anticipation, some favourite positions of our modern Anti-Biblists; I venture to request a place for the following extracts in your valuable miscellany; and remain, sir, yours, &c.

P. R. C.

"Some" (says the venerable Bishop) "complain that the Scripture is obscure, and difficult to be understood." After allowing that there are profound depths in the word of God, which require our humble veneration, though our understanding cannot reach them; "The Scrip-

ture," continues he, "is suited to every capacity. It is, as it is commonly expressed, a ford, wherein a lamb may wade, and an elephant swim. And herein is the infinite wisdom of God seen, in wreathing together plain truths with obscure, that he might gain the more credit to his word; by the one, instructing the ignorant of the weakest; by the other, puzzling and confounding the understanding of the wisest."—

"There are in the Scripture sublime truths, which the most aspiring reason of man cannot overtop; and there are more plain and easy truths, in which the weakest capacity may converse with delight and satisfaction."—"Those truths, which are absolutely necessary to salvation, are as plainly, without either obscurity or ambiguity, recorded in Scripture, as if they were (as the Mahometans think concerning their Alcoran) written with ink made of light. There the necessity of faith in Jesus Christ, of repentance from dead works, of a holy and mortified life, are so clearly set down, that scarce have there any been found so impudent, as to raise controversies about them."—"Bless God, that he hath so clearly revealed the necessary and practical duties of a Christian life, that those are involved in no mystical or obscure intimations; but that thou mayest, without doubt or dispute, know what is of absolute necessity to be either believed or practised, in order to salvation. Be assured of this, that what with all thy labour and diligence thou canst not understand, thou needest not; and that what is needful is plain and obvious, and thou mayest easily understand."

"The Scripture is obscure: but hath not God offered us sufficient helps for the unfolding of it? Have you not the promise of his Spirit to illuminate you? 1 Cor. ii. 10."—"Nay, have we not the Scripture itself, which is the best interpreter of its own meaning? Usually, if it speak more darkly in one place, it speaks the same truth more clear

in another*: compare Scripture with Scripture, and you will find it holds a light unto itself," &c.

"Others may say, they are doubtful, because they see many of those, who have been most conversant in the Scripture, perverted and carried aside into damnable errors, and yet have still pleaded Scripture for the defence of them."—"To say that, therefore, we must not read the Scripture, because some wrest it to their own destruction, is alike reasonable as to say, that therefore we must not eat nor drink because some eat to gluttony, and others drink to giddiness and to madness. The Apostle St. Peter tells us, 2 Epist. c. iii, v. 16, that, in St. Paul's Epistles, there were some things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction: shall we, therefore, conclude, that neither his Epistle nor any other of the Scriptures should be read by us, because that, in some, instead of nourishment, they have occasioned only wind, flatulency, and ill-humours? If this had been his purpose, it had been very easy for him to have said, 'Because they are hard to be understood, and many

wrest them to their own destruction, beware that you read them not:' but, instead of this, he draws another inference, (v. 17, 18); he saith not, 'Beware you read them not,' but, 'Beware how you read them.' This is the true apostolical caution, which tends not to drive us from the Scriptures, but to make us more studious and inquisitive in them.—And this the primitive parents thought the best and surest means to preserve their people from error and seduction: it were almost endless to recite to you those many passages, wherein they do most pathetically exhort *all, of all ranks and conditions, of each sex, of all ages*, to a diligent perusal of the Holy Scriptures.—Their exhortations were scarce more vehement and earnest in any thing, than that the people would employ their time and thoughts in revolving them."

"Sure," says the Bishop, in conclusion, "the wresting of the Scriptures by some who read them, cannot occasion the destruction of more, than that damnable idolatry and those damnable heresies have done, which have been brought into and are generally owned and practised by the Church of Rome, through *the not reading them.*"

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE substance of the following letter was written to a parent, a widow lady, in answer to an inquiry, whether I thought she might permit her children to go to Vauxhall, as it was now much reformed from what it had been. On a former occasion, I had been asked my opinion as to their attending Walker's Lectures, and had returned an answer favourable to the wishes of the

young persons: and in both cases, they agreed to abide by my determination. At the request of the family, I now send the letter to you, with some alterations approved by them; if you will allow it a place in your publication, before the time when the season at Vauxhall, and similar places of resort, shall open: as they hope, it may produce as decided conviction on the minds of others, as it did on theirs.

I am yours, &c. T. S.

DEAR MADAM,

On a former occasion, I gave my opinion in favour of the desire

* This passage is respectfully offered to the particular consideration of the Rev. Dr. Maltby.

of my young friends, to attend Walker's Lectures: but at present, I must decidedly express my disapprobation of their going to Vauxhall. This may, for ought I know, have ceased to be that place of *licentious* pleasure, scandalous even for respectable worldly people to frequent; but it doubtless remains a place of mere *dissipated* pleasure.—In the Apostle's enumeration of "all that is in the world," (1 John ii. 15, 16), Vauxhall may be less subservient, than formerly, to "the lust of the flesh;" but it is entirely so to "the lust of the eye." Curiosity, and correspondent propensities, are exclusively gratified: nothing there exhibited tends so much as to furnish *the mind* with useful knowledge, much less to excite in the *heart* admiration of the wisdom, power, and goodness of God, as manifested in his works: but Walker's Lectures are suited for both these purposes.

St. Paul lays down, so to speak, the following *canons*: "Redeem the time." "Whatever ye do, in word or in deed, do all in the name of the Lord Jesus Christ." "Whether ye eat, or whether ye drink, or whatever ye do, do all to the glory of God." And, "Be not conformed to this world." Whatever we can do, without violating any of these precepts, we may expect and pray for a blessing upon it; and we may hope, in one way or other, to get good, or do good, by means of it. But will any of these things apply to the present case? Can there be a reasonable hope of a person's returning from Vauxhall, or any similar scene of amusement, better prepared for devotional exercises, or qualified for edifying conversation, or the self-denying work and labour of love?

If it be urged, that the same may be said of many secular employments, which may nevertheless be lawfully attended to, the answer is obvious. These are the *duties* of a man's station in life, needful in society, and in various ways profitable.

to mankind: and while we pray for a blessing on our lawful business, we may confidently rely on God, and beg of him to preserve us from the temptations connected with it. Now, he who, merely for amusement and gratification, goes into any place, from which *godliness* at least is systematically excluded, as wholly inadmissible, and the spirit of the world reigns without a rival, *exposes himself to temptation*, and cannot consistently pray to be preserved from it. We are directed to pray to our heavenly Father, "Lead us not into temptation;" but such a one needlessly and presumptuously runs into it, and must take the consequence.

Mr. Newton used to say, "A Christian should do business, and have needful intercourse with the world, as a man transacts business in the rain. He expedites what must be done, as much as he can; and then gets under shelter."—But he, who frequents the best regulated places of dissipation, exposes himself needlessly to the soaking shower, and can expect no other than at least to get a severe cold.

The degree in which the more prosperous professors of the Gospel, in these days of toleration, "conform to the world" and waste their money, and more precious time, must appear very grievous to him who judges by the standard of the Sacred Oracles. They plead for this thing, and for that, as *harmless*; and require texts of Scripture expressly prohibiting it. But, "Remember Lot's wife:" she left Sodom; but she left her treasure and her heart in that devoted city; looked behind, as wishing and longing to return; and she was made a monument of Divine vengeance.

The *canons* before cited are applicable to all possible cases: but to have forbidden each and all the endlessly varying fashions and modes of mispending time and money, conforming to the world, and gratifying ourselves, which have been devised and shall be devised, in all

ages and nations, would have been impracticable, and could only have been attempted by particular and numerous predictions of the minute follies and pursuits of men. What did the Apostles, as men, know of the shews, and sports, and dissipations of the nineteenth century, in England, France, Spain, Germany, Russia, &c.? It is also observable, that they do not, in so many words, forbid the frequenting of the heathen theatres, or the cruel gladiatorial shews: yet who will say that these were harmless diversions?

Many modern professors of religion seem to me to meet the world full half way, and then think that the world is become more favourable to religion than formerly. Then they proceed to censure the remnant which adhere to the scriptural strictness, as puritanical, unsociable, "righteous over much;" or at least unpliant and imprudent. They next endeavour to prevail on others to join them in this worldly conformity, for this reason especially, namely, to keep them in countenance. And if one and another, of more decided character for religious consistency, can be induced to sanction, even in a single instance, their conduct by his example, they plead this as a full refutation of all objections.

You remember in what manner, after too long delays, not from remaining inclination, but from mistaken prudential motives, I was at length induced to renounce card-playing. "There is no harm in playing at cards," (said a man, who had talked about religion for some time, but had just spent a night at cards, with intemperate drinking, and riotous quarrelling); "Mr. — plays at cards." Thus my example, in what I deemed allowable, sanctioned the conduct and satisfied the conscience of this man and his company. From that day, I had done with cards.

You, my dear madam, have so far stood aloof from this conformity. Many eyes are now upon you,

especially as your children advance to mature years: and should you sanction their going to Vauxhall, and such places, the precedent would be pleaded to others, as the conduct of others has been to you. Thus the lamentable evil would be increased, and by your means. I have always found it needful to abstain from some things, which I thought I could allow without doing what was *unlawful*, but not without doing what was *inexpedient*; and which might have emboldened the consciences of others to do what was directly sinful. "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." What has been hitherto written goes, however, on the supposition, that the persons concerned are themselves truly religious, or at least make an open and credible profession of being so. But a parent might say, "My children are amiable, dutiful, and hopeful; but they have not yet assumed that character, or made such a profession. Ought I not to allow them more liberty, in such matters, than I take myself?" To this I answer, "Not in things sinful, doubtful, or of bad tendency." The health of your children, for instance, is your object. Will you then give them leave to go to a pest-house, should they, in simplicity, desire it? Now, surely, you value the health of their souls as much as that of their bodies; and will you allow them to frequent places of dire moral contagion? Some things may be proper for young persons, which are not for their seniors; but the conduct of many, who "seem to be religious," in allowing their children to frequent places to which they scruple to go themselves, seems to be an adoption of Pharaoh's maxim: "Go serve the Lord your God: but who are they that shall go?" And Moses said, "We will go with our sons and with our daughters," &c. "And he said unto them, Let the Lord be so with you as I will let you go, with your little ones. Look to it."

for evil is before you. Not so; go now ye that are men." Exodus ix. 8—11. Serve God, you who are men and women: but leave your children to serve the world and sin.

The question, as asked by a parent (a mother) about consenting to her children's going to a place of dissipation, to which she would think it wrong to go herself, as at least being conformity to the world, a waste of time and money, and unfavourable to religious improvement, is different from the same question, if asked by the children respecting themselves, and must be answered with some shades of difference. But I am happy to learn that your children are willing to abide by your determination: and I count it a token of high respect for me, that they are willing to abide by mine. This I have endeavoured to compensate, by giving not a bare *veto*, but by assigning at large my reasons for giving it. Indeed, when children will not, in such cases, abide by the determination of an affectionate and pious parent, there is little hope that they would respect the sentiments of an aged minister.

Those animals, which are carnivorous, and live on *prey*, often, when young, show no propensity to seize on the living creatures around them, till by some means they have got a taste of blood, and then their natural propensities become very manifest. Now, he would be thought a strange manager of such animals, when young, who should endeavour to repress their natural propensity to tear, and kill, and devour, by giving them now and then a taste of blood, which they instinctively love. Our children naturally love dissipated pleasure: and it is no small kindness to them to keep them, if possible, from tasting it, till either Divine grace has mortified the love of it, or till they are arrived at those years when they must choose for themselves. I believe my children deem this one of my chief kindnesses to them, though once perhaps they thought it hard: and I

hope yours will live to thank you for adopting the same plan respecting them; for the love of dissipated pleasure, like all other corrupt propensities, certainly and uniformly increases by indulgence.

I only add, that Mrs. —, who knows, by experience, the tendency of attending such places as Vauxhall, is decidedly of my opinion in what I have written. May God direct and bless both you and your children.

Yours sincerely,

T. S.

To the Editor of the Christian Observer.

A SHORT time since I had occasion to visit Newgate. I have long deplored the moral condition of its inhabitants; a condition we are too apt to suppose incapable of amendment; and I was so powerfully impressed with the necessity of such amendment, during my last visit, as to pen the following remarks. If they point to the consideration of the subject, and are admissible into your estimable publication, I shall feel obliged by their insertion.

A principal object of punishment by imprisonment, being, I presume, the reformation of the offender, it seems expedient, that all prisons should be so regulated and conducted, as to ensure to such an object a reasonable chance of success.

The system, however, which is now in operation in most of our prisons, at least in the one now under consideration, of permitting indiscriminate intercourse between all who are confined, without reference to their degrees of guilt, and with no regard to their general manner and deportment, is productive of the very worst consequences, and renders Newgate the *hot-bed of vice*. Those who are but little depraved in manners, become hardened by the example of others, with whom they are forced to associate; and society, instead of reclaimed subjects in those who are set free, receives into its bosom, wretches more obdurate than ever, eager to do evil,

and ready to bid defiance to the laws.

What I would propose, therefore, is, that a classification of persons should take place, according to degrees of guilt and decency of deportment, which would conduce alike to their benefit, and to the welfare of the state: and that such regulations should be adopted for enforcing good order, as would render reformation possible, at least, if not probable. A stain would then be wiped away from our prison-laws, which, as they at present exist, reflect discredit on our legislative wisdom, and even on our national humanity.

I have had occasion to remark, that, when any considerable number of male prisoners are confined together, in the condemned department, their conduct is generally an outrage upon every feeling to which their circumstances ought to give birth. This evil calls aloud for interference, and demands, by all that is solemn in the near prospect of death, the hand of authorised correction.

It is further observable, that whilst *the men* who are under sentence of death are permitted no intercourse with other prisoners, *the women so situated have no separate apartment*, (unless they remain entirely in their cells), and, with eternity ready to burst upon them, are obliged to endure the horrible indecencies of their fellow-prisoners; and to remain exposed to the flood of licentiousness which surrounds them: Nothing could be contrived which is more effectually calculated to banish reflection, and to force from them every opportunity for prayer and meditation. In short, it is scarcely too strong to say, that the scenes they are obliged to witness present them only with an anticipation of hell itself!

There are now in Newgate, six or seven females under sentence of death, (three of whom are from fourteen to seventeen years old), who seem accessible to good advice; but

whose utter ruin, should present mercy spare them, may be apprehended from the contagion of surrounding example, and from the infernal depravity permitted to rage openly around them.

Let me add further, that in a country professing Christianity, and in the first city of such a country, morals in its prisons are vitally important; that the observance of them, *at least outwardly*, requires to be rigorously enforced; that notwithstanding such self-evident truths, *immorality and excessive profaneness* predominate in Newgate; and that, therefore, it is requisite, for the general good and the common credit of our country, such a state of things should undergo a change. J. S.

London, Feb. 1, 1813.

To the Editor of the Christian Observer.

EVERY person of reflection will consider the present age as singularly interesting. It is an age which abounds with great events. Heroes lead armies to the battle; philosophers reason in the rooms of science; and poets sing in the silence of the valley, or in the shades of the grove. All are in action.

Shall the advocates of Revelation be still? They ought not to be silent and inactive; and it is truly pleasant to see that they are not. The volume of Revelation is not forgotten: on the contrary, thousands, to the honour of themselves and of their country, are anxious and diligent to give it to the peasant of Britain, and to the idolater that walks in darkness on the remotest shores. Surely the Almighty looks on this with approbation.

I am a plain man, and can only aim to speak plain things. Favoured with retirement, leisure, and ease, I look on events; and could I do or say any thing that would diminish iniquity, and promote true piety, in our world, I should be thankful and rejoice.

All your readers will admit with me, that the friends of religion ought to watch and seize opportunities for advancing their sacred cause. Wealth and honour are the things of time. But piety is connected with eternity. A little that is done in the promotion of it, will make a conspicuous figure, when the achievements of heroes, the argumentation of sages, and the brilliant effusions of the poet, are buried in perpetual oblivion.

India is the scene which dwells on my mind at present. We owe much to India. The inhabitants of those remote parts of the globe have for many years given us their wealth; the various stores that have been cherished by a warmer sun. Let us repay them by the communication of those riches which are imperishable.

Something, perhaps much, has already been done; and more, probably, is in contemplation. Let us be thankful and rejoice. But is there not now a period approaching, when it will be in the power of Englishmen to act in a more systematic, and therefore more effectual manner?

With political questions I am not much conversant: but will you allow me to ask, through the medium of your pages, if this is not the time when, in consequence of the change under contemplation respecting Indian commerce, the religious interests of India ought to be made a matter of serious consideration.

I love the notion of an establishment. I connect ideas of peculiar efficiency with it. I am as ready as any one to applaud the attempts of separate or combined individuals: but I think that some institution, on a broad, settled, and permanent ground, is necessary in religious matters.

But I wish at present to speak with modesty. There are millions of intelligent creatures in the regions of the East, who have heard of the name of Britain; who have a claim on Britain. Ought we not to do what we can, in order that the

name of Jesus may be known in the streets of Benares, and that Hosannahs to Him may be sung on the borders of the Ganges?

England is the land of religion as well as of liberty. Her statesmen are pious as well as wise. My feeble voice now expresses a wish, since Indian affairs are so soon to be matter of national consideration, that while policy is remembered, piety may not be forgotten.

Some of your correspondents will, I doubt not, favour the public with their observations on this subject. Whatever the result may be, let us not fail to pray, that God may preserve our favoured isle, and make it a blessing to India, and to all the nations of the earth.

CRATYLUS.

To the Editor of the Christian Observer.

IN a sermon at Hackney by Mr. Palmer, on searching the Scriptures, preached in favour of the Bible Society, is the following singular note, designed to vindicate the Church of England against the charge of denying the sufficiency of Scripture. "This clause in the 20th Article, *that the church hath authority in controversies of faith*, is manifestly an interpolation. It is not found in the early copies, and those in Latin printed at Oxford 1634 are without it." The author adds,—"The question is, How came it to be inserted? Not improbably it was by the same hand which wrote that title to the 149th Psalm: "The prophet exhorteth to praise God—for that power which he hath given to the church to rule the consciences of men."

If any of your learned correspondents could throw any light upon either of these particulars, and especially upon the first, it would afford no small satisfaction to many of your readers, as well as to your obedient servant,

CLERICUS.

Query: If the supposed *interpolation* be really such, whether the clergy are bound to subscribe it?

And whether it ought not to be now cancelled, as the above title to the 149th Psalm has been in later editions?

To the Editor of the Christian Observer,

MR. EDITOR, I wish to offer through the medium of your valuable work, my best thanks to your correspondent E—y. D. R. for his beautiful paraphrase upon the words of Heb. iv. 15; which have afforded me much comfort and edification during sea-

sons of deep affliction. And I further wish to request, in my own name, and those of several of your constant readers, that your correspondent would furnish us, whenever he may feel so disposed, with a similar paraphrase upon those consoling words of our Lord, "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek, and lowly in heart; and ye shall find rest unto your souls."

S. M. P.

REVIEW OF NEW PUBLICATIONS.

An Appeal to the Gospel; or, an Inquiry into the Justice of the Charge alleged by Methodists, and other Objectors, that the Gospel is not preached by the National Clergy. In a Series of Discourses delivered before the University of Oxford in the Year 1812, at the Lecture founded by the late Rev. J. Bampton, M. A. By RICHARD MANT, M. A. Vicar of Great Coggeshall, Essex, and late Fellow of Oriel College, Oxford. Parker. 1812. 8vo. pp. 510.

WHEN the Roman general had retired to his farm, to seek in the fields the happiness he could not find in camps and cities, his distressed countrymen found him and compelled him to exchange his plough for the instruments of warfare. We have not the vanity to consider ourselves of the same consequence to our countrymen that he was; still we can, in some degree, appreciate the regret with which he obeyed the summons, by our own feelings when called, as we have been, from a variety of quarters, to quit the peaceful ground which we have lately occupied, and to descend once more into the arena of controversy. But in one respect our circumstances are less painful than those of the

Roman hero. The invasion which now alarmed his country was more terrible and ferocious than any of its precursors. His former conquests had not mitigated the horrors of the new assault. In our own case, on the contrary, many mitigating circumstances of the war present themselves. It is not that Mr. Mant's talents or virtues would make him a less formidable enemy than his predecessors; but it will be seen, we think, that, however he may have classed us, and some whom we respect, among his enemies, there is more ground for alliance and co-operation than for conflict and hatred. Mr. Mant, as far as his own principles are concerned, comes nearer the mark we have ever proposed to ourselves in religion than most recent writers upon the same side. Our self-created assailants thus daily yield to us more and more the object of contention; and if the successors of Mr. Mant take the next step in the series to that which he occupies, it will be found that, with the exception of a little more moderation towards those from whom we both differ, we have little left to contend for.

For this fact we devoutly thank God. On this we triumphantly congratulate the church and the coun-

try. The times have been when the nature of our controversial conflict was widely different. But the times are greatly mended, and we trust will continue to mend. Some of the ends which we proposed to ourselves, in our original speculations, are by the mercy of God hastening to an accomplishment. Many of our readers have learned to occupy themselves more with the points on which they agree with their pious adversaries, than with those on which they differ. They have ceased to wonder that others should read the Scriptures with eyes somewhat different from their own. They have discovered, what Baxter says, a long life and much experience had taught him—that moderate and neutral men, whom he once suspected of being the most short-sighted, were those who in fact saw the furthest. They no longer attempt to rush behind the veil of Scripture; but are content to be ignorant where God did not mean them to be learned. And, finally, they “wear” their opinions more “meekly;” or, in the ever-memorable language of the present Chancellor of the Exchequer, since they cannot be “one in sentiment” with others, are resolved to be “one in heart.” But, whilst we speak thus cheerily, let it not be imagined that we are delineating the whole face of the religious world. As yet but a part of the orb is illuminated, and even the illuminated part has its dark spots. Even Mr. Mant’s book, which has drawn from us the expressions of congratulation, affords us only a very chequered satisfaction. . . . But instead of passing any general sentence upon his work, we shall prefer giving a calm exhibition of its contents, with a few such comments as may naturally arise out of its perusal.

The avowed object, then, of Mr. Mant, is to repel from the national clergy the charge which, as he contends, is unjustly alleged against them, of not preaching the Gospel! And, in his *first* sermon, he begins by emphatically and solemnly stat-

ing the obligation under which the ministers of Christ lie to preach “the Gospel in its purity, uncorrupt, and unperverted.”

We could wish his sentiments upon this point to go into every corner of the land.

“When they (ministers) have been once legitimately called and ordained to that ministry, and have willingly taken upon themselves the duties which are annexed to it, it is then no longer matter of choice, whether or not they will be preachers of the Gospel. As opportunities present themselves of publishing the glad tidings of salvation through Christ, and of leading men to the knowledge of the truth in him, it is the duty of us, who are engaged in the ministry, to be found active at our posts. ‘Our hand is at the plough,’ and it is not permitted to us to ‘look back.’ The sword of the Spirit is intrusted to us, and it is our business to wield it. Thus enlisted under the banner of Christ, ‘though we preach the Gospel, we have nothing to glory of, for necessity is laid upon us; yea, woe is unto us, if we preach not the Gospel.’

“Like its first preachers also, we are bound to preach it in the same purity, wherewith it hath been delivered to us from the fountain of light and truth. The will of God, which was revealed to the Apostles in general by the mouth of Christ, and to St. Paul, in particular, by a more special dispensation, is delivered down to us in authentic documents, written under the inspiration of the Holy Ghost. From these documents the matter of our preaching is to be drawn; and woe unto us if we preach any other Gospel than that which we have received.” p. 5.

“Under these circumstances,” as he justly adds, “no charge can be devised against the ministers of Christ of a more disgraceful; or a more capital nature, than that they are not preachers of the Gospel.” He then states this most serious charge to be nevertheless continually brought against the Clergy of the Establishment by “some of our brethren, claiming the appellation of Evangelical or Gospel Preachers;”—by a “large body of men who have risen to be, according to their own imagination, ministers of the Gospel;” and by “multitudes who resort to them,” (to both parties we sup-

pose) "in search of spiritual improvement."

In order to establish this statement, viz. that such a charge is brought in part by those of "our own brethren, called Evangelical Preachers," he then proceeds to give certain extracts from Wesley and Whitfield, and refers the reader for farther proof to the writings of these individuals and of other methodists.

After this, it is said, "We," i. e. the national clergy in a body, "may, however, cherish the hope that our preaching is not obnoxious to so grievous a charge."—Now, it will at once be seen by the foregoing account, that his statement of the question is loose and inaccurate. If the charge is brought by any of the actual clergy of the establishment against their brethren, why refer us for evidence of this only to the methodist leaders and their successors? If it is not brought equally against all the clergy, (against Mr. Mant, for instance,) why say "we" cherish the hope, &c.?

The rest of the first sermon is occupied in stating and applying some general rules for the interpretation of Scripture, upon which, however important and well executed, as they have only an indirect reference to the main topic, we shall not dwell. It is enough to say generally, that whilst we conceive with Mr. Mant a large proportion of the mistakes in religion to originate in false principles of interpretation, we yet fear that his analysis upon the subject is somewhat inaccurate. For instance, where he quotes (p. 20) the authority of Hooker for literal interpretation, and contends, absolutely, that such a mode of interpretation must rescue men from certain Calvinistic opinions, does he not forget that the "judicious Hooker" was himself a Calvinist, and deduced his principles, as he supposed, by literal interpretation, from Scripture? We were also surprised to find the author of opinion, that a more literal rendering of the word *τεταγμενοι* would perplex the Calvinists. How-

ever we may or may not approve the Calvinistic doctrine to which the text is applied, we think they would, on the whole, gain by a more literal rendering of the word than that of our translation. Mr. Mant, indeed, not very literally, nor agreeably to its common use, renders it "prepared." Its literal meaning seems to be "set out in a rank or company." We are well aware that Mr. Mant is not without some authority for his translation; but then it is chiefly the authority of men endeavouring to subserve, by a peculiar rendering, a favourite hypothesis. The collection of authorities from Arrian, Zosimus, and Herodotus, by Rappellus, who was a Calvinist, have usually been considered as decisive by unbiassed readers.—In like manner, we should deem it very inaccurate to render "præscripti" proscribed. We could wish the author also, in any future edition, to change the last word of this sentence, as seeming to convey questionable doctrine in more than questionable English. "For the renewing of the spirit of a man neither the Divine grace, nor the human will, is *inefficacious*." With these exceptions, the observations on interpreting Scripture by Scripture are excellent.—The opinion, in another part of this discourse, that a true Christian is "incapable of sin," is inaccurately attributed to the Moravians, or, as they ought, because they claim, to be called, the United Brethren.—The word "incapable" does also most inaccurately describe the sentiments of the Methodists who are followers of Wesley upon this point; for they, to a man, believe that the best Christian *may* fall away and sin unto perdition.—In the conclusion of this discourse, p. 50, the author enumerates what he calls "the popular doctrines," being those on which he contends (but most erroneously contends) that the charge against the national clergy of not preaching the Gospel principally rests. It may serve our general purpose to collect them in a small compass.—Faith,

independent of Christian works—Calvinistic predestination—irresistible grace—the perceptible influence of the Holy Spirit—regeneration distinguished from the inward spiritual grace of baptism—an instantaneous and special conversion—a full and infallible assurance of salvation—a sinless perfection in a true Christian.—To this catalogue we shall return in the conclusion of this article.

The second discourse is entitled, "Good Works a secondary Condition of Salvation," and we are inclined to think it one of the worst in the volume. Our own sentiments upon the subject of "justification by faith alone," have been so often stated, urged, defended, illustrated, and, we think, established, in every one of our volumes, that we deem any additional discussion of the subject worse than superfluous. We shall content ourselves, therefore, with merely conveying to our readers, as far as we shall be able to consolidate a few contradictory positions, a conception of the manner in which the topic is treated by Mr. Mant. In the first place, then, we believe it may be asserted, though there are many passages which can scarcely be comprehended in such a declaration, that Mr. Mant's own opinions are orthodox upon the subject; in other words, that he agrees with the Scriptures and the Church, in maintaining that a man is brought into a state of acceptance with God by *grace*, through *faith* in a crucified Saviour. Our readers may sit in judgment upon the following passage, which, we are inclined to hope, warrants the conclusion to which we have come.

"Let it not be understood for a moment, that in asserting the necessity of good works, in conjunction and equally with faith, to our final acceptance with the Almighty, I attribute to such works the slightest shadow of merit. God forbid that I should presume to derogate from the value of the Redeemer's sacrifice; to rob Christ of his majesty, or admit any offering from his 'unprofitable servants,' to participate with him in making atonement and satisfaction for our sins! In

this sense, indeed, it is always, and universally true, that 'we be justified by faith in Christ only. ' 'We therefore, plead the meritorious righteousness of Christ,' (as the pious Burkitt says,) 'to answer the demands of the law; but contend for a personal righteousness of our own, to answer the commands of the Gospel.' Whilst with the judicious Hooker 'we acknowledge a dutiful necessity of doing well;' with him also 'the meritorious dignity of doing well we utterly renounce.' Whilst with the venerable Latimer we believe, that 'as touching our good works which we do, God will reward them in heaven,' with him also we acknowledge that 'they cannot merit heaven,' but that 'it must be merited not by our own works, but only by the merits of our Saviour Christ.' And we esteem it no less truly than strongly said, by the ever-memorable Hales, 'Ten thousand worlds, were we able to give them all, could not make satisfaction for any part of the small-est offence we have committed against God.'" p. 92.

Such is the language of the author; and we take it upon ourselves to say, that as far as it goes it would satisfy every individual whom the author in this chapter thinks proper to attack, as denying the necessity of good works. How then, it will be asked, does he manage to attack them? We shall attempt to explain this matter. Those persons who most strenuously defend the doctrine of *justification by faith alone* argue as strenuously for the *necessity of good works to salvation*. Those alone, they say, are fit subjects for justification, who, renouncing all pretensions founded upon their own works, rely simply upon the merits of Christ. Those alone are meet for heaven whose faith in their Redeemer is testified by an habitual endeavour to do the works which he prescribes. Now, it is obvious that persons holding these views, in speaking of justification and final salvation, of the value of works as a title to heaven, and the necessity of works as proofs of meetness for heaven, will hold a very different language. In the one case, they will oppose faith to works; in the other, will ever speak of works as the ne-

necessary producé of faith. How then does the author convict them of differing from himself? "As a preliminary step," he says, "he uses the words justified and saved indiscriminately." In other words, he applies every thing they say upon one subject to the other. He transfers all their positions on the merit of works, as an instrument of our justification, to the necessity of works in order to our final salvation. We think the injustice of Mr. Mant upon this point scarcely less than that of any future opponent of the author, who shall substitute the word Arminianism for Calvinism throughout his volume, and pronounce all his thunders against the one to be launched at the other.

Similar to this is the attempt in this discourse to fix upon the same individuals the allegations of denying the necessity of good works to salvation, from their assertion that works are not a necessary "condition" of salvation. The fact is, that when he maintains the doctrine of good works being a "condition," and they deny it, he and they use the word (and Mr. Mant can scarcely not be aware of this) in a different sense. He uses it as a *sine qua non*; they as a procuring and meritorious cause. Change the interpretation of the word in the two parties, and the parties themselves would immediately change sides. The Methodists strenuously maintain good works to be necessary; and Mr. Mant asserts them not to be meritorious. That Calvin, and Wesley, and Whitefield; that Mr. Romaine, Sir Richard Hill, and Dr. Hawker—who are the only persons quoted upon this occasion—all maintain good works to be the necessary fruit of true faith, no one well acquainted with their writings will deny. This part of the charge, then, either directly or by implication brought against them, is absolutely unfounded; though we are ready to allow, (and most cordially to condemn the individuals while we allow it,) that in their zeal to maintain the true doctrine of justification

by faith alone, some of them have supplied materials for the charge which has been advanced by Mr. Mant. We dislike some of the language of the extracts from their works as much as Mr. Mant can do; not because it is absolutely false, but because it may easily be abused; not because Mr. Mant ought to have understood it as he has done, but because it was not difficult for him so to misunderstand it.

It is necessary to add, that the author neutralizes the effect of the several correct doctrinal statements which occur in this Sermon, by certain misplaced and unintelligible sentences. Some, for instance, almost seem to intimate a notion that faith justifies only as it involves works—a notion which attributes to works all that the author elsewhere denies to them; others advert to a first and a second justification—a scheme for which we challenge him to find a single champion amidst the Reformers, after they were themselves reformed. He has indeed enlisted a work, entitled "the Necessary Erudition," upon this hazardous service. But does he not know that this work was published by Cranmer when he was as yet decidedly papistical? Can he be ignorant that the same work defends the doctrine of the mass, transubstantiation, purgatory, prayers for and to the dead, and to the Virgin Mary, image worship, the celibacy of the clergy, and the seven sacraments, &c. &c.; and that the latter writings of Cranmer seem almost designed as an antidote of this, and as his recantation of it,—as a sort of burning off the hand which originally composed it? But is it only by re-baptizing this great Reformer into Popery—by re-inoculating him with Roman Catholic virus, that it is possible to render him the advocate of a first and second justification? Cranmer, be it remembered, was once the fellow-soldier of the "Defender of the Faith;" but is he therefore at Rome, and shall he in Britain be esteemed the permanent

ally of the Papacy? It would have been reverent, as well as just, in Mr. Mant, instead of thus exposing the nakedness of a parent, to have approached him backwards, and cast a mantle over him.

The *third* discourse is on the subject of "Calvinistic Predestination," which the author endeavours to prove "not to be the doctrine of Scripture." On the subject of predestination, our opinion, such as it is, and by a variety of documents, is put before the public. This is one of those points on which, in our view, he is the wisest man who "lays his hand upon his mouth." We cordially adopt the language of Episcopius*: "It is our judgment, that those men think and speak best and safest of those deep and difficult points of divinity, which far exceed our understanding; that is to say, of the mysteries of religion; who treat of them cautiously and moderately, and as much as possible in the very words of Scripture; being persuaded, as the truth is, that men may very easily be mistaken with respect to such deep and impenetrable secrets, and that a small mistake in such weighty matters has often given occasion to great and manifest errors."

Now, after such an extract as this, our readers will have observed the general fashion is; as Mr. Mant himself proves, to enter instantly upon a very minute and animated discussion of this prohibited topic. In this instance, these apologetical controversialists are to be classed among those lawgivers who are the first to break their own enactments. This mode, however, we shall not adopt; and, instead of pretending an intelligence we do not possess; instead of fancying in Scripture what we do not see; instead of acting the part of judges, where we are only qualified to be moderators; we freely confess our infirmities and our doubts, and retire from the banner

of either party to that middle ground which they are too proud to occupy. The situation we have chosen, if it disqualifies us for combatants ourselves, enables us to watch, with more accuracy, the conflicts of others; to succour the distressed; and to convict those who violate the principles of a legitimate warfare. It is of this privilege we mean to avail ourselves in the examination of Mr. Mant's view of the subject.

In the first place, then, we are struck with the *infelicity of the cause* stated by Mr. Mant, for his entering upon the Calvinistic controversy at all; for breaking down, as it were, all the barriers erected by his own modesty, and by that of Episcopius, against this terrible discussion. It appears to be chiefly, though not altogether, this, (p. 116) that the doctrines of the clergy are "broadly stigmatised as unevangelical, because they shrink from the public investigation of these mysterious topics;" such as, for example, (p. 126.) absolute decrees, predestination and reprobation, partial redemption, final perseverance, &c. &c. Now, this point should plainly have been proved. The question is, *who* bring the accusation against the clergy upon this ground? Not surely the large body of men who have "risen to be, according to their own imaginations, Ministers of the Gospel*," or the followers of Wesley; for they are themselves strong Anti-Calvinists;—not the followers of Mr. Whitefield, for few Methodists of this class are left;—not a certain company of interdicted preachers, called Evangelical; for Mr. Overton, their supposed champion, places, according to the author himself, the "dogma of absolute decrees, and of absolute reprobation," among those "extravagancies," which he absolutely disavows. As, then, the author names no other accusers, and considers the want of high Calvinism as the alleged crime, he must either swell the list of accusers, or

* Brandt's Hist. of the Reformation in the Low Countries, iii. 57.

change the complexion of the crime. If this is impossible, then might he safely have left the marshes of Calvinism undisturbed, instead of raking in them to stir up possibly the race of enemies of whose sting he seems so sensible.

In proof, however, of his position, that the charge of not preaching the Gospel really rests on the ground of Calvinism, Mr Mant produces a string of extracts from Toplady, Sir Richard Hill, and Dr. Hawker; three individuals who have scarcely three vindicators of their intemperances in the Church of England. We desire to put this point to the conscience of the author. Is not the scanty production of a few such names, calculated to bring into suspicion the strength of his cause? If many living accusers were to be found, need he resort to the almost forgotten name of Toplady? "Need he pillage the dead," to make "bullets to wound the living?"—Or, if names of authority could be found among living Calvinistic assailants, would he call up Dr. Hawker, and impute to a large body, the faults of an almost universally disowned individual?

But as the author is unjust in calling all the alleged inculpators of the clergy Calvinists, so he is *most unjust in his treatment of those who really are such.* What, for instance, shall be said of an antagonist who compels men to maintain all the conceivable consequences of their opinions? Is any man chargeable with those consequences of his opinions which he disowns, unless they necessarily and obviously flow from them? And can this be predicated of any consequences appended to the most obscure and mysterious topics of religion? Is the Arminian, any more than the Calvinist, prepared to avow all the consequences deducible from his own opinions? If so, is he not in danger of being compelled to deny the prescience of God, and to affirm that man is his own saviour? Unless Mr. Mant then is himself ready to be stretched upon the same rack, let him use his in-

strument of torture with more forbearance, remembering the fate of the artist condemned to be the first victim of his own sanguinary invention.

The remainder of the sermon is chiefly guilty in its attempt to fix upon the mere holding of any one Calvinistic tenet, all the gross errors and extravagancies of all the Calvinists of all ages and nations. As we mean hereafter to enlarge upon this offence, we shall do nothing more here than state, as matter for our final judgment, that he compels those very persons, of whom he himself, nevertheless, gives the following picture, to father all the excesses of Toplady or Hawker:—

"Let me here pause" (says the author) "to remark on the case of those among our brethren of the Establishment, who, unwilling, as it appears, to launch out into that unfathomable abyss of horror and astonishment, the decree of eternal reprobation veil their opinions upon the subject of predestination under the specious title of a milder and moderate Calvinism. 'Nothing,' remarks their apologist, 'is further from my purpose than to infer from what has been advanced in this section, that the precise theological system of John Calvin, in all its parts, and to its full extent, was intended to be established in the Thirty-nine Articles, to the exclusion of every milder sentiment.' 'When therefore,' he continues, after some intermediate observations, 'certain writers have formed a frightful system of nothing but absolute decrees, absolute reprobation, and other extravagancies, which we absolutely disavow, they may attack it as vehemently as they please; but it deserves their consideration, that it is a creature of their own, and that in respect to us at least, the most pointed of their weapons falls: *Tantum in bello sine ictu.*'"

And again (page 156), "When I hear them apparently excepting against several doctrines, which are contained in Calvin's Institutions; when I hear them denying, as it should seem, 'that the fall of Adam was the effect of a Divine decree; admitting that the efficacy of Christ's redemption extends to all mankind; and disavowing and condemning altogether the doctrine of absolute reprobation, as being 'unscriptural or liable to abuse;' when they express themselves as wishing unequivocally to teach, that man's salvation is wholly of grace, but

that his perdition is of himself; and neither to make God the author of sin, nor man a mere machine, and unfit to be treated as a moral agent, 'the cause of God's rejection of any man, being his sin and rejection of the Gospel;' when they, moreover, unreservedly contend, as the unquestionable doctrine of Scripture, that 'we shall be judged, rewarded, and receive according to our works; that the wicked shall be punished with different degrees of punishment proportioned to their demerits; and that God will give to his faithful people, higher degrees of glory, in reward for higher degrees of holiness and good works?'—when some of these concessions and declarations I hear, and others I think I hear, from the moderate Calvinists, I am inclined to cherish a feeling of regret, that their attachment to an obnoxious, or to employ the epithet of their advocate, 'an odious name,' should serve to keep open a breach, not required by an essential difference of doctrine.*

After this, is it not almost incredible, that simply because one of these moderate Calvinists conceives "the fundamental principles on which Calvinism rests, to be incontrovertible*;" therefore the author, even in their case, should "catch, through the veil of mildness and moderation, too clear a view of that frightful phantom, of those rigours of the system from which our Calvinistic brethren would fain be released, to suffer him to entertain a reasonable hope of any important approximation in our opinions." Now that any preacher of the Bampton Lectures may have seen a "phantom" of any size or shape, we will not dispute; since we believe them to be common in all Gothic buildings. And we can believe also, that the author penned this passage, under the immediate impression the "frightful" visitor left upon him. But we cannot help reminding him, that phantoms are not always rigid representatives of real existences; nay, that they sometimes live only in the eye of the feverish spectator. Nor can we avoid a wish, that as the "phantom" of Tasso supplied that poet with good verses, and that of Socrates with good arguments—so, this phan-

* "Overton."

tom, in any future exhibition of itself, may not alarm the author out of that tone of wisdom and moderation so natural and becoming to him. We shall conclude our hasty critique of this discourse, by noticing that the author is, like some of his brother combatants in this warfare, such a heretic in classics, as to translate "horribile decretum," horrible decree; and that he pronounces authoritatively upon the *Arminianism* of Melancthon, although that great and most amiable reformer is known to have treated the opinion of his predestinarian brethren with a respect and moderation almost amounting to approbation, and certainly not implying any strong dissent. See our volume for 1804, p. 431; and for 1812, p. 337.

The *fourth* discourse is designed to shew the "inconsistency of Calvinism with the Divine attributes." On this subject, for reasons assigned by Episcopius, and by the author in the last sermon, we shall not enter; although we are ready to admit that very powerful objections against Calvinism in general, and still more against such Calvinism as that of Toplady, may be drawn from an extended view of the character and proceedings of the Divine Being;—but so there may against Arminianism also. Mr. Munt, at the end of this discourse, expresses his hopelessness of convincing persons "prepossessed by a contrary persuasion;" but thinks the "unprejudiced inquirer" not unlikely to adopt his views. Neither the prejudiced, if every Calvinist is to be so called, nor the unprejudiced, are, we think, more likely to adopt the system of the author, from the injustice done by him to the opposite party. That this injustice is not slanderously charged upon the author, we proceed to shew, by two examples.

In the first place, then, let our readers consider the following extract:

"And shall we be persuaded, in spite of such authorities as these, to give our assent to a system which (while it pretends to be

the system that peculiarly exhibits the Almighty * promoting his own glory and the greatest possible ultimate good of his creatures,) deprives the mercy of God and the sacrifice of Christ of the greatest portion of their glory; charges with blasphemy the assertion that Christ died not only for those that are saved, but also for those that perish †; restricts the illimitable current of the grace of God, and confirms the operation of redeeming love to a favoured few ‡.

Now observe the names of the men who are forced into a sort of religious alliance, to produce this passage—Whitefield and Overton. Can any thing be more unjust than such an union;—than a copartnership between men and systems so different? Can it be tolerated, that a writer should begin a sentence with the one, and conclude it with the other—should illustrate the opinions of the one by the sayings of the other—should imply that Mr. Overton is the ally, the other hand, the very mouth-piece of the “*Founder of the Calvinistic Methodists!*”

The next instance of injustice respects ourselves, from whom the author here borrows two words, and in return, favours us, in a parenthesis, with the title of “*Calvinistic writers.*” We give the extract in an abbreviated shape, as a specimen of candour in controversy. “*Shall I*” (he says, p. 230), “*adduce more texts from the Holy Scriptures? or will these, already cited from the several parts of the New Testament, in the language of our Saviour and his Apostles, be suffered to prove, that eternal life is suspended upon the performance of certain conditions—on our having certain indispensable pre-requisites, according to the phrase of a Calvinistic writer,*” or, &c. &c. § Now we confess, that such was our confidence, as to the perfect neutrality we had maintained between the conflicting parties of pious Calvinists and Arminians, that we turned, without the smallest apprehension, to the forgotten passage, detected, by the nice organs of the author, in

* “*Overton.*” † “*Whitefield.*” ‡ “*Whitefield.*”

§ “*Christian Observer, 1807, p. 379.*”

our Calvinistic work. But what was our astonishment to discover, that whatever might have been the more dubious character of some of our pages, Mr. Mant had positively pitched upon that Review which, out of our whole collection, might have been selected to prove that we were not Calvinists. It is a Review of a Calvinistic, and, to us, offensive volume, called, “*The Temple of Truth;*” and a Review, which, we do not hesitate to say, lashes the author with as much severity as is compatible with any feelings of Christian charity. Indeed, it is one of those critiques which we have sometimes regretted and referred to as an instance in which our repugnance to the author’s temper had, perhaps, a little soured our own. And what is still more singular, the expression quoted by the author is part of an argument to prove, that the words, “*terms and conditions,*” may be legitimately applied in religion. Now, as Mr. Mant deems the rejection of these expressions characteristic of Calvinism, our employment of them ought, in his judgment at least, to have exculpated us from this high misdemeanour. On the point of Calvinism, we venture to throw down our gauntlet to the author. We challenge him to produce from that critique a single passage which is, strictly speaking, Calvinistic; *i. e.* which maintains any single opinion of Calvin, in opposition to, or in distinction from, Arminius. We do more; we extend the challenge to all the critiques (for the communications of correspondents we have always professed ourselves not to be responsible) of all our volumes; and we defy the author to produce a single passage which, in this view, can be called Calvinistic. As a man of honour, as a clergyman, as a Christian, let him then either prove what he has asserted, or let him, by an open avowal of his indiscretion, do justice to the neutral character of our work. But we are unwilling, even at the end of a single discourse, or in circumstances where our

readers are likely to pause and take breath for a moment, to leave them, even for that moment, in bad humour with the author: we therefore give them a passage which occurs soon after this—

“Blessed be God, and we glory in avowing it, it is of his free grace, sinners, as we all are by nature, and spiritually ‘dead in trespasses and sins,’ that we are saved and called with an holy calling, not according to our works, but according to the Divine purpose and grace given us in Christ Jesus before the world began. It is of his free grace, corrupt as we are by nature, that ‘we are cleansed and justified by the washing of regeneration and renewing of the Holy Ghost.’ It is of his free grace that he promises to enable us, weak and imperfect creatures as we always continue, to perform, however incompletely, the conditions of our salvation. It is of his free grace that he promises his Holy Spirit, both to ‘put into our minds good desires,’ and to assist us in ‘bringing them to good effect.’ It is of his free grace that ‘he teaches us, that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearance of our great God and Saviour Jesus Christ.’” p. 236.

The next discourse is intended to prove, that the operations of the Holy Ghost are, 1st, not irresistible, and, 2dly, not perceptible. It opens with too striking an exposé of the author's own sentiments upon the subject to be passed over.

“There is not a doctrine in the sacred volume which is more clearly revealed, nor one which more abounds in motives to holiness of life, or in topics of rational exultation, than this, which attributes our ability to work out our salvation to the preventing and assisting grace of the Holy Spirit of God. At the same time, unhappily, there is not one which has been perverted into a more overflowing source of corruption and error. There is not one which has been wrested in former times into a motive or a sanction for more daring impiety and profligacy. There is not one which has been more tortured in the present day, so as to administer fuel to the flame of enthusiasm; or to afford a convenient cloak to disorder and licentiousness. The schismatic sanctifies his breach of constituted order, his disobedience of established laws, his licentiousness of principle in religious concerns, and

his correspondent licentiousness of practice, whereby he converts the Church of Christ into a scene of discord, tumult, and confusion, by pleading that he acts under the guidance of the Holy Spirit; and because we deny the sufficiency of an appeal to the inward motions of the Spirit, and refer to the revelation of his will contained in his written word; and because the more sober notions of his influence, which that word appears to us to supply, do not carry us the same length as the unbridled conceptions of the enthusiast; we are calumniated, as sacrificing the truth of God at the idolatrous shrine of human learning, or human presumption; as being ourselves destitute of the Spirit, and as renouncing the Gospel of Christ.

“Convinced of the perpetual operation of the Holy Spirit on the hearts of believers; contemplating him with lowly, devout, and grateful adoration, as the Regenerator, the Renewer, the Guide, the Enlightener, the Strengtheners, the Comforter, and the Sanctifier of all the elect people of God; firmly persuaded of these important truths, as most evidently revealed in Scripture, and as forming an essential part of the scheme of our redemption; I can unite with the most ardent advocate for Divine grace in loudly proclaiming that the Holy Ghost, like his Almighty Purchaser, is the same to-day as he was yesterday; that he is now, as well as formerly, in the use of all instituted means, appointed to convince the world of sin, of righteousness, and of judgment; to lead them into all truth, by spiritually opening their understandings, that they may understand the Scriptures; and to renew a clean heart and right spirit within them here, in order that they may be thereby prepared for the full enjoyment of a triune and ever-blessed God hereafter.” p. 257.

Our sentiments have been so often fully expressed also upon these topics, that, as before, we shall scarcely notice them. It is enough briefly to say, that, although the language of Whitefield and Wesley, upon the subject of Divine communications, occasionally merits the severity of Mr. Mant's censure; yet, perhaps, some little tenderness might have been shewn to men who had finally and nobly avowed their fault—had confessed that the impressions they had mistaken for Divine influence, had often “proceeded from the state and disposition of the

body"—were "genuine instances of enthusiasm," were "vain and blasphemous conceits." How few men, idolized like Whitefield, would have degraded themselves to plead guilty in such language as the following:—"I came soon into the world, I have carried high sail whilst running through a torrent of popularity and contempt, and by this means have sometimes been in danger of over-setting. I know that I am a man of like passions with others, and consequently may have mistaken nature for grace, imagination for revelation, and the fire of my own temper for the pure and sacred flame of holy zeal, which cometh from God's altar. Alas, alas! in how many things have I acted wrong! I have been too rash and hasty in giving characters both of places and persons. I have too much made impressions, without the written word, my rule of action. Being fond of Scripture language, I have often used a style too apostolical, and at the same time I have been too bitter in my zeal. Wild fire has been mixed with it, and I find I have frequently written and spoken in my own spirit, when I thought I was writing and speaking entirely by the assistance of the Spirit of God." Many have been weak enough to transgress with Whitefield, but few great enough to offer such an atonement for their faults.

But as we have said something in confirmation of the views of our author upon this topic, we think it necessary to add, in opposition to the general impression which the sermon is calculated to produce, that the doctrine of sensible impressions is by no means incorporated with Calvinism, but, although for a time fostered by Whitefield, is now cast out almost wholly into the camp of his Arminian competitor; that one of the most powerful works ever produced on the distinction between true and false feeling in religion, calculated a thousand times more than any *ex parte* tirade upon the subject to allay the

heats of enthusiasm, is the book of one who may be saluted as the King of the Calvinists, Jonathan Edwards; and, finally, that we believe scarcely one modern churchman can be named who is the champion of this error.

As to the observations upon irresistible grace, we distinctly admit, that all limitations upon human freedom are contrary to the spirit of Scripture, and that even Dr. Daubeny, in speaking of "a proper degree of freedom in man," does not speak with sufficient latitude for many avowed Calvinists, and certainly not for us. But then we contend, also, that scarcely any judicious Calvinist employs the term "irresistible;" that many individuals, whose doctrinal bias is by no means disguised, e. g. Edwards and Scott, would proclaim that the freedom of man, to constitute him a subject for religion, must be entire; and they would describe the Spirit as operating, not by a blind impulse, but upon the rational powers of man, enlightening the eyes, and thus converting the heart. We are not to be understood as expressing an approbation of this scheme; but simply as stating what is the fair object of attack, if Mr. Mant is resolved to flesh his angry sword upon the bodies of Calvinists.

And here again it would not be doing justice to ourselves, to the cause of truth, or to the approbation of our numerous readers, entirely to pass over a second assault made upon our own work. We extract the passage that we ourselves may not be the only witnesses.

"On the *irresistibility* of Divine grace, our accusers (says the author, p. 261.) speak in the strongest terms. The fact, I apprehend, is notorious, but it may be well to establish it by the adduction of particular proofs. They tell us, then, that Divine grace proceeds efficaciously, and certainly to the attainment of its end*—that its impulses are strong, and can by no means be resisted—

* "Christian Observer, 1806, p. 34."

† "Whitefield's Works."

that God himself had need to draw with omnipotent efficacy to draw us off*, &c. &c. —that converting grace is irresistible †, &c. &c.

Here, then, the Christian Observer has the honour conferred upon it of being made to march at the head of a train composed of Whitefield, the Evangelical Magazine, Toplady, &c.; in other words, of being so marshalled, by this captain of the war, as that not mere Calvinists, but, in one instance, Calvinists of the most unmeasured vehemence, and, in the others, of the most undisciplined habits, march under its banners, and co-operate with it as “parallel columns” in the theological battle. “They tell us,” &c. &c. Now, what other portion of our work, besides that adverted to by the author, may be thought to warrant this classification, we cannot tell our readers, as the author does not tell us: but for his selection of a proof of our Calvinism many thanks are due to him; because there is perhaps no part of our work to which we can call the public attention with more confidence than to the Review of Mr. Archdeacon Daubeny. With a defect of moderation there, we cannot, as before, charge ourselves. However we may have trod the pavement of “the temple” a little irreverently, we have shewn no irreverence to the “guide of the church”—except, indeed, that guide so deem it, to be somewhat shy of following him. Here, as before, then, we challenge the author—and we are willing to impanel the world as a jury—to shew us a single passage of that Review which is Calvinistic; or which, when taken with its context, deviates from the neutral and pacific ground we profess to occupy. But if so, do the fairness and candour of Mr. Mant stand unimpeached? Nay, the very passage to which he has here referred, as exhibiting the sentiments of that “Calvinistic” work, the Chris-

tian Observer, is neither more nor less than a simple statement of the opinions of others.

Discourse VI. is entitled “Regeneration the Spiritual Grace of Baptism.” On this subject our readers may cast their eyes back upon our view of the late work of the Bishop of Lincoln, and of that of his antagonist, Mr. Scott. We shall give a single page from the author, in which may be seen *his* manner of arguing the question—

“In three of the Articles it is incidentally alluded to in such a manner, as to shew that the church takes for granted the connection, between baptism and the new birth. In the 9th, it is laid down, that ‘the original infection of nature doth remain, yea, in them that are regenerated.’ And by the context it appears, that by the regenerated are intended ‘they that believe and are baptized.’ In the 15th, Christians universally are designated by the appellation of those ‘who are baptized and born again in Christ.’ And the 16th Article speaks of the condition of ‘those who fall into sin after baptism,’ that is, according to an equivalent expression, after they have ‘received the Holy Ghost.’ But that which is more pointedly and more fully to our purpose, is the 27th Article, which expressly sets forth the doctrine of the church concerning baptism—‘Baptism is not only a sign of profession, and a mark of difference, whereby Christian men are discovered from others that are not christened, but is also a sign of regeneration or new birth.’” p. 343.

To this extract we shall attach a few plain questions, addressed to plain men, and suited to the successive quotations here made from the Church formularies. In the first place, Does the declaration of the 9th Article, “that the original infection of nature doth remain, yea, in them that are regenerated,” give men a dispensation from inculcating the necessity of Divine grace to destroy this infection? Secondly, Does the wording of the 15th Article, “baptized and born again,” *prove* baptism and regeneration to be the same thing? Thirdly, Does any man deny the possibility of “falling into sin after baptism,” spoken of in the 16th Article? Fourthly,

* Evangelical Magazine, 1808, p. 153.

† Toplady.

Is the language of the 27th Article, that "baptism is a sign of the new birth," any proof that it is the new birth itself? And, fifthly, Can the remaining expressions of the Article be applied to infant baptism—"faith is confirmed and grace is increased" (in an infant!) "by virtue of prayer" (the infant's prayer) "unto God?"

—We offer this as a sort of exposition of the author's correctness upon this complex subject; assuring the reader, that there are many parts of this discourse, which, if put into the critical crucible, would yield in the same way. There are three observations upon the topic of regeneration, which we think it right to add.

First, the current mistake, according to our conception, of Mr. Mant and his coadjutors, is, that they uniformly confound infants and adults, applying the passages in the Scriptures, and our church formularies, which refer to adult, to infant baptism. *Secondly*, it is evident to us, that the combatants in the opposite ranks, for the most part employ the word regeneration in different senses; Mr. Mant and some of his friends employing it to mean a change of state, or relation to God; the others, using it to designate, besides this initiatory grace, inchoate holiness, the first step in the progress towards a *change of character*.

Thirdly, this being the case, men who are substantially agreed, or who approximate to such an agreement, should beware of exhausting their zeal and charity upon a mere logomachy. If some of the opponents of the evangelical body mean no more by regeneration than a change of relation to God, let them fully explain their meaning, and never deviate from it. Their opponents may then be induced, though at the risk of some apostacy from scriptural dialect, to abandon the word to the sense thus affixed to it; and no more to call the nominal Christian unregenerate, but unconverted. Further, we might add, that it appears to us, that a due observance of these three points, in the discussion of this

topic, would supply a basis wide enough to comprehend all the orthodox and multitudes who at present can find no common footing. But the quantity of work which remains to be done forbids our now entering upon this subject.

Sermon VII. is on conversion, and its title, "A specious and instantaneous Conversion not necessary for Christians." This is the first chapter in which the author does any justice to those denominated the evangelical clergy, by drawing a line of demarcation between them and both orders of Methodists. After some well-merited commendation of the respectable author of *Zeal without Innovation*, and a sort of side-blow at a sentence of Mr. Overton, he candidly admits, that as to the "nature of conversion, and the method by which it is executed," he does not materially differ even from this latter gentleman.

"Understanding with the latter, (Mr. Overton), p. 400, that it consists in the actual reformation of the heart and character; that the Author of this happy change is the Holy Spirit, but that it is generally effected, and is always to be sought after, in the diligent use of the appointed means of grace; that it is no instantaneous operation, which finishes the whole business of religion at once, but that it is the serious commencement of a work, which it requires the vigorous exertions of the whole life to complete: considering conversion, I say, in this light, I can cheerfully concur with our brethren in maintaining the necessity of such a change to every one who is satisfied with mere nominal Christianity, or with any thing short of true Christian holiness, both of heart and life; although I cannot but be of opinion, that we are adhering more closely to the simplicity of evangelical truth, whilst, with our venerable church, we impress the necessity of such a change upon our hearers by the appellation of a true repentance; and that we are at the same time more free from causing perplexity in the minds of those who are of themselves little capable of discrimination; and that we more unequivocally discountenance the unwarranted conceits, by declining the phraseology of enthusiasm."

Some of the sentiments of the early Methodists upon the subject,

of instantaneous conversion, are certainly indefensible; and the author has adduced sufficient evidence from their writings to shew that they are so. But it would be ungenerous to forget, that Wesley and Whitefield both made a living avowal of their errors also upon this subject—that they made it to thousands, upon whom they might almost have imposed what opinions they pleased—that they made it in the face of implacable enemies—that they made it amidst scenes of unparalleled success, when they sometimes preached to twenty thousand auditors, and when one-half of these were either dissolved in tears, or otherwise violently agitated. Such an avowal, then, might, in any court of equity, be pleaded, and would be received in mitigation of punishment.

To return to our author. We are sorry to find that Mr. Mant, in his opinions on the subject of conversion, as in most other subjects which have preceded this, is neither accurate nor consistent with himself. His notions, as deduced from the whole of the sermon, appear to be these; that conversion is not necessary to all men, p. 395; that it is “not attended” (we suppose he means in *no* case) “by alternations of extreme joy and despondency,” p. 391; that so far from some needing it, there are persons who have, by improving the sanctifying grace of the Holy Spirit, so “pursued the calm and blameless tenor of their way, have preserved that child-like simplicity of character, and that child-like innocence of conduct, that their angels may not blush to behold the face of their Heavenly Father,” p. 397*;

* We must frankly confess that, these passages appear to us to be not very reconcilable with our prepossessions in favour of Mr. Mant's orthodoxy. It is not merely that such views are strangely inconsistent with the theory of religion as it is professed by the church of which he is a minister, and as it is fully set forth in her Articles and Homilies; nor that they are utterly at variance even with those liturgical services in which every member of that church is re-

quired to join; but that they manifest a degree of practical inacquaintance with human nature, which, in a person of Mr. Mant's acuteness, has greatly surprised us. His parish of Coggeshall, if it furnishes him with many exemplifications of his theory, must be very peculiarly circumstanced indeed—a kind of Goshen—an Oasis in the desert. That there may be many excellent persons in that parish we do not doubt; but we will venture to say, and almost to stake our credit on the issue of the trial, that those among them, who have made the greatest advances in holiness, will be the most forward to disclaim all pretence to any exemption from those universal laws of the Christian dispensation which teach us, “Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven:”—“Except ye repent, ye shall all likewise perish.” For “all have sinned, and come short of the glory of God:” all, therefore, must be “justified freely by his grace, through the redemption that is in Christ;” and must be “renewed,” in holiness, “after the image of him that created them,” if they would enter into heaven. If such persons as Mr. Mant fancies to exist (we wish we could be admitted to see a specimen of them) are guilty of no other crime, yet are they not guilty of the vice of hypocrisy and deceit every time they unite with him in the opening sentences of the Morning or Evening Prayer; every time they pronounce the general Confession, to say nothing of the Lord's Prayer; and especially every time they partake of the Communion? The whole of that service, although it be peculiarly an ordinance for advanced Christians, is, nevertheless, a service adapted only to such as *feel* themselves to be sinners. With what propriety could Mr. Mant's imagined characters employ the language which our Church puts into the mouth of every communicant? “We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty,” &c. to the end of the confession? Again, they are made to say, “We are not worthy so much as to gather up the crumbs under thy table;” grant, “that our *sinful* bodies may be made clean,” &c. And, even in the closing prayer, the same confession is renewed—“Although we be unworthy to offer unto thee any sacrifice,” &c. We cannot conceive any suitableness in this service,

ward and ordinary means, by evidence and arguments and moral suasion, that conversions of the ordinary kind were effected by the Apostles themselves; that, miracles having ceased, no cases of sudden conversion can now exist, p. 405; and that the Methodists are wrong for calling the Holy Ghost the author of conversion, p. 413. Now, had we space, we should not despair of shewing, in opposition to these theses of the author, and that to a considerable extent by his own admissions, that a conversion, or turning of the heart to God and divine things, is necessary to every individual of our fallen race; that, although this conversion is begun or accomplished at different ages, and in various modes, in all instances, to use the words of Paley, the "first touch of true religion upon the soul is from God;" that the Holy Spirit is that Person of the Trinity to whom this work is generally attributed in Scripture; that this change is even now, in some, though perhaps in few, instances, what may be called sudden; that it is often, though not universally, attended with strong alternations of fear and hope, sorrow and joy; that conversion was never the work of any species of evidence, or any order of men, but of the Holy Ghost, who employed these as his instruments; that if only those need no conversion, whose angels behold "without a blush the face of their Father which is in heaven," either *their* angels are insensible to shame, or conversion is necessary to all men. Our readers will see that the last page would furnish topics for a volume; and will also, by this time, begin to feel certain qualms lest we should design to be the writers of it; we therefore check ourselves, remembering, that it is the common calamity of Reviewers, just when they have discovered

to persons who, instead of being ashamed to lift up their eyes to heaven, can behold, either by themselves or by their representatives, without a blush, the face of their heavenly Father.

rare materials for a critical superstructure, to be obliged to leave others to erect it.

The next sermon has, perhaps, a more singular title than any of the others—"Assurance of eternal Salvation not the Privilege of a *true* Christian." The first question an examiner would put, is probably this—"Is assurance of salvation, then, the privilege of a *false* Christian?" Assurance may have a peculiar sense given it by the author, and which may render the proposition in the "title" just. But if so, it was a pity to employ it till its Bampton sense had been stated and explained. We did not, however, advance far in the discourse, without discovering, that the author, in refusing "assurance" to a Christian, means only to refuse that kind of assurance which is founded in an unauthorised persuasion, either of our personal election, as maintained by one class of religionists, or of our sinless perfection, as maintained by another. And here we willingly admit, that the extracts he has collected from the writings of Whitefield and Wesley, serve, in our opinion, to prove, that these founders of Methodism sometimes promulgated erroneous and unscriptural views of this doctrine. At the same time we think that Mr. Mant by no means gives sufficient weight to the many passages of sacred Scripture, in which the true doctrine of assurance is taught. We think, also, that the distinction he takes between the different stages of life—conceding a feeling of assurance to the dying, but denying it to all others—has no scriptural warrant. Job was not dying when he said, "I know that my Redeemer liveth, and that I shall see him for myself," &c. David was not dying, when he said, "When I awake up after thy likeness, I shall be satisfied with it." St. Paul was not dying when he said, "I *know* in whom I have believed, and am *persuaded* that he is able to keep that which I have committed unto him"—"to depart, and

to be with Christ, *is far better*—“we are confident, and willing rather to be absent from the body, and to be present with the Lord”—“we know...we have a building of God,” &c. It is necessary, then, to be cautious, lest, in attempting to dry up the vapours of enthusiasm, we destroy also the fountain of real consolation, which God has opened to us. The Christian may indulge a strong and consolatory hope, that the God who has blest will continue to bless him; that he shall go on from grace to grace, till he “appear before God in Zion.” This confidence, founded upon the merits of Christ, and prompting us only to the more eager pursuit of fitness for heaven, is scriptural both in its foundation and its operation. To destroy it through a real or pretended regard to the soul, is like removing the prize, in order to assist us to reach the goal. We need it in the trials of life; we need it in the turmoil of controversy; we need it amidst the injuries of the bad; we need it amidst the suspicions of the good. And if, amidst the conflicts of the world, the Christian remains “steadfast and immovable,” it is because he “knows that his labour is not in vain in the Lord.”—This sermon concludes with that inimitable passage from Walton’s *Life of Hooker*, in which we are presented with the picture of the dying saint, and which has more than once adorned our pages. We cannot but wonder that an author, impressed with so high an admiration of that illustrious man, was never induced to sheath the sword he has so angrily drawn against every modification of Calvinism, by the remembrance that even Hooker was the patron and champion of the doctrine of final perseverance. Is it just, that when Hooker is so often called from the shades to lend authority to such writers as Mr. Mant, his Calvinistic preferences should be so cautiously veiled? When Calvinism is denounced as necessarily pernicious to morals, let this bigoted judgment

be checked, by remembering that it was held by Hooker; and when it is condemned as the grand foe to the Church of England, let his name be weighed against the fugitive names of his successors; let it be remembered, that if the comparatively puny hands of modern Calvinists really threaten a single brick in the sacred fabric, we owe to a Calvinist the “*Ecclesiastical Polity*,” that best bulwark, under God, of the church, amidst the storms of past ages, and which shall continue to vindicate her cause until she merge into that universal church which is the “mother of us all.”

Having thus endeavoured to give a brief abstract of the discourses of Mr. Mant, and to yoke with them that kind of comment which might best display their specific value, we now proceed, in conclusion, and instead of following the summary supplied in his last discourse, to offer our own estimate of the general merits and demerits of the volume. First, as the theme by far the most satisfactory to us, let us advert to its merits.

In the first place, then, it is impossible not to perceive in Mr. Mant a *very devout sense of the responsibility of his own situation*, and that of his clerical brethren, as authorised and ordained interpreters of the word of God. He evidently means himself to “preach the Gospel;” and he searches for the Gospel, where alone it is to be found, amongst the pages of the Bible. Great injustice would be done to him by placing him amongst those who carve out a religion for themselves—who first fashion their idol, and then worship it. Nor can he be turned over to the class who treat the Articles of the Church as mere articles of peace, or as mere dogmas of the dark ages. We certainly think that, in a measure, he mistakes their meaning and character; but this does not seem an error of carelessness, or of indevotion.—Although, therefore, there are men

Whose temper of mind is such as to make it an honour to differ from them, we feel it, on the whole, a misfortune to differ from Mr. Mant, and should be grieved to think that the line of demarcation between ourselves and him should long remain. This critique, indeed, though its guise be occasionally hostile, is designed as an effort to remove that line; for we are confident that it will be no bar to concert, with such a mind as his, that we have honestly proclaimed the points on which we differ from him.

Nor is he to be applauded only as a searcher after truth. He is to be followed, to a certain extent, as a possessor of it. In the solemn statements of his own opinions, upon many of the fundamental points under discussion, he speaks, according to our conception, the language of the Bible and the Church. A large proportion of the divines, called Evangelical, would be content, as far as those statements go, to send up Mr. Mant as their representative to the next General Council.

And, thirdly, even the failings of Mr. Mant appear to "lean to virtue's side." It is chiefly his chivalrous attachment to that admirable church, of which he is a member, which blinds his eyes to the faults of some of her clergy; which makes him fancy enemies where they do not exist, and calumniate them where they do. We do not mean this as a vindication of his errors or calumnies; for error is still error, and calumny still calumny, on whatever soil they spring. It is lawful to pluck a weed even from the courts of the temple. But still it a little disarms the keenness of reproof, where a man's errors are the hurried offspring of ardour in a good cause; where his enterprise is a sort of crusade; and the object of his warfare the altars of God. We confess, that, in the present age, when the Church of England, by her revival in piety; by her returning attachment to the principles and spirit of the Reformation; by her growing devo-

tion at home, and by her kindling zeal to evangelize the world, fills so large a space in the eye of God and his angels, mere neutrality in her interests is, in our eyes, almost criminal. He is, at all events, a bad clergyman, who does not endeavour to strengthen, and even to extend, the stakes of her camp. And, on the contrary, we love him better who, while he keeps up the fires upon her altars, also boldly defends the altars themselves. The honest zeal, then, of Mr. Mant, far from offending us, forms a title to our favour. It does not excuse his errors, but it disposes us to regard them more leniently. It is impossible to acquit him—but it is as impossible to withhold our acquittal without the deepest regret. So much, then, for the applause justly merited by the author. The table of defects will be larger, not perhaps because the sum is larger, but because the items are not so easily stated.

The first error we have to name in the author, is the general assumption throughout his work, that all the clergy (with the exception of those called Evangelical) preach the same doctrines with one another, and with Mr. Mant. Now, instead of this assumption being correct, the fact is, that the greatest difference in doctrine and practice prevails amongst the clergy, and that such preachers as Mr. Mant (we say nothing of him as a controversialist) have rarely been made an object of the attack he describes. We beg him to cast his eye over the ranks of the church, and, employing himself, if his modesty will allow him, as a standard, to take the measure of some of those of his brethren, who have even lately issued out into the theological arena. Do, then, many of the divines, named by Mr. Overton,—Norris, Croft, Fellowes, &c. &c. (we do not mean to confound these writers, though we thus string them together),—come up to his own standard? Does Dr. Butler, of Shrewsbury, who first casts

men upon the unassisted resources of their natural powers for progress in holiness, and then, as if to fit the burden to the back, cuts off from Christianity the duty of self-denial;—does Dr. Maltby, who, not content with condemning the formularies he has subscribed, would abridge the Bible to one quarter of its present extent; would lop away or chain down the hand of inspiration; would dictate to God the proper measure of his revelations to man: do these men reach his standard? Or, not to refer to names by this time somewhat blown upon by many of the clergy themselves, is Mr. Mant not aware that his own sentiments would exhibit, what would be deemed by some others of the clergy, a very methodistic image of the orthodox doctrines?—that passages such as some of those extracted by us, and others like them, are of too antique and sturdy a cast to please the nicer eye of modern theologians? Can he shew us such from many of our modern visitation charges or visitation sermons?—There are doubtless some bright exceptions: but, then, he ought to be prepared to shew us that this is true of all such charges and sermons; of all, at least, which treat of doctrines; for this is implied in his unqualified defence of the clergy—in his amalgamation of all classes into one—in his undistinguishing designation of himself and them, by the comprehensive monosyllables of “we” and “our.” We beg solemnly to press this subject upon the conscience of Mr. Mant. Is it right to throw his own shield over the breast of a single man who is unworthy of it? Is it safe for the Church to have her apostatized children flattered with a conception of their own orthodoxy? Is it just to accuse those who are assaulting the false sons of the Church, of attacking the true? Can any thing be gained by making the Church an altar of refuge for the really guilty? Can any thing rescue the Establishment, but, under God, those of the

clergy who are wrong discovering their errors, and abandoning them? The opinions of one clergyman can no more be made to characterise a church, than one brave soldier to constitute a good army, or one healthy man a strong nation. We would not be harsh to the clergy—we would not rudely rip up the sacred garments to scrutinize the wearer. We can even forgive a little superstitious reverence for the dispensers of heavenly treasures. But still, when fondness amounts to idolatry—when men shut their eyes upon their faults—when they convert the benefit of clergy into a privilege to do wrong—when they employ the veil of the sanctuary, or the smoke of the altar, to shroud the faults of him who ministers there—then we think it due to the nation, and to the church, that some warning voice should proclaim the faults which are so jealously concealed. It has been one of the primary objects of our pages to hold up a mirror to the national clergy, where they might see their errors, neither softened by partiality nor distorted by prejudice.

The second charge we feel compelled to bring against the discourses of Mr. Mant, is founded on another assumption, no less widely diffused through his work—that the chief ground on which the clergy of the Establishment are accused of not preaching the Gospel, is their *not preaching the doctrines of Calvinism*. Now, as has been already intimated, this point cannot be proved as to any one of the alleged party of accusers. Wesley, the great leader of the Arminian Methodists, was not likely to bring it. Whitefield brought it before he was a Calvinist. Mr. Overton, whom Mr. Mant, *volens*, is resolved to treat as the leader of a certain undefined portion of the clergy, expressly admits, that men who renounce and oppose the peculiar dogmas of Calvinism, may yet preach the Gospel. We, who have been very studiously and invidiously held up as the organs of a

body of clergy but a shade removed from those represented by Mr. Overton, have always anxiously shunned a decision upon the Five Points, and have proclaimed, again and again, that although the Gospel might be reared upon either a Calvinistic or Arminian* basis, yet its glory is to be independent of both. Such, indeed, has been our neutrality, that ardent spirits, on either side, have discovered in us the most opposite tendencies; have considered us, on the one hand, as a sort of "Leyden jar," whose fire was soon to consume the fabric of Calvinism; or, on the other, as a Calvinistic vial, whence wrath was to be emptied upon the meek head of Arminianism. Our own sentiments upon "preaching the Gospel" are diffused in a sort of *lamina* over our whole work. But, if our readers would see them in a collected form, let them turn to our Review of Bishop Huntingford's Charge upon this very topic. (*Christian Observer*, vol. for 1807, p. 738.)—To deliver our opinion now, would be to repeat that critique; for as neither the Gospel itself, nor our feeble conceptions of it, have suffered any mutation since that period, we should dictate in 1813 the observations of 1807*. Doubtless there may be a few individuals, even in the Establishment, who identify Calvinism with Christianity—who consider the author of that system as the only legitimate interpreter of Scripture—who imagine (with Toplady) that there is no place between Calvinism and Atheism. But then the author no where intimates that the charge comes from a few unknown or unbridled individuals; that the clergy, upon this point at least, are assaulted, not by an organized force, but by here and there a solitary champion of a sinking cause. This, however, is the fact; for rare indeed is it now to find a Calvinist, in the Establishment at least, holding his system exclusively; so narrowing his basis,

* See also vol. for 1811, p. 517.

that the devout Arminian may not stand upon it; treating his own system as the ark of Jehovah, and expecting that other systems are to fall, like the stump of Dagon, headless in its presence. The truth is, that many of the adversaries of the predestinarian scheme, from theological ignorance, have confounded with Calvinism the truths of our common Christianity; and because Calvinists hold them along with their own peculiar dogmas, have condemned all together. We could, for instance, point out works which range the doctrines of original sin, of justification by faith alone, and of the necessity of Divine influence, among the peculiarities of Calvinism; as if either the Wesleyan Methodists, the Lutheran churches, or Arminius himself, denied them; as if they had sprung up, a sort of novel monster, out of the Lake of Geneva, instead of being the faith of the servants of God in all ages. Hence it follows, as a consequence, that the holders of these doctrines are by many regarded as Calvinists, and all complaints of theirs, against the clergy, as Calvinistic; when these very men and their doctrines would be alike disowned by a rigid predestinarian. Mr. Maat, we conceive, has in this instance been content to glide with the popular current; has confounded Calvinism with doctrines which he might have known, by his own case, may be held distinctly from that now disreputable system. Let him then reconsider his statements upon this point. Let him inquire, whether in fact a charge does not lie against many of the clergy of not preaching the Gospel, meaning by the Gospel nothing which would not satisfy a pious Arminian equally with a pious Calvinist. Are there not, for instance, some of them who expressly reject the fundamental doctrines above mentioned? Are there not still more who continue to enervate them by a partial, loose, or obscure statement? And is there not a still larger company whose

more correct creed becomes not less practically defective, in their ministerial exhibition of it, by their denying these doctrines the prominent place which they ought to occupy? In each of these cases, where the doctrines of the Gospel are either not held, or partially, obscurely, and coldly exhibited, we charge the clergy, who offend on any of these points, with not preaching the Gospel. The Gospel is either not published by them, or not so published as to produce its due practical consequences upon the hearers. This is the charge ordinarily made; it is the only justifiable charge; and it is the charge, if Mr. Mant will write upon these topics, to be examined by him: it is the charge of which we shall rejoice to see a "refutation" in the lives and writings of the ministers of our truly apostolical church. Upon other points it may perhaps be a question who is right—what is the doctrine of Scripture, and what the mind of our Reformers. But here there is none. These principles are the residuum which survives the various processes of our theological alchemists. They are the substratum of religion separated from its accidents. They are that, finally, though we say it with the deepest awe, which every Christian must believe with the heart unto righteousness "who would be saved."

A third defect, which we think it necessary to notice in the work of Mr. Mant, is his (we hope unintentional) *ex parte exhibition of particular names and works to establish his own point*.—What, for example, and on the one hand, shall be said of his constant adduction of particular extracts from Wesley and Whitefield to convict them of Antinomianism, without even extracting one out of the innumerable strong passages in their works tending to establish the necessity of good works—without any allusion to the polity of the former, which is the most rigid, perhaps, in favour of good morals, that was ever adopted by any so-

ciety of men continuing to discharge the ordinary duties of life? What shall be said of his totally keeping out of view the real object, next to the vindication of his friends, of Mr. Overton's work;—viz. the conviction of the clergy of not preaching the fundamental doctrines alike of Arminius and Calvin? What shall be said of his merely advertising to our work as a Calvinistic production, as subserving the cause of enthusiasm or sectarianism? Nor is he less partial as to the men or works he approves than as to those of which he disapproves. What, for instance, can justify the continual introduction of the "Necessary Erudition" as a Protestant work, or as the work of Cranmer the Reformer; when it is a Popish work, written by Cranmer when a Papist? In like manner, why is Heylin quoted as decisive, when it is known, by the declarations of Burnet, Horsley, &c. &c. &c. that his work is notoriously partial and false? Why does he place Melancthon so decisively among the bitter foes to Calvinism, when that temperate reformer is known to have returned to Calvin his work "on Free Will" with a sort of general approbation of its doctrines? Why, finally, does he not qualify his declarations of the exclusive Arminianism of the works of the first Fathers of our Church, and of the Apologies of Jewell, Nowell's Catechism, and that of Edward VI., by an admission that sentiments are to be found in all, especially the two last, which an Arminian would himself refuse to employ, while the Calvinist would cordially subscribe them as they are; and that, with the exception of the doctrines of reprobation and partial redemption, a tinge of the other Calvinistic doctrines colours and characterizes these invaluable gifts to their country's altar? Or if this be not admitted, it cannot be denied that the main object of the Fathers of our Church was to leave

* See Bishop Cleaver on Nowell's Catechism; Christian Observer for 1812, p. 705.

undefinable points undefined, and to discover a common centre of union for all good men. Their works "disclose" the same "brave neglect" upon controverted points with the Scriptures themselves. They may be easily borrowed by each party. They bear hard upon the excesses of all; and tend to merge every bad passion and discordant feeling in the love of God and of one another. In all these instances, and others like them, Mr. Mant's work, long as it is, in our mind needs much amplification. It is not yet long enough to do complete justice either to his friends or to his enemies.

We should think it necessary, in an enumeration of the defects of the work, to notice the *inaccurate, or rather distorted picture of Calvinism presented in it*; but that, in our accompanying review of the several discourses, this topic was so frequently touched upon. We will simply say, that the mitigated Calvinism, so much suspected by the author, and so much scouted by some others, does, nevertheless, prevail; has, to a great degree, occupied the place of a more rigid and consistent Calvinism; and, as sound philosophy and Christian liberality advance, is likely to bring the pious of one class to approximate so closely to those of the other, that scarcely a mathematical line will divide them. The author, we are convinced, desires ardently a consummation so devoutly to be wished by all the friends of the Gospel. Why, then, will he place himself among those who forbid the banners of so interesting an alliance? Why will he inflame the Arminian against his Calvinistic consort? Why will he teach the Calvinist the inflexibility, the unmalleable nature of his own system, which he himself is unable to discover? Why will he not suffer men to be a little inconsistent in their metaphysics, if it is their good pleasure so to be? Why does he not remember that Arminian incon-

sistency (and such a thing there is) is no bad model or vindication for that of the Predestinarians? Why not join issue upon the fact; and as each is obliged, in order to keep his own system, to surrender something, agree to surrender a little more in order to tolerate the system of his adversary? Happy, happy times! when this Concordat shall be signed and sealed, not by Popes and Emperors, over the ruins of smoking cities, and with the blood of slaughtered millions, but by the good of all countries who have sacrificed their antipathies upon the altar of the Gospel.

It is with reluctance, after so fair a vision, that we turn to our last objection to the work of Mr. Mant; which, however, is too serious to be overlooked, especially as, while the error it condemns survives, none of our bright prospects can be realized. The fault, then, that we are now to notice is, that which prevails through almost every page of his work, the fault of *confounding together men and works of the most distinct or even opposite nature and character.*— This rule of controversy, as practised by the greatest adepts, might be thus simply stated: "If any two men agree as touching a single point, treat them as agreeing upon every other point which suits your purpose." We do not mean that Mr. Mant is so bold a practitioner as these instructions would form, but we are compelled, unwillingly, to allow that, if he has not explicitly adopted them, he has, nevertheless, exemplified them by a vast profusion of instances. The practical effect of his book, for example, is to place the Christian Observer, Mr. Overton, the Evangelical Magazine, Dr. Hawker, Messrs. Toplady, Whitefield, and Wesley, in one point of view; to contemplate them as confederates hand and heart in an attack upon the clergy of the Church of England. Now it would not be in the smallest degree difficult to point out such lines of distinction between each of these par-

ties, as would shew the impropriety of thus associating any two of them. But the task will be easier and shorter, as well as sufficiently demonstrative of the injustice of Mr. Mant's amalgamating process, if we consider it simply in reference to ourselves. We ask then confidently, have not all the men or works above mentioned fallen under the express censure of the Christian Observer? Even Mr. Overton, who is far less liable to reproach than any of the copartnership into which he is thrust, so far from esteeming our work confederate with himself, has deemed it right to make us the object of a specific attack? If, then, we are to be thus congregated, it can only be upon the principle of the rule we have stated, that one or a few common sentiments must be considered as constituting an universal agreement. But can any thing be more unphilosophical as well as unjust? Would it not be as just to say that Hinduism and Christianity are the same faith, because each has their Avatar, or descent of the Deity; that Christ and Mahomet taught the same faith, because each taught the unity of the Godhead? Or, to bring the case nearer home:—Mr. Mant, as a clergyman of the Church of England, holds many points in common with Mr. Fellowes, Dr. Maltby, and Dr. Butler of Shrewsbury. But what would he say to us if we were to confound them; to fasten upon him the Unitarianism of the one, the Biblical antipathies of the other, or the anti-self-denying maxims of the third? Does he start at his society? Does he appeal to the pages of his Bampton Lectures? We also appeal to our pages. Is he able to prove, by many of his own sentences, the injustice of the charge? We “learn of him;” rake through his volume for some passage in which he details the opinions of others, and publish this as a declaration of his own sentiments. Would the public cry “shame” upon our conduct? What cry have they then for Mr. Mant?

For, unless we have grossly misconceived the object of the extracts made from our work, this is precisely the line of his conduct to us.

But, of all garrulity, that about ourselves is the worst. We shall now, therefore, close a review which is ambitiously *exhausting all the ink and paper devoted to other subjects. We take our leave of Mr. Mant with feelings of esteem and regret. We trust that he is a far better parish priest than a controversialist; and shall be glad to find that he is most powerful in the more useful, more honourable, and more difficult occupation. Many men can sow discord in a parish; but few, comparatively, are skilled to unite us to God and others. Many can promote a fever who are wholly unable to treat one. Will he permit us, in conclusion, to entreat that he will pardon any apparently unkind expression which the supposed pressure of our wrongs, and those of others, may have forced from us; and that he will assure himself of our respect for his character? And will he accept our devout wish, that he may see springing up in the courts of the University, and in the fields of Essex, an abundant harvest from the heavenly seeds which he may be enabled to scatter around him? It will, we hope and believe, solace him at an hour when, perhaps, his controversies will be remembered only to regret them, that he has loudly proclaimed to his brethren the solemn woe denounced against those who preach not the Gospel.

Collation of an Indian Copy of the Pentateuch: with Preliminary Remarks, containing an exact Description of the MS. and a Notice of some others, Hebrew and Syriac, collected by the Rev. C. Buchanan, D.D. in the Year 1806, and now deposited in the Public Library, Cambridge. Also a Collation and Description of a MS. Roll of the Book of Esther, and the Megillath

of Ahasuerus, from the Hebrew Copy, originally extant in brazen Tablets at Goa; with an English Translation. By THOMAS YEATES, late of the University of Oxford. Cambridge: Deighton, London: Rivingtons. 1812. 4to. price 9s.

It has long been a *désideratum* with Biblical scholars to obtain copies of the Hebrew Scriptures from the Jews who are settled in India and other parts of the East. It was reasonably supposed, that, as these Jews had been for so many ages separated from the rest of the nation in the West, their MSS. might contain a text derived from the autographs of the sacred writers, by a channel independent of that through which the text of our printed Bibles has been transmitted to us. Dr. Kennicott was very anxious to obtain a copy, or, at least, a collation of a MS. from India or China, for his edition of the Hebrew Bible, in expectation that it would exhibit important variations from the Masoretic editions; but he was unsuccessful in his endeavours to procure it; and the honour of first bringing an Indian MS. of the Hebrew Scriptures into Europe was reserved for Dr. Buchanan.

The work before us presents us with the collation of the copy of the Pentateuch, which that learned and pious Divine procured from the Black Jews of Malabar*, and which is now deposited, together with several other Biblical MSS. collected by Dr. Buchanan during his travels in the East, in the Library of the University of Cambridge. This MS. is on a roll of leather skins, which is the form of the *Codices* used by the Jews in their synagogues, and considered by them as containing the purest text. Like the European rolls, the Malabar copy is written in columns, and without vowel-points, according to the rules observed by the Jewish scribes, as stated by Mr. Yeates, in his Preliminary

Remarks, p. 5. This MS., therefore, is of importance, as representing, as far as it is complete*, the authorised text of the Books of Moses used in the public worship of the Jews of India; and its value is enhanced by its being composed of the fragments of three several rolls, and thus affording specimens of the reading of so many different copies. The Jews, from whom Dr. Buchanan procured it, differed in their account of its origin. According to some, it was brought from Senna, in Arabia; others said, that it came from Cashmire†. Mr. Yeates thinks that these accounts may be reconciled, by supposing that that part of it which is written on brown skins, in a character corresponding to that found in rolls of Arabian and African extraction, is the fragment of a MS. from one or the other of those countries; and that the other part, consisting of red skins, resembling the copies used by the Eastern Jews, was brought from Cashmire.

Mr. Yeates has given the Various Readings of this MS. compared with the text of Van der Hooght, and also with that of Athias. From this comparison it appears, that the Indian text is, except in a few variations of little or no importance, the same with that acknowledged by the Western Jews, and exhibited in the printed Hebrew Bibles. It agrees, in almost every instance, with the Masoretic editions, in those erroneous and ungrammatical readings which are there retained, and, in some passages, corrected in the *Keri*. It also exhibits those peculiarities of writing, for the origin of which it is now difficult to account,

* The latter part of the Book of Exodus, the whole of Leviticus, and the beginning of Numbers, are wanting.

† In the provinces of Cashmire and Afghanistan several Jews are to be found, supposed to be descended from the Ten Tribes, who were carried into captivity by Nebuchadnezzar.—See *Vansittart on the Descent of the Afghans from the Jews*; *Asiatic Researches*, Vol. ii. p. 67, 8vo.; and *Christian Researches*, p. 323.

* See *Christian Researches*, by Dr. Buchanan, p. 312.

but which the Masorets have religiously preserved in their text, such as the *Literæ majuscula et minuscula*, the pointed words and inverted letters*. The Malabar copy, however, does not retain them in every passage where they are adopted in the Masoretic Bibles; and, on the other hand, they are, in some places, found in the Indian roll only.

It would be of great importance to Biblical literature to ascertain, were it possible, the age of this MS. or, at least, that of the text which it contains. Though this cannot be done, yet the following circumstances seem to shew that it possesses fair claims to very high antiquity.

There are, as Dr. Buchanan informs us, two classes of Jews in Malabar, the White, or Jerusalem Jews, and the Black Jews. The former delivered to Dr. Buchanan a narrative, in the Hebrew language, of their arrival in India; which stated, that after the second temple was destroyed, their ancestors, fearing the wrath of the conqueror, departed from Jerusalem, and came into that country†; and, in the year of the Creation, 4250, (A. D. 490), obtained certain privileges from the sovereign. The royal grant was engraved on a brass plate, which

* The Jews, who wish to account for all the irregularities in their Biblical MSS. say, that these peculiar forms of writing were designed, by the sacred writers, to denote great mysteries, and to convey important instruction. *Ex. gr.* In Gen. xxiii. 2. we read, that "Abraham came to mourn for Sarah, and to weep for her." The Hebrew word to weep, is printed with one letter smaller than the others; "which little letter, we are told, was so written by Moses to intimate to us that we are not to indulge grief for our departed friends, since Abraham wept but little for Sarah, as appears from this little caph; and that Abraham, indeed, wept but little, because, though he had lost his wife, it was in her old age."—Kennicott's Dissertation on 1 Chron. xi. p. 337.

† This account remarkably corresponds with that of Moses Pereyra:—"Refert Moses Pereyra se invenisse manuscripta (Hebræi textus) MALABARICA. Tradit Judæos

they still possessed. Dr. Buchanan examined it. Like other old Malabaric records, it had no date; but he observes, that the Jews must have existed a considerable time in the country before they could have obtained such privileges.

Such is the antiquity of the *White Jews of Malabar*. Of the *Black Jews*, Dr. Buchanan remarks, that "it is only necessary to look at their countenance to be satisfied that their ancestors must have arrived many ages before the White Jews. Their Hindoo complexions, and their very imperfect resemblance to the European Jews, indicate that they have been detached from the parent stock in Judea many ages before the Jews in the West."—Christ. Res. p. 310.

To this may be added, as an additional proof of their very early separation from the Jewish nation, that they appear not to have had copies of the Prophetic Books among them originally, but to have been supplied with them, and other parts of the Scriptures, by the White Jews. There seems, therefore, every reason to believe, that the Black Jews of Malabar are a part of the remains of the first dispersion of the nation by Nebuchadnezzar; and that the text of the Pentateuch, preserved in their synagogues, is derived from those copies which their ancestors brought with them into India.

One interesting fact is established by the collation of this MS.—that the Oriental Jews, though so long cut off from the rest of the nation, agree with them in the text of their most ancient Scriptures; and, consequently, that no important emendation of the present reading is to be expected from that quarter. And if this roll represents the copies of the Pentateuch which were possessed

a *Tito fugientes, per Persiam se ad oras Malabaricas contulisse, ibi que cum 80 animabus salvos advenisse. Unde constat, manuscriptis Malabaricis multum fidei tribuendum esse.*" Wolf. iv. 97.—Kennicott's Second Dissertation, p. 532.

by the Jews of the first dispersion, (which, from the very peculiar circumstances under which it was found, is, at least, possible), it assures us, as far as its evidence goes, of another most interesting and satisfactory circumstance — that the Masoretic Jews did not make that great change in the Hebrew text, which Dr. Kennicott, and some other Biblical scholars, suppose them to have done; but that they have faithfully transmitted to us those sacred records which they received from their ancestors.

This work contains, also, the Various Readings of an Indian copy of the Book of Esther, found in a synagogue of the Black Jews of Cochin, by Dr. Buchanan, which has the same general correspondence with our Hebrew text as the Matabar Pentateuch. To this is added, the *Megillath Ahasuerosh*, or a Hebrew translation from the Greek of the LXX. of that part of the Book of Esther which is placed among the Apocrypha, also from a Cochin MS. Of this Hebrew translation Mr. Yeates has given an English version.

The Preliminary Remarks contain some useful notices respecting Biblical literature, particularly a list of the Hebrew MSS. known to be in England. The collation here given to the public was made at the desire and charge of the munificent donor of the MS., Dr. Buchanan; and it is printed by the Syndics of the University Press, for the benefit of Mr. Yeates, whose abilities and industry in this important branch of sacred knowledge deserve every encouragement from those who wish well to the cause of religion.

Biblia Hebraica, ab Everardo van der Hooght; or, A New Edition of E. van der Hooght's Hebrew Bible.
By the Rev. Jos. SAM. C. F. FREY. Lond. 8vo.

THE merit of Van der Hooght's edition of the Hebrew Bible, both for the accuracy of the text, and the beauty of the type and paper, is well known to Biblical scholars. It is now become very scarce, and cannot be procured but with great difficulty, and at a high price. Mr. Frey, therefore, for the accommodation of Hebrew students, has undertaken the arduous task of publishing a *fac-simile* of this celebrated edition, in its pages, letters, points, accents, marginal notes, &c. Those parts which are already published do great credit to the abilities and diligence of the editor and his assistants. The type has all the beauty of the original, and the paper is excellent. When completed, it will be a splendid specimen of Hebrew typography, and an honour to the British press. We hope that it will also be a means of encouraging and facilitating the study of the Hebrew Scriptures in this country. England has been illustriously distinguished among the nations of Christendom for the magnificent works in Biblical literature which it has produced; let us not, therefore, bring upon ourselves the guilt and reproach of neglecting it, at a time when *infidels* study the original language of Revelation, for the purpose of undermining the foundations of our Holy Faith.

This work is dedicated, by permission, to Dr. Burgess, Lord Bishop of St. David's; a prelate, whose liberal exertions in the cause of sacred learning will reflect honour upon him as long as the Scriptures are revered in this land.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the press: A new edition of "A scriptural Account of the Faith and Practice of Christians," corrected and revised by Joseph Strutt;—The World before the Flood, a poem, by Mr. Montgomery;—A Life of William Penn, by Mr. Clarkson;—Essays connected with the Improvement of the Understanding, the Imagination, and the Heart, by Miss Hamilton;—A View of Society and Manners in the North-west Parts of Ireland, in 1812, by J. Gamble, Esq.;—A Course of Lectures, on important Points of controversial Theology, by the Rev. J. Bradley;—Poems on moral and religious Subjects, by Mr. Drayton.

Preparing for publication: A third volume of Dr. Clarke's Travels in Greece, Egypt, &c.;—London and Westminster, ancient and modern, in royal 4to.;—The History of the City of Dublin, by John Warburton, Esq. and the Rev. James Whitelaw;—A Series of Portraits of illustrious Personages of Great Britain in former ages;—A Series of Views of Picturesque and Romantic Scenery in Madeira, the Cape of Good Hope, Timor, China, Prince of Wales's Island, Bombay, St. Helena, and Jamaica, from Drawings made in those Countries, by Mr. Westall;—A View of the Mediterranean in the Years 1810—12, by John Mitford, Esq.;—A History of the Life of Luther, by Mr. Bower;—A second Portion of Mrs. Montague's Letters;—A Work to ascertain the whole Evidence respecting the Person of Christ, including an Examination of Mr. Belsham's Calm Inquiry, by Dr. J. P. Smith.

The Rev. Dr. Smith's Prizes for the best proficient in Mathematics and Natural Philosophy, amongst the Commencing Bachelors of Arts, in the University of Cambridge, are this year adjudged to Mr. J. W. F. Herchell, of St. John's College, and G. Peacock, of Trinity College, the First and Second Wranglers.—The following are the subjects of Sir William Browne's gold medals for the present year: For the Greek Ode, "Victoria Salmanticae parta";—Latin Ode, "Mosque flammis tradita et Gallis erepta";—Epigram, "Napoleon ab exercitu suo fugiens."—The subject of the Hulsean Prize Essay, for 1813, is, "On the Magi

who came to adore the new-born Jesus, and on the Star which directed their way."

The Prince Regent has annexed a salary of 100*l.* per annum to the office of Reader in Chemistry in the University of Oxford.

The plan for heating the West Church of Aberdeen by steam, formed by Mr. Robertson Buchanan, civil engineer, has been executed, and gives perfect satisfaction. The fire is put under the boiler on Saturday evening, and continues until the congregation meet at the afternoon sermon. The steam-heat keeps the church from 46 to 48 Fahr. and the presence of the congregation raises it to 50 or 55. The printing-office of the Glasgow Chronicle, and some other workshops and manufactories in that neighbourhood, have been heated in the same manner.

If the following statement be correct, it is important, and at the present season of the year may prove useful.—Last year a piece of garden ground, forty feet square, was measured out and planted with potatoes, at a foot distance. This piece of ground was level with a level surface. A piece of the same size adjoining, then a level, was elevated to a hill by digging, which gave a surface of fifty feet on a base of forty. This was set with potatoes at the same distance as the other, and required fifty seeds on the elevated line, whereas forty only were required on the level. The vegetation was equally good on the elevated line, as it was on the level one. The same quality of seed was used, but no manure to either piece of land, and the land was of the same quality. The quantity of seed used was about three-fourths of a bushel.—The seed-potatoe was of an early kidney kind. The time of sowing, near five weeks after Midsummer; unforeseen accidents having prevented earlier attention to the garden. The produce from the forty-foot level was six bushels; and the produce from the fifty-foot elevation was eleven bushels; and the quality and size of the potatoes on the elevation proved much the best.

A Report of the Association formed in London in May last, for the Relief and Benefit of the Manufacturing Poor, was lately made, by which it appears that very considerable benefit has resulted from their labours. In some manufacturing districts the distress

was probably more severe during the last year than in any former period: in some cases the paupers amounted to almost one-half of the population, and the poor's rates, in a variety of instances, proved wholly inadequate to supply their wants. The poor were reduced to the most distressing state of destitution, both of food and clothing. Want of employ, and the high price of provisions, are assigned as the causes of this distress, and those causes still continue. To relieve the distress, the Committee of the Association have exerted themselves to promote the establishment of local institutions; and in this endeavour they have succeeded beyond their expectations. Grants of money having been made on the condition that such local institutions should be formed, a gift of 30*l.* has stimulated the inhabitants to raise 300*l.* among themselves; and a grant of 100*l.* has been the means of raising 1000*l.* Local institutions possess many advantages; their members have an opportunity of acquainting themselves with the state of the poor, and thus seeing that the funds are applied to the greatest advantage; while it has a soothing effect on the sufferers to see that their case excites the attention and sympathy of their superiors. The reports of the manner in which the poor have received assistance, are highly gratifying, and abundantly prove even the political expediency of such an association. One great object of the Committee has been to augment the quantity of food in the country, and at the same time to spare the consumption of that kind of food on which the poor chiefly de-

pend. They have therefore discouraged the selling of flour or oatmeal at reduced prices, when it was possible to procure other cheap articles of food. In this view it also becomes a great national object to lessen the consumption of oats by horses; as not only is what is thus saved added to the stock of human sustenance, but such addition operates far more powerfully than in proportion to its amount in reducing the price not only of that, but of every article of food. But the main efforts of the Committee have been directed to rendering the use of fish more general. The extent of relief, which, by judicious arrangement, is procurable from this source, is incalculable. As a proof of it, during the last season, so abundant was the supply of mackerel, in consequence of the measures adopted by the Committee, that they were sold for a considerable time to the poor of the metropolis at a penny a piece; and on some days the quantity brought to market amounted to 500,000. All this was effected with a loss of only 60*l.* to the Association. They have likewise succeeded in introducing the use of salted cod in many places, which at first declined to accept any; and they are sanguine in hoping that measures may be adopted which may ensure to the kingdom at large a plentiful and regular supply of nutritious fish. A fresh subscription has been set on foot to perfect these plans, and we cannot but hope that it will meet with the cordial and liberal support of persons of all classes and parties who have it in their power to contribute towards it.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The British Christian's Duty to make Prayers and Supplications for the King in the Day of his Trouble: a Sermon. By the Rev. W. Jarvis Abdy, A.M.

Sermons for parochial and domestic Use, designed to illustrate and enforce, in a connected View, the most important Articles of Christian Faith and Practice. By Richard Mant, M.A. 2 vols. 18s.

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RELIGIOUS INTELLIGENCE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

A VERY interesting Report of this Society's proceedings for the last year reached us about a month ago; and we now proceed, as usual, to lay an abstract of it before our readers*. The sermon prefixed to the Report was preached by the Rev. Whittington Landon, D.D. Provost of Worcester College, Oxford, from 1 Cor. iii. 11. We are glad of the opportunity of transcribing the following passage from this discourse, which appears to us to be calculated to abate the prejudices so unhappily prevalent in respect to those extensive schemes of religious improvement which so gloriously mark the present era.

"We are all agreed," observes Dr. Landon, "that it is a matter of the purest and most indisputable benevolence, to inform the young, the ignorant, the heathen, and the savage, what is their actual condition in this life; on whom they are dependent; to what trials they are exposed; what hopes of future existence, and future happiness, they may indulge; and what threats of future punishment they have to fear—to elevate their views, in short, as quickly as it can be done, above this world, this limited stage of mortal existence, to the great Being of beings above us, and the mansions prepared for our abode, when we are summoned to lay aside these earthly tabernacles of clay. One book, and one book alone, by the consent of all, is allowed to contain an infallible account of these great and fundamental truths." "To the Bible all will, with one consent, have recourse for their knowledge of God and man; and for instruction in the duties owing to both. Never, indeed, was there a period when this might be maintained with a stronger assurance and confidence. Never was so general, so lively a zeal evinced for the propagation of this saving knowledge, and the circulation of this

Divine Book. And it is undoubtedly a circumstance of the highest satisfaction and comfort, to have to reflect that the only struggle and contest that has arisen among us, has relation to the mode, rather than to the measure of our charitable exertions. We are now all agreed, that the education of our poorer brethren, and their instruction in religious knowledge, is a duty and obligation of the highest importance; and that too great encouragement cannot be given to those, who are willing and competent, to apply their time and their talents to this glorious undertaking."

Again: "The great point to be secured and provided for seems to be, that whatever be the amount of our religious differences, however numerous our sects and denominations, all men shall be left at liberty to consult the Holy Scriptures and their own consciences, in the choice of the particular society they would wish to adhere to, and the doctrines they would choose to adopt. In this view of matters, the Established Church, as a religious community, can have no right or pretensions, beyond those of any other sect or community: her constant appeal and reference is to the Scriptures and men's consciences, in respect both to her doctrines and her discipline."

Dr. Landon enters on a very satisfactory defence of the Church, from the alleged charge of being adverse to the instruction of the poor. We do not apprehend, however, that this charge was ever preferred against the Church itself, (indeed, her authorised formularies would at once repel it,) but against certain members of the Church. It has been alleged, for example, that although the professed aim of our Church has been to enlighten the poor, yet, for a series of years no effort was made by our Bishops to provide, by some legislative enactment, for this important end. In short, the charge has been, that we have departed from the plainest injunctions as well as from the spirit of our Church, by the supineness we have evinced in not prosecuting, with united zeal, those very objects to which Dr. Landon

* Would it not be better for the Reports to be sent to members uncat? It would, in that case, be less difficult to bind them.

has shewn it to be our imperious duty to attend. Is it possible to cast our eyes around this land, or to Ireland, the West Indies, or the East Indies, and not feel that much might have been done by the rulers of our Church which has not been done; and that, at least, they might have earned the glory of having attempted, by judicious and combined efforts, to ameliorate the moral state of the world? Suppose a similar zeal and perseverance, united with prudence, had been manifested by the Lords Spiritual, for the religious instruction of the poor at home and abroad, which have been displayed by a few individuals, in the case of the Slave Trade, is it to be believed that in the former, as in the latter case, the happiest results would not, ere this, have been the consequence? We trust, however, that this reproach will now be wiped away.

We entirely agree with Dr. Landon, that it would be a dereliction of our duty to abandon the admirable formularies of the Church of England in our schemes of instructing the poor of our own communion. To these formularies it is incumbent on us as churchmen to adhere, while we leave to other sects the largest latitude of judgment in respect to the best means of communicating religious knowledge.

The Report of 1812 begins with detailing certain improvements which have been adopted in the mode of giving publicity to the proceedings of the Society, and which appear to be very judicious. Instead of republishing and transmitting every year to each member of the Society the same account of the origin of the Society, and of its transactions for the last century, as has hitherto been the practice, that account is now published in a separate pamphlet, and is to be presented only once, at the charge of the Society, to each member. The Annual Report is to contain only the transactions of the preceding year, with a list of the members who have been added since the preceding report; the entire list of subscribers being to be published only once in four years. A great saving will thus be effected. In future, also, all the subscribers are to consider their subscriptions as due at Christmas, any individual being at liberty to make a proportionate deduction from his next payment for as many quarters of his year as are then unexpired. The minimum of the benefaction at admission, we are happy to perceive, is reduced from two pounds to a guinea. The sum annually subscribed by each member is hereafter to be affixed to his name. Several other useful regulations have been adopted, with

the view of increasing the Society's efficiency.

Twenty-two Diocesan and District Committees have been formed, in addition to those announced in the last Report. Of the sums received from such Committees, two-thirds are returned to them, if required, in Bibles, Prayer-books, and other books and tracts; the residue is applied to the general purposes of the institution. In the Appendix to this Report is inserted a formula of Resolutions to be adopted by District and Diocesan Committees, which appear to be judiciously framed. It is a part of those resolutions "That the clergy and other members of the Society be requested to inquire into the state of instruction of the poor in the *Hospitals, Prisons, Almshouses, and Work-houses*, within their respective parishes, and whether there be any want of Bibles, New Testaments, or Common-Prayer-books in any of them: and where there is no proper fund for purchasing, that these and other publications of the Society be furnished to them *gratuitously*, on application, through the Secretary of this Committee, to the Board in London, and with the approbation of the same.

"That the same persons be desired to inquire *generally* within their respective parishes, as far as may be in their power, what want there is of Bibles, New Testaments, and Common-Prayer-books: and where a deficiency is found, that parochial subscriptions be promoted for obtaining for the poor a supply, together with Religious Tracts, where judged necessary, at the reduced prices of the Society, on the same application and approbation."

The Appendix likewise contains the first half-year's Report of the Bath District Committee, signed by the Secretary, the Rev. J. H. Spry; and if this report may be considered as a fair specimen of the general zeal manifested by such committees, we cannot but augur the happiest effects from their institution. It states their first object to be, to make the Society more generally known. "With this view, they have given all possible notoriety to their proceedings. Their meetings have been called by public advertisement; their resolutions and reports have been inserted in newspapers, and have also been printed and distributed, wherever they were likely to produce a beneficial feeling in favour of the Society. They have also circulated largely Summary Accounts of the Society's proceedings, and sent letters to the ministers of every parish in the district, inviting them to co-operate, and to promote local subscriptions for supplying the wants

of their parish. The list of subscribing members has been thus greatly increased; and Bibles, Prayer-books, and Tracts have been extensively distributed, with little expense to the parent Society; a local fund of 35*l.* and an income of 40*l.* having been raised for this purpose, which go on increasing. The first care of the Committee was, to provide for the wants of the public charities and gaols, which have all been amply supplied with Bibles, Testaments, Prayer-books, and suitable religious tracts. Convinced, that, in many cases, it is much more expedient that a Bible should be sold than given away, and that, when sold, it is apt to be more valued by the purchaser, they have sent Bibles, &c. for sale, at reduced prices, to the clergymen of poor country parishes; Bibles, at 1*s.* each, Testaments, at 6*d.* Prayer-books, at 6*d.* together with a few of the cheaper tracts for gratuitous distribution. The result has fully justified their expectation. The books have been purchased with eagerness and gratitude by the labouring poor. This mode of proceeding is strongly recommended to general adoption*, on this ground, among others, that it will prove highly beneficial to the Society, by making it more known; that it will tend "to increase its popularity, and, with it, its resources."—"The very great good which may be accomplished, and is actually done by its means, being more generally known, the public at large will feel and acknowledge, that such an institution is, in truth, a national benefit and a national honour."

Before we proceed to notice the remainder of the Society's Report, we find ourselves compelled to stop, in order to congratulate the Society and the nation on the increased degree of zeal and activity which have been so happily and judiciously manifested. Here, however, it would be absolutely unfair not to admit, that all these energetic measures, which have given a new character and extent to the labours of this excellent society, have obviously been suggested by the proceedings of the British and Foreign Bible Society; so that in this way, as well as in many others, the revival of zeal in the old society, and the rapid extension of its resources and influence, are to be directly ascribed to the beneficial example of the new society. We greatly admire the Christian candour and liberality which have been shewn in the ready adoption of the measures

* We are happy to say, that it is likely to become general, having been sanctioned by the parent Society. Large supplies of books have, in consequence, been sent to the Diocesan and District Committees.

thus suggested; and we hail this as an omen by no means dubious or equivocal, that, whatever may have been invidiously attempted by certain individuals, with a view of exciting discord between these societies, has entirely failed of its aim; and that the Society for promoting Christian Knowledge is disposed to regard the Bible Society as a friend and ally, and not as a rival.

We cannot close this part of our abstract, without paying a merited compliment to an individual, from whom we have more than once had occasion to dissent, we mean Mr. Spry. He has the singular praise of having yielded to conviction, in respect to the expediency of increased exertion, and increased publicity, on the part of this society. By referring to our Volume for 1810, p. 441, it will be seen, that one of the grounds on which he preferred the Society for promoting Christian Knowledge to the Bible Society, was the unobtrusiveness of the former, and the publicity of the latter. After this public record of his opinion, it is honourable to him, as well as gratifying to us, that he should not merely have tacitly admitted it to have been erroneous, but should have taken a distinguished lead in recommending to his own society a close imitation of the conduct of the Bible Society; nay, that the "first object should be to make the society more generally known," and that by the precise methods pursued by the Bible Society which was, formerly, on that very account, the object of his severe animadversion.

We may add, that the Report now before us must finally settle the question, as to the expediency, and even necessity, of such an institution as the Bible Society. But for that society, to say no more, all the recent exertions of this, which, it is now found, are so much needed, would not have been made.

But we must return to the Report itself.

The Committee state, that many new schools have been set up in different parts of the kingdom, to which, in addition to the numerous schools they have all along been in the habit of supplying with books, books have been supplied on the Society's terms. Donations of Bibles, Prayer-books, and school-books, have also been made to ships of war.

The Committee advert, with much satisfaction, to the establishment of the National Education Society, which, they trust, will make a great and salutary progress. One of the early resolutions of that society was, that no books should be admitted into any school, but what are contained in the list of the Society for promoting Christian Knowledge. In consequence of this, several elementary books, adapted to Dr. Bell's system

of education, have been added to the list. The large additional demands on their funds which will thus arise from schools under the National Society, and from the greater number of poor who will be able to read, must be viewed as increasing their claims on the public patronage. An elementary school-book, in the Welch language, has also been adopted.

The books sent to members of the Society from April 4, 1811, to April 9, 1812, were as follows:—12,667 Bibles, 21,971 New Testaments and Psalters*, 29,752 Common Prayers, 38,024 other bound books, and 215,175 small tracts. The following have been gratuitously distributed, viz. 1,167 Bibles, 2,655 Testaments and Psalters, 246 Common Prayers, 499 bound books, and 6,655 small tracts. In future, the Society is to be relieved from the expense attending the supply of Bibles to the Navy. The Lords of the Admiralty have, however, made the Society their almoners, and 1,500*l.* has been already advanced to pay for Bibles, &c. for the Navy. In pursuance of the wishes of Government, depots of books, for the supply of the Navy, have been formed at Portsmouth and Plymouth. This munificent proposal, the Committee observe, "was received with becoming gratitude on the part of the Society; and doubtless, will be entertained with sincere congratulations by all good men, as well on account of the pious and benevolent spirit from which it has proceeded, as from the good fruits which, under the Divine blessing, are expected to result from it." In regard to the Army, the regulations of the Commander in Chief are said to have superseded all solicitude.

An impression of the Book of Common Prayer, in Welch, is preparing at the Oxford press.

One of the most important, and, as we are disposed to hope, extensively beneficial, changes which has taken place in the conduct of this society, is, the permission now given to members, to dispose of the Society's books, to the poor, at a reduced price; "a liberty conceded in the hope of its tending to the better promotion of Christian Knowledge, but attended, it will easily be seen, with one hazard, (which, however, will, it is believed, never fail to meet its appropriate remedy in an enlarged patronage) the danger, namely, of a pressure upon the funds of the Society, beyond what, unless by the aid of such patronage, it can continue to sustain."

* Ought not these to be separately specified?

During the past year, the deliberations of the Society have been much directed to the spiritual necessities of India, in the view of the expected renewal of the East India Company's Charter. A Sketch of an Ecclesiastical Establishment for India, drawn up by the Rev. Dr. C. Buchanan, having been submitted to the Committee, was adopted by them, with expressions of approbation and of entire concurrence in the views of its author. An abstract of this sketch is inserted in the Appendix to the Society's Report*. The following is the substance of the resolutions adopted by the Society on this interesting subject.

That the Society for promoting Christian Knowledge are prompted, by the most pressing motives, to take part in the public solicitude, now more especially excited for the welfare of the British Empire in the East.

That the Society do, therefore, join the public voice, in imploring the attention of those, who direct the councils of the nation, to the cause and interests of Christianity in the East; in which momentous topic of consideration the present and future welfare of so large a number of the subjects of this realm is involved.

That the Society are fully sensible, that the claims which such a body, as the subjects of British India, have upon the wisdom, the justice, and the charitable kindness of their rulers, must occupy the thoughts of those who have to consult and provide for their prosperity, inducing them to enact such measures as may serve for the improvement of their whole existence as a people, and more particularly in their religious and moral character.

That the Society are fully persuaded, that nothing short of an establishment of pastoral superintendance, and a supply for the ministry of the Word and Sacraments, throughout the British Empire in the East, can serve to place the spiritual interests of the British subjects; in those parts, upon the best and most permanent foundations.

That more than a century has elapsed, since the most earnest wishes of many chief and excellent persons in this nation were expressed for procuring such a form of church communion in India, as might serve to demonstrate the religious character of the British nation; to provide for the exigencies of our beloved countrymen, when far severed

* The whole of this Sketch has since been published by Dr. Buchanan himself, in a work on our Colonial Religious Establishments, which we hope soon to notice more at large.

from their friends and connections; and, at the same time, to induce the natives, by the silent but persuasive pattern of religious fellowship, and the sober invitations of a settled ministry, to lift their eyes to the truth, and to take courage to this end from the prospect of countenance and shelter, which would thus be set before them. The appearance of persons in ecclesiastical functions, sufficiently exalted in character and power, both to furnish them the needful lessons of instruction, and to protect them from persecution in their change of sentiment and conduct, is most necessary to the natives, who are at present exposed to dreadful hardships in their conversion from error and idolatry, owing to the institutions and the prejudices of their country, and the certain forfeitures incurred by Christian proselytes.

That the Society are deeply convinced, that no sufficient supply for the necessities of British India can be furnished without an episcopal establishment in India. It is thus only, in that land, that the increasing multitude of those who are born of Christian parents, and entitled therefore to early baptism, may be trained for every other act and exercise of religious communion, according to the means of grace and mode of fellowship appointed by our blessed Lord in his household. It is thus only that such candidates for God's everlasting favour may be encouraged and enabled to take upon them their own obligations, by the solemn pledge to be rendered by them, at their Confirmation, that from thenceforth they may draw near to the table of the Lord. It is thus only that a regular succession of persons, qualified for the ministerial calling, can be raised and admitted in that country to the sacred functions, for the European and native congregations. Of the latter description, the Society must remark here, that there are many thousands of children, born of European parents by the father's side, but of native mothers, who are fast lapsing into the darkness and misery of heathen error and pollution; unversed in the language and religion of their fathers, and therefore placed beyond the reach of European Chaplains, ministering in English congregations; and daily perverted to the vanities and superstitions of their maternal parents. This vast and rapidly increasing multitude call loudly for the attention of those who are responsible for the care of this unhappy race, born under insuperable disadvantages, which exclude them, even in their own country, by its present regulations, from nearly all the favourable prospects in life, which are left open to others.

That this Society most humbly entertain

the hope, and offer most respectfully their suffrage and their plea, that, in consideration of the pressing needs of the British subjects, European and native, in India, the permanent foundations of the Christian church, according to its best form, be laid among them; and that the great ends of religious and moral culture may be secured to them, by the settlement of bishops in the chief presidencies; by the forming of seminaries; and by the building of churches—the want of all which has been felt and acknowledged for more than a century, during which period the exertions of other European nations have gone before us, and have proved successful in accomplishing many of those very purposes for which the British Government, in its public acts, originally expressed its intentions to make adequate provision, but which purposes have not yet been carried into effect.

It was further resolved, to lay these resolutions before his Majesty's Ministers and the Directors of the India Company; and the Committee express their earnest hope—a hope which, we ardently pray, may be realized, “that the Legislature, in their wisdom, will adopt such measures as shall best tend to the glory of God, and to the welfare of that great country.”

We now proceed to notice the transactions of the Society's Missionaries in India since the publication of the last Report.

Mr. Pazold writes, that at Trippatore he had baptized nine heathens and twenty-three children, and had received three Roman Catholics into the congregation. “He had also been desired to confirm the baptism of four legitimate European infants; who, before his arrival there, had been christened by a pious English serjeant, a native of Berlin, aged 80; and then living at Trippatore. That pious old man, having been desired by some other good Christians to read the common prayers on Sunday, he had been furnished with some of the Society's books for this purpose, and the service he performed without the use of spectacles.”

Some more heathens had expressed their wish to become Christians. At St. Thomas's Mount, Mr. Pazold had baptized five heathens, who had been previously instructed by the Catechists, as those at Trippatore had also been. Here some devout soldiers called upon him, whom he furnished, at their request, with some of the Society's books.

Mr. Pohle states, that, at Trichinapoly, he had baptized eighteen persons, including six heathens; and he expresses the joy and satisfaction he had experienced in his way to and return from Tanjore, through some places where Christian congregations of Col-

laries had been formed, who, with their schools, came to meet and receive him with joy and gladness, and conducted him to their place, where he had officiated. Mr. Pohle laments, in strong terms, that no new missionaries have arrived from Europe to their assistance.

The Rev. Mr. Kolhoff observes, that, having obtained the permission of the Society to ordain four native catechists, provided all the missionaries testified their fitness, he had recommended the ordination of four of the eldest catechists in the Tanjore mission, viz. *Nanaperagasou, Adeykalam, Wedanayagam, and Abraham*, not only on account of their ability to preach the doctrines of the Christian religion, but also on account of their unblameable conduct, and their faithfulness in the discharge of their duty as catechists; and the brethren of the English and Danish missions having given their full consent to the measure, these four persons had, accordingly, received the ordination of the Lutheran Church on the 17th March, 1812, at Tanjore, after having undergone an examination of their knowledge in Christianity, and having each preached a sermon on a prescribed text. Before the ordination, the duties of a faithful pastor had been stated in a sermon by Mr. Kolhoff, on 1 Tim. iv. 16.; and particularly in a charge delivered by Mr. Pohle; and it was their prayer, that God would fill all these worthy men, more and more, with the gifts of his Holy Spirit, and make them blessed instruments of promoting his glory, and the salvation of many thousand souls. *Wedanayagam* had been sent, after his ordination, to Palamcotta, to take care of the congregations in that province; and on his journey he had visited the congregation at Ramanad, and had preached to them the word of God. *Nanaperagasou* and *Abraham* had visited the congregations of the Tanjore mission; and *Adeykalam* was of great use to Mr. K. in the care of the congregation and schools at Tanjore. Mr. Kolhoff had great confidence that, by help of the Blessed Spirit, these native priests would prove a blessing to the congregations under their care.

The Society have granted to each of these native missionaries a salary of 25*l.* a year, and an annual gratuity of 10*l.*

Mr. Kolhoff also states, that, among other converts from Paganism and Popery, several families of the Pallar cast, living in a village near Tanjore, and consisting of 38 souls, and one family of the Collary cast, residing in the fort of Tanjore, having often heard the

truths of Christianity, had come to the resolution of turning from their dumb idols to serve the living God, and, after careful instruction for two months, had last year been admitted into the congregation. Their desire to obtain Divine knowledge, and their subsequent Christian behaviour, had been a source of real joy to Mr. Kolhoff, and had given him cause to praise God for his mercy shewn to them, for the sake of Jesus Christ.

Besides the discharge of his usual duties in the congregation and school at Tanjore, Mr. Kolhoff had made several journeys last year, making known to heathens the only way of salvation, and endeavouring to animate Christians to live as becometh the Gospel of Christ.

The increase of the Tamal congregation at Tanjore, has been as follows, viz.—130 baptized, including 57 infants, and six received from the Popish communion.

The number of new members admitted within the year, up to July 14th, is the largest ever known, amounting to 1,519; about 800 more were added between that date, and the 26th Jan. 1813.—The Society has also received a legacy of 1,000*l.* from Mrs. Mary Kyuaston; a benefaction of 100 guineas from the East-India Company, and of 190*l.* from each of the Universities. The income of the Society, during the last year, appears to have been as follows:—

Benefactions and legacies	£4,562	12	4
Subscriptions from members	3,614	14	0
Dividends, &c.	6,422	6	9

£14,598 13 1

The whole of this sum, excepting about 1,600*l.* was expended in forwarding the various objects of the Society.

We take the liberty of recommending to the Society to permit the sale of its Annual Reports; we are persuaded such a measure would have a tendency to make it more known. We would also suggest the advantage of republishing such parts of the Annual Reports, from the commencement of the Institution, as may be necessary to form a regular history of its transactions. Such a work would both be highly interesting in itself, and, besides answering some other very important purposes, might be made to contribute materially to the funds of the Society: it would be eagerly bought by all who are interested in its welfare.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Committee of the British and Foreign Bible Society, desirous of gratifying

its members, and those of the several Auxiliary Societies, Branch Societies, and Bible Associations, throughout the United Kingdom, with some portion of the latest intelligence relative to the progress of the Society's operations abroad, have given publicity to a number of interesting particulars, of which we can only lay before our readers a few extracts.

* A letter from a member of the Lutheran Church, in Paris, dated Feb. 5, 1812, expresses, in the strongest language, their thanks for a present of 250 Bibles and 50 New Testaments, made to the needy members of the congregation; and states, that many poor families, whom he is in the habit of visiting, made a diligent and conscientious use of them. "But what is still more gratifying," he adds, "to my feelings, is the wish of numbers, who have not obtained a copy as yet, to be put in possession of it. Almost every day fresh applications are made; not only on the part of our Lutheran, but also of our Reformed and Catholic fellow-Christians. Indeed we are at present quite overwhelmed with applications of this kind, which we are unable to satisfy."

A letter from Munich, dated August 26, 1812, states, that the Ratisbon (Catholic) Bible Society began in 1806; that, in 1808, its first edition of the New Testament, on standing types, appeared; and, that twenty-eight thousand copies had been printed; the whole of which, except one thousand, had been disposed of. Nearly all their copies were sold, the Bible Institution having given away only one hundred. "But there are many benevolent individuals, who purchase a number of Testaments for gratuitous distribution. Applications for the New Testament are numerous and frequent, and the hunger after the Word of God is every where great. The distribution of the New Testament might be considerably enlarged in Catholic Germany; chiefly by supplying pious individuals, residing in large towns, with copies for gratuitous distribution among the poor." Director Wittman adds, "I discover an increase of genuine Christianity. The minds of many are changed for the better; they pray more earnestly; they boldly renounce the world. O, that the number of pious, conscientious clergymen, might increase among us! A new impression of our Testament is now printing. There yet remain," he adds, "thousands, and tens of thousands, both in towns and in the country, who are entire strangers to this holy

book; thousands, and tens of thousands, who, having become sensible of its value, wish to possess it. Surely here is ample scope for noble benevolence, for Christian zeal."

A letter from the Grisons, dated Sept. 6, 1812, expresses the grateful sentiments of the inhabitants to the Bible Society, for their generous contributions towards the printing of the Romanese New Testament, by which they have performed a most charitable work, and gladdened the hearts of many lovers of the pure Gospel of Christ.

A letter from the Chief Minister of the Zurich Church, dated Sept. 12, 1812, announces a new edition of the German version of the Holy Scriptures for the use of those who, through the poverty of their circumstances, have been hitherto prevented from possessing this treasure of Divine Truth, which they were encouraged to undertake, by a donation from the Bible Society, through Mr. Steinkopff, of 2,272 florins, for which, it is added, "we return thanks to God and you. There has prevailed among our countrymen, from the time of the Reformation, and there still does prevail, a laudable zeal for recommending and promoting, more and more, the reading of the Sacred Scriptures; and whilst our affairs were in a flourishing condition, provision was made, at the public expense, against a scarcity of this most wholesome food; but, by the badness of the times, this is become impracticable." "Among the greatest advantages and consolations which God has vouchsafed to us in these days of general calamity, we may justly reckon that remarkable zeal and concurrence on the part of so many followers of Christ, especially throughout Britain, in propagating and recommending the use of the Sacred Oracles." "When I am reflecting on these things, my mind is often cheered by the pleasing recollection of that fraternal intimacy and epistolary intercourse which formerly subsisted between my predecessors of happy memory, especially Bullinger, and the most pious and learned pastors and prelates of the British Church. How much the propagation of pure evangelical doctrine was indebted to that friendly communication on this most important subject, is felt by all, who, 'taught of God,' or imbued by Christ himself with a relish for sacred doctrine, know what it is to draw from the fountains, and how wide the difference is between this acknowledgment of the truth, and that which is derived from every other source. God grant that this new union among so many

lovers of Christian truth, may daily take deeper root; in order that it may minister largely to the growth of that holy and venerable church, which our most gracious Saviour has reserved to be built up for himself in these last days, thereby fulfilling his own declaration, 'There shall be one fold and one Shepherd.'

The Censor of Books in Vienna hopes, that such an eminent and glorious example of the purest Christian zeal, for promoting the welfare of mankind, as has been given by the Bible Society, will, sooner or later, find active imitators among the inhabitants of the Austrian empire, who are already disposed to do good. He thanks them for the Bengalee, and more than twenty other Bibles and Testaments, and requests that the British and Foreign Bible Society would send to the Imperial Royal Library an account of the origin, constitution, and organization, together with the Annual Reports to the last year, of this laudable institution.

The following is an extract of a letter from the Rev. Leander van Ess, Catholic Professor of Divinity at the University of Marburg, to Mr. Steinkopff:—

"I have just received from my friend, Professor Klaiber, in Stuttgart, the pleasing news of your arrival in that city, and your willingness to purchase 3,000 copies of our New Testament, for distribution amongst our poor. I have long had a great desire to apply to you by letter. The greater was my joy, when informed of your being in your native country, and of your desire to spread the saving word of the Lord amongst the needy of our people. I commenced the translation and printing of my New Testament, in humble reliance on the assistance of God, and with the sincere wish to benefit his people. It had been nearly frustrated more than once, through the opposition raised against it by deluded bigots; but He, that gave me the will, assisted me in accomplishing the work; strengthened me, his feeble servant, with power for the conflict; and enabled me to persevere to the end. The first edition of 11,000 copies was disposed of in a few months: it was published at our own expense; and being desirous to promote its circulation by rendering it as cheap as possible, so far from gaining by it, we lost about 60*l*. Of the second edition of our New Testament, with standing types, about 7000, and of the third edition, with larger types, about 1500 copies are disposed of. Almost every one of our free copies has been gratuitously distributed: we have had many pleasing proofs that their reading has been attended with a real blessing: godliness,

contentment, and consolation, were the visible fruits of it. In many a family, in which the reading of the New Testament became a sacred custom, especially on Sundays and holidays, I saw the good seed springing up and ripening for eternity. Now this Book of books is numbered among the jewels and sacred relics of the family. The people become more familiar with its contents; and draw from this source instruction and warning, encouragement and comfort. We beheld the beneficial effects of its introduction in many schools, conferring blessings on the parents by the instrumentality of the children; in some it was distributed as a reward for diligence. But in those places, where the attention of the people to the New Testament was recommended by the Catholic clergyman himself, their eagerness and joy in reading it was still greater. I have heard many interesting narratives from my fellow-clergymen concerning the good effects of Scripture reading, by which many souls have been turned from vice to virtue; from the service of sin to a lively and active faith in Christ. Many desponding, harassed by fears, and struggling with doubts, were cheered, encouraged, and confirmed, seeking peace with God, and rest of conscience through Christ, or esteeming themselves happy in having found Christ in the Bible as their salvation and life eternal. How many do I hear, in these heavy times of oppression and distress, declaring the happiness they enjoy in the knowledge of their Bible, in the midst of all their troubles. If every thing (say they) should be taken from us, should we be even forced to part with our property and with our children, one comfort remains, of which none can rob us, that from the Bible. At the recommendation of some of our clergy, parents present their children with a New Testament on their first receiving the holy Sacrament; and it is now a customary present from the bridegroom to his bride.

"How often did my heart bleed to behold many coming to me from other parishes soliciting the gift of a New Testament, representing, with tears, their poverty to be so great, that they were unable to spare even the smallest sum for it; and yet it was not in my power to dispense the bread of life to these hungry souls. The same is the case with many of my fellow-clergymen, who frequently with joy perceive in their flock a thirst after the word of God; but owing to their own poverty, and that of their people, are unable to satisfy it. The hunger after God's word, and the eagerness to read it, keep pace with the increasing distress; but

it grieves us that we are unable, in the *wilderness of this present life*, to administer to them the heavenly manna, to lead the fainting to the source of divine comfort. Indeed, I have learnt by experience, that the Catholic people are more ready to read the Bible, than the elder ministers are to permit or recommend it. For there still continues among our clergy, in many places, the pernicious prejudice, that our church prohibits to laymen the reading of the Bible; and another, as general as the former, that Scripture reading produces more harm than good among the people. This induced me, a few years ago, to publish "*Extracts from the Holy Fathers and other Divines of the Catholic Church, concerning the Necessity and Usefulness of reading the Scriptures*," by L. Van Ess; fourteen sheets, price 1s which contain such a mass of evidence in favour of the practice out of all centuries, and such a cloud of witnesses, as might silence the prejudices above mentioned. In order to make it as cheap as possible, that it may be more generally read, and to avoid having to do with the booksellers, I undertook the printing of it at my own expense, at 8s. to my no small disadvantage.

Another letter from the same observes: "I need not repeat with what blessing it has pleased God to accompany the reading of my New Testament*. I will only add, that in the place of my residence, and all the country round, a lively desire to read the Word of God is increasing among the Catholic people, the blessing of which becomes daily more evident. The prejudices of our clergy against laymen's reading the Bible are gradually disappearing; many begin even to promote its dissemination. Stimulated by the assistance of your Bible Committee, I feel emboldened to attempt, what I long since wished, the formation of another Catholic Bible Society; the design of which will be, by collecting voluntary contributions, to promote the cheap sale and gratuitous distribution of the Holy Scriptures. As soon as I shall have entered upon my new office, as Catholic Professor, and Pastor of Marburg, and obtained a little leisure time, I shall print a plan, begin the correspondence, and unite with active friends of Christianity for this beneficial purpose. You know that I have been engaged, these several years past, in the translation of the Old Testament, and, without

* The translation of Mr. Van Ess is made from the original, and approved and recommended by leading Ministers in the Lutheran and Reformed churches.

consulting my private emolument, agreed with the printer to print it at fourteen pence a copy. He is desirous to execute the work on standing types, (if he meets with the needful support,) which would be the more desirable, as this will be the first cheap edition of the German Old Testament in our church. I hope to complete the translation next year."

A letter from a native of Iceland, and Counsellor to his Danish Majesty, dated Copenhagen, November 11, 1812, states the great want of the New Testament in that country, and the gratitude of his countrymen towards their generous benefactors who supplied them with it. The Rectors testify the warmest gratitude to their generous benefactors. They pray "that the Almighty God, who is all charity, will reward those great promoters of piety and virtue with his choicest blessings, temporal and eternal."

The following is a letter from the Bishop of Zealand in Denmark, to the Right Honourable Lord Teignmouth, dated Copenhagen, January 2, 1813:—

"My Lord,—When I was informed that the Society established in London for spreading the knowledge of the Holy Bible, and of that religion of which it is the sacred depository, animated by a zeal which does it so much honour, had kindly printed the New Testament in the Danish language, in order to distribute copies of it to the prisoners of war of my nation, I hastened to convey to his Grace the Lord Archbishop of Canterbury, whom I supposed to be a member of the above-mentioned respectable Society, the expressions of my lively gratitude for a kindness of which my heart feels all the obligation. For this purpose I employed, as my channel of communication, the Rev. Mr. Rosing, at that time Pastor of the Danish Congregation in London, which forms part of the diocese confided to my superintendance. I know not whether my wishes, in this respect, have been executed; but being now informed, my Lord, that it is your Lordship who presides over this worthy Association of zealous Christians, I do myself the honour of addressing myself directly to you; and in sending you, my Lord, a copy of the letter which I had the honour of writing to the Lord Archbishop of Canterbury, I venture to offer to you the purest, and most heart-felt thanks, as well for the kindness which I have just mentioned, as for the very recent impression and distribution of the New Testament in the Icelandic and Laponese languages; information and copies of which I have received from the Rev. Mr. Henderson."

“ Be pleased, my Lord, to become the organ of my gratitude to the Society, of which you are the worthy President. Be pleased to assure them, that, whatever be the distance which separates our countries, and whatever be the circumstances which influence our nations, the bond of our holy religion unites us as brethren; and that the kindness experienced by our fellow-countrymen detained in the prisons of your empire, or removed far from us by the ices of the North, will be always regarded by us as a good work, imposing upon us the sacred duty of cherishing for ever in our hearts those sentiments of gratitude and esteem, which Christian virtue, naturally beneficent, could not fail to inspire.

“ Such are, my Lord, my sentiments for you and the Society over which you preside. Accept the homage of them, and be pleased to believe, that we shall never cease to accompany you with our sincerest wishes, that the Lord may deign to shed his benediction on your pious and generous efforts, which tend solely to the glory of his name, and the welfare of our fellow-creatures. I have the honour to be, with the highest esteem, &c.

“ FREDERICK MUNTER,

“ Bishop of Zealand.”

We wish we had room to insert Lord Teignmouth's admirable answer to this address.

On the first of August, 1812, a meeting was held at the King's House in Colombo, (His Excellency the Governor in the Chair,) when a Society was formed under the designation of “ THE COLOMBO AUXILIARY BIBLE SOCIETY.” Of this Society, His Excellency, the Governor, is President; and all the Members of his Majesty's Council in Ceylon, Vice-Presidents.

Very considerable progress has been made in the formation of a Bible Society at Petersburg, his Imperial Majesty having sanctioned the measure, which only waited for the formal ratification of the Senate, in order to its taking effect.

“ The Committee have been induced, by the favourable disposition of the European Continent, and the impoverishment to which the war has reduced it, to make numerous and considerable grants, with a view to assist the circulation of the Holy Scriptures. They trust that this consideration will justify them to the friends of the Institution throughout the United Kingdoms, for urging the importance of renewed and persevering exertion. By the system of Auxiliary and Branch Societies, aided by the simple and popular expedient of Bible Associations, provision is made for interesting the mass of

the people in support of the British and Foreign Bible Society; and should that system be correctly executed,—should the Auxiliary and Branch Societies be vigorously conducted, and the Bible Associations adhere strictly to their principle of purchasing for home distribution at *prime cost*; a considerable fund will be annually raised by the two former, and that fund be so liberated by the operation of the latter, as to furnish adequate means for carrying on the foreign proceedings of the Society, till (through the blessing of Providence) the light of Divine truth shall have been spread over the face of the whole earth.”

An account of Mr. Steinkopf's Tour on the Continent, as far as it respects the Bible Society, will appear in the Appendix to the Ninth Report. A more particular account of it will be published separately.

EAST LONDON AUXILIARY BIBLE SOCIETY.

We have hitherto overlooked the formation of an Auxiliary Bible Society, which took place at Blackwall on the 15th of October last, for the Eastern District of London, the Earl of Moira in the chair. His lordship opened the business of the day by a most appropriate speech.

“ All must be aware (he said) of the inappreciable advantage which must be derived from the dissemination of the Scriptures, amongst those to whom the language of the Gospel is unknown. It is for this purpose we are met to-day, to uphold that Society which has united in the endeavour to spread the Gospel abroad, and has exerted itself to display the benefit emanating from that inestimable boon, which this country is about to give to every region of the earth; not only to the civilized world, but to those parts where civilization has not hitherto penetrated.”

The Rev. Mr. Le Bas read the Report of the Provisional Committee. It stated, that of 2025 families which they had visited, only 943 had either Bible or Testament; 1082 were without either. Taking the number visited to be about an eighth part of the poor inhabitants of the district, the general result would be, that there are about 8000 families in it wholly unprovided with the Scriptures. A very general desire was manifested to obtain them, and in all cases, where the poverty was not extreme, to pay the whole or a part of the reduced price.

“ In one department especially, the precinct of St. Catherine's, their visits had produced the happy effect of exciting the curiosity of great numbers to know more par-

ticularly what is contained in the Bible, that we should be thus solicitous for their possessing it; and so active was this curiosity, that the members of the Sub-Committee could not pass the doors of the poorer inhabitants without being stopped by the most anxious inquiries, whether they might really hope to receive copies. Nay, such was the impatience of many, that they would be contented with nothing short of an absolute promise that Bibles should be procured for them. Such," the Report concludes, "are the claims of the poor of this district on the piety and charity of their more affluent brethren. The facts now stated have been ascertained by careful inquiry; and they present a spectacle that must wring with anguish the heart of every one who is capable of love for his country, or zeal for the honour of his God. The cause of civilization, and the cause of religion, ever inseparably united, loudly demand your exertion. Multitudes in our neighbourhood, though members of a civilized community, possess but few of the blessings of civilization, and many of its evils. They are tainted with its rank and fermenting corruption, and yet are ignorant of its refinements, and impatient of its discipline. Where is the salt that shall heal these waters, but the pure word of God? Cast it abroad, then, without sparing, in full reliance on its mighty and cleansing virtue; and thousands of your own countrymen at home, with countless myriads of your fellow-mortals in foreign lands, who are perishing for lack of it, shall bless your pious liberality."

It would be utterly vain for us to attempt to follow the speakers on this occasion through their interesting course. We can do little more than name them: they were the Rev. Mr. Hughes, Rev. Dr. Schwabe, Rev. Mr. Newman, Rev. G. Ford, James Mangrove, Esq., J. C. Marsh, Esq., Earl Moira, Rev. Mr. Reed, Rev. Mr. Clout, Rev. Mr. Thirlwall, N. Charrington, Esq., Rev. Mr. Hyatt, Rev. Mr. Rudge, Rev. Professor Deatly, Rev. Mr. Owen, Rev. Mr. Hooper, C. Byng, Esq. M. P., and W. Mellish, Esq. M. P.

His Lordship, in the course of his speech, made use of the following language:

"To promulgate the Scriptures, and with them to spread abroad the holy hope of Heaven, the glowing confidence of immortality, the delightful contemplation of a merciful, superintending, and beneficent Father!—Such is the good which you are this day endeavouring to bestow upon thousands; it is the light to illumine mankind that you are now labouring to extend, the Day-spring

from on high, the solar ray which was destined to shed its radiance over this dreary vale of darkness. When I heard, what I could not have myself imagined, what I could not have believed, had it not been asserted by one of the respectable gentlemen who addressed you, that thousands in this neighbourhood do not possess a copy of the Scriptures; that in this great and populous district, numbers of families are without the Sacred Volume; without the means of resorting to that perpetual rule of public and of private conduct; I own I was unspeakably shocked and astonished. Consider well this circumstance, and then you may more accurately estimate the true value of the boon you are about to confer on the indigent and unfortunate. It has been well stated by a gentleman (Dr. Schwabe,) whose researches abroad render him a perfectly competent evidence as to the happy results which have been derived from the formation of Bible Societies, that the Institution you are about to establish does not confine its views to the white populations, but extends them to the dusky inhabitants of the torrid zone, where the harvest of good would be abundant. But if the benefit derived by them from a knowledge of the Scriptures be so great, let us not neglect to look to the members of our own community. And, is an association cemented together for the most praiseworthy purpose, to be restricted in its progress, from an apprehension that it may interfere with the religious establishment of this country? Are you to suppose, that because the doctrines of a particular church are not to be attached to it, that therefore, it is levelled at that church? It was the great boast of the Reformers, of those who were our leaders in the cause of truth, that they called on their opponents to peruse the Sacred Volume, and from it judge whether the Established Church did not stand on the eternal and immutable basis of truth. It has been the boast of the Church of England to court that scrutiny; and no longer would I support that church, of which I am an affectionate and zealous member, than while it stood forth and offered itself to fair and candid examination. This, indeed, would be a most unworthy pretence for obstructing the dispersion of the Scriptures; a pretence which, in my view, the Church should be foremost to disclaim. It is my firm conviction, at least, that the circulation of the Bible is so far from being perilous to the Church or the State, that the strength and security of both will be in exact proportion to the extent of that circulation. While you spread the knowledge of

Divine truth, you enlarge the stock of human happiness, because you cherish and enforce human morality, you engage it in the support of subordination and good government; and thus is religious instruction subservient to the best interests of the community. The contents of the Sacred Volume are such as never can be made formidable to society, otherwise than by the most blasphemous misconstruction. They inculcate moral duty in so perspicuous a manner, that the conduct of an individual, guiding himself by their precepts, must be pure and upright. Such are the Scriptures, and the more generally they are known, the more is society improved, the more is the stability of government secured!"

"In this Society," observed the Rev. Mr. Thirlwall, "a string has been touched, which is vibrating throughout the world.—What is the design we are engaged in? To diffuse far and near the treasures of that Volume, which is the standard of our faith, the rule of life, and the charter of our salvation! To diffuse that knowledge which the Bible alone communicates, and without which you and I would have been savages!"

"There is another blessing springing from this institution, independent of the benefit derived by the poor. It is true, their minds will be enlightened, their hearts expanded, and their feelings soothed; and the sound principle of action, by which they may secure the consolations of time, and the glories of eternity, will be pointed out to them. But I look farther. I consider this Society as the bond of union amongst men of every persuasion who profess the name of Christ. I look on it as the dawn of a brighter day, when those mists of prejudice, which obscure the mental vision of some of us, will no longer exist: when we shall all march hand in hand, cheering each other in our way to Zion. It is gratifying to reflect how much it will promote the cause of general union amongst mankind, and tend to smooth the asperities of different sects. But, when we contrast the principles of this Society with the persecutions and dissensions which have been kindled in former times, when it was foolishly thought that conversion could be effected by the *juggot* and the *stake*, the system must appear in this point of view most powerful and amiable. It is now seen that opinion cannot be coerced or controuled. Religion is a personal concern: we may make converts, but it must be by the instruments of peace and brotherly love."

We are strongly tempted to give some extracts from the speeches of Mr. Dealtry and Mr. Owen; but we must limit ourselves reluctantly to one from the speech of the latter gentleman, not because it is by any means the most eloquent passage in his splendid speech, but because it is, perhaps, the most important, when viewed in relation to the present situation of the Noble Lord whom he was addressing, and the solicitude which, at the present moment, every Christian heart must feel respecting the future destinies of Hindostan. "Let us, then," with Mr. Owen, "transfer ourselves from the banks of the Thames to those of the Ganges; and, casting our eye along the Peninsula of India, contemplate the sixty millions of natives, living, indeed, under the government of Great Britain, but enslaved, for the most part, by superstition and imposture, and immersed, as to every thing pertaining to God and religion, in a darkness that may be felt. There, at least, if Christianity is to be propagated on a scale of any extent, it must be by the word of God—by the circulation of the Bible alone. Human compositions may be so constructed as to give umbrage, and awaken controversy; but if any thing can soften prejudice and silence objection—if any thing can command respect for the Christian name, and obtain acceptance for the Christian ministry, it is the authority of Divine Revelation—it is the majesty of that word which the mouth of the Lord hath spoken."

We will conclude with the closing words of the Noble Chairman, which, we trust, may be regarded as an omen of good to our Eastern empire. "You have, indeed, called on me to participate in a good work; and the strength of my conviction, that the blessing of God will rest on it, is the surest test of the sincerity of my gratitude to that partiality which has selected me to preside over it."

The Earl of Moira was chosen President of the Society;—G. Byng, Esq. M. P.; H. Charrington, Esq.; N. Charrington, Esq.; L. Currie, Esq.; Sir W. Curtis, Bart. M. P.; H. Fletcher, Esq.; Colonel Jackson; Beeston Long, Esq.; J. Mangles, Esq.; T. C. Marsh, Esq.; W. Mellish, Esq. M. P.; W. Mellish, Esq.; Sir J. Shaw, Bart. M. P.; J. V. Taylor, Esq.; Rev. T. Thirlwall; C. H. Turner, Esq.; J. Wells, Esq.; Sir R. Wigram, Bart.; and J. Woolmore, Esq. Vice-Presidents;—T. C. Marsh, Esq. Treasurer;—the Rev. C. W. Le Bas, A. M. the Rev. W. Newman, and H. Knight, jun. Secretaries.

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BLOOMSBURY AND SOUTH PANCRAS
AUXILIARY BIBLE SOCIETY.

The intended meeting, which we announced in our last number, of persons favourable to the establishment of an Auxiliary Bible Society in Bloomsbury and South Pancras, took place on the 25th of February, at the Freemasons' Tavern; when Charles Grant, Esq. M. P., in the absence of his Grace the Duke of Bedford, was called to the chair. The business of the day was opened in a very able manner by the Chairman, who was followed by the Secretaries of the British and Foreign Bible Society.—James Stephen, Esq. M. P. in a very impressive address, proposed the formation of the Society. Sir Digby Mackworth, Bart.; Sir Samuel Egerton Brydges, M. P.; the Rev. Daniel Wilson, M. A.; the Rev. Robert Young, D. D.; the Rev. H. H. Baber, M. A.; the Rev. James Bean, M. A.; the Rev. Joseph Barratt; and Messrs. Butler, Blair, Brooks, W. Garratt, Lefroy, Way, and Taylor, were speakers on the occasion. The speech of Charles Grant, jun. Esq. M. P. on accepting the office of Treasurer to the Society, will long be remembered for its peculiar eloquence. The meeting consisted of between seven and eight hundred ladies, and about four hundred gentlemen; among whom was a very considerable portion of the distinguished and respectable inhabitants of the district. A subscription was entered into in aid of the Society, which amounted, including a donation of fifty pounds from his Grace the Duke of Bedford, to nearly five hundred pounds.

NORTH-EAST LONDON AUXILIARY BIBLE
SOCIETY.

A meeting was held, on the 16th inst. at the London Tavern, for the formation of a Bible Society, for a district of the metropolis containing a population of upwards of 120,000 persons, to be called the "North-East London Auxiliary Bible Society." From 1200 to 1400 persons were present.

His Royal Highness the Duke of Kent took the chair; and having opened the meeting in a very appropriate address, the Rev. C. F. Steinkopff feelingly stated the important effects of the Society which he had lately witnessed on the Continent; and the Rev. Joseph Hughes strenuously defended the friends of the institution against the charge, that they neglected the temporal wants of the poor, while they attended to their spiritual. Lord Holland then rose, and addressed the meeting, and eloquently vin-

dicated the leading principle of the Bible Society, that it circulates the Bible, without note or comment of any man or description of men whatever. The Noble Lord was followed by Lord Gambier, who declared that he considered the circumstance of his having been a Vice-President of the parent institution, from its first formation, a higher honour than all the titles and distinctions which the liberality of his country had bestowed on him. The local wants of the neighbourhood were fully explained by Mr. Hale; whose statement was confirmed by the Rev. M. Wilks, who had been a resident in the district nearly forty years. The Earl of Darnley proposed, that his Royal Highness the Duke of Kent should be requested to accept the appointment of Patron of the intended Society. His Royal Highness expressed his acceptance of the office assigned to him, and his determination that, according to his practice on all similar occasions, he should not consider the appointment a sinecure, but, to the utmost of his ability, discharge the important duties connected therewith. The Earl of Darnley was then appointed President;—Lord Carrington; Lord Gambier; William Wilberforce, Esq. M. P.; Samuel Whitbread, Esq. M. P.; Henry Thornton, Esq. M. P.; John Atkins, Esq. Alderman and M. P.; with several other gentlemen of high respectability, connected with the district, were also nominated Vice-Presidents. S. Hoare, Esq. jun. was appointed Treasurer;—the Rev. Josiah Pratt, the Rev. Joseph Brooksbank, and Mr. John Ballance, Secretaries; and many respectable persons were nominated Members of the Committee. These appointments were acknowledged by the Rev. Josiah Pratt, who shewed it to be the duty of the ministers and other members of the Established Church, to support the British and Foreign Bible Society, and its various auxiliary institutions. The thanks of the meeting having been voted to the Secretaries of the parent institution, for their important assistance, the Rev. John Owen acknowledged these thanks, and, in a powerful appeal to the judgment and feelings of his auditors, enforced the object of the meeting. He complimented the Royal Duke on the addition of his patronage to that of the several Princes, the many Bishops, the long list of Peers, and the still more numerous class of dignitaries and other eminent clergy of the Establishment, by whom the British and Foreign Bible Society was already supported, and which he considered as advancing the happy accom-

plishment of the avowed wishes of our venerable Sovereign. Thanks were voted to his Royal Highness for his condescending attendance; and his Royal Highness expressed the high satisfaction which he felt from what he had seen and heard, and assured the meeting, that the acknowledgments most grateful to him would be a considerable collection at the doors, that the Committee might be enabled thereby to carry into effect their benevolent plans. Nearly 500*l.* was subscribed on the occasion: his Royal Highness contributed 50*l.*

SOCIETY FOR THE SUPPORT OF GAELIC SCHOOLS.

The second annual meeting of the Society for the Support of Gaelic Schools, was held at Edinburgh, the 27th day of November, 1812, R. S. Moncrieff, Esq. in the chair.

The following is an Abstract of the Society's Second Annual Report.

There is one tract of country, on the Mainland, which was not mentioned in the Report of last year*, respecting which the Committee have furnished some particulars. "I have made," says the Rev. D. Dewar, of Stronachan, "in the company of some English friends, an extensive tour through most of the Hebrides, as well as through Anasaig, Moidart, North and South Morrar, Knodart, &c. and I am now most deeply convinced of the utility, and the necessity of your Society. I made it my business to make inquiries as to the abilities of the people to read, and have seldom met with any one of the common people, in the districts I have mentioned, capable of reading either English or Gaelic. There is no school in Canna, containing upwards of four hundred souls;—no school in the extensive district of Moidart. The moral and religious state of this people must be truly pitiable, since between the parish church of Ardnamurchan and that of Glenelg, there is but one Missionary Minister. Pray, unfold the map, and look at the immense regions which intervene. I mention this, with no other view, than to excite the pity of your Society towards the moral condition of a people, who are labouring under the greatest disadvantages. It is in vain that the benevolence of Christians gives them the Bible in their own language, unless you extend to them the power of reading it."

We extract from the Appendix, in order further to illustrate the state of the High-

lands, part of a letter from the Rev. John Shaw, dated Diurnish, Isle of Skye, 18th August, 1812:—

"This parish, by the returns in 1801, is the most populous in Skye; its population then amounted to 3325, and I am told there has been a small increase since that time. Of this vast number, by the best accounts I have got, only about three hundred can read English, and fewer still can receive religious instruction in that language; as it is not at all uncommon for a young person to read English with tolerable propriety, when he understands hardly one word of it. All the English readers I have mentioned do not read Gaelic; and I have not known an instance of one reading Gaelic alone. We have had no elementary books in that language; therefore the common practice is to begin with the English. What follows from this short statement is, the deplorable consequence, that nine parts out of ten of our whole population are unable to read any language, either English or Gaelic, and therefore can receive religious instruction only by the ear. As the Gaelic is the only language which the great bulk of the parish understands, the object of the Society is just their most pressing want—to be able to read the Scriptures in their native language, without which, it is obvious, that comparatively little good can be done them by public teaching. The truth must be less understood, and take less hold on the mind, when brought forward only in an occasional discourse, than if it were familiar by daily study and consideration. Four districts, of between four and five hundred inhabitants each, are without any school whatever, viz. Glendell, Hearlosh and Roag, Vatarnish, and Coshladder. These, though separated from one another by hills and arms of the sea, are compact within themselves, and in either of them a school would be well attended."

The Gaelic schools, which have been appointed by the Society, amount to twenty; ten of which are placed in different parishes on the Mainland, and ten in the Western Islands. The different stations need not be enumerated. We will state a few particulars respecting some of them.

Badantarbet, in the Aird of Coigach, parish of Lochbroom.—This school was the first established in the Highlands; consequently the inhabitants have enjoyed the privilege of one winter and one summer session. At the conclusion of the former session, a period of only five months, children, from eight to twelve years of age, were found

* See Christian Observer, 1811, p. 347.

qualified to read not only the First Book, but the Psalm-book, and parts of the Sacred Scriptures. "The whole acquitted themselves so well, (says the Rev. Dr. Ross, minister of the parish), that I have very seldom, in all my life, experienced more real satisfaction, than I did during the few hours that I spent among them. It is truly gratifying to think, that in the short space of five months, so great a change should happen in so extensive a district of country—a change, by which the Scriptures of truth are now accessible, from day to day, in so many families and villages, which, before that time, were involved in comparative ignorance and darkness." Thirty-five scholars attended during the winter, and thirty through the summer session, by which period, "the people (says Dr. Ross) having once got a taste for learning, are not satisfied with their children being able merely to read Gaelic, a number of them pay the teacher for instructing them also in reading English, and writing, at extra hours." Of the thirty who attended this school during the summer, although nearly the half could not read upon entering, and the rest were reading but imperfectly, at the conclusion of three months eight were reading the Spelling-book, and six the Psalm-book; eight were able to read the New, and seven the Old Testament. The teacher has been continued for another session, at Bantartbet, when it is hoped the people will be able to retain, if not to extend, the benefits received through the bounty of the Institution.

Keppoch, which is the largest hamlet in Lochbroom.—At the opening of the school, by Dr. Ross, on Monday, the 2d of this month, the number of names taken down by him for attendance, was seventy-seven; among whom were "the fathers and mothers with their children."

Melivaig, in the parish of Gairloch.—By the report of the teacher it appears, that 77 persons have derived benefit from his instructions, viz. nineteen men, twenty-five women, and thirty-three children. Of the forty-four grown-up people, ten are reading the Old, three the New Testament, and thirty-one the First Book and Psalm-book. Of the thirty-three children, eight are reading the New Testament, and twenty-five the First Book and Psalm-book. In this parish seventy-two persons, have learned to read Gaelic, without the aid of the English language, or the assistance of a regular teacher, by the dint of perseverance alone. The books furnished by the Society, to the school

at Melivaig, were almost without exception purchased by the people at the reduced prices affixed to them.

Clachan, in the parish of Kilmuir, Isle of Skye.—The number of scholars here had increased to one hundred and four, of which fourteen are from 35 to 40 years of age, thirty-two between 15 and 26, and fifty-eight are children. "By the accounts I have," says a correspondent, the Rev. John Shaw, of Diarnish, "the school in Kilmuir is doing charmingly."

Braes of Portrie, in the Isle of Skye.—This island contains a population of nearly twenty thousand. From returns made to the Committee, it appears, that among 7,894 of this population, more than seven thousand are unable to read either Gaelic or English!

The population of the parishes on the Mainland, and in the islands in which the schools are placed, *unable to read either English or Gaelic*, amounts to between thirty and forty thousand; and for this number, no means of education had been provided, before the appointment of these twenty Gaelic schools.

During the last year, about fifty persons of both sexes have attended the Edinburgh Gaelic School; several of whom are considerably advanced in life, and most have arrived at the age of youth or manhood. Twelve of these are now able to read the Gaelic distinctly, and ten read tolerably well. A girl, at this school, about ten years of age, has been in the habit of teaching her mother and brother at home to read the Gaelic; and she was occasionally employed in giving a lesson to those who attended the school, in aid of the schoolmaster. It may be proper to add, that two Gaelic schools, of a similar description with the above, are maintained in Glasgow, by the Society in that city.

At Glasgow a Society has been formed in aid of this Institution, and the Committee have received a donation from it of 200*l.* sterling, with an assurance of liberal assistance.

In the North of Scotland a good degree of interest has been excited in favour of the Society; and parochial collections have already been made in four parishes. Pecuniary assistance, to a considerable amount, has also been received from London, Liverpool, and York, and from other places.

To the generosity of the British and Foreign Bible Society, the Society has been indebted for 500 Bibles and 500 Testaments in the Gaelic language, for the use of the schools under their care.

SOCIETY FOR RELIEF OF POOR PIOUS
CLERGYMEN.

We have on several former occasions taken occasion to mention the beneficial labours of this Society. The following extracts from letters published in two of its late Reports, will serve to confirm our former view of its utility.

1. "I feel myself necessitated to make application once more; and I hope you will not be offended at the liberty I take in again soliciting your instrumentality. I am still the Vicar of ———, but have been under the necessity of giving up the church that I served once a fortnight, for which I received 10*l.* the distance being upwards of twenty miles in going and coming, and the roads so very bad, that they are quite impassable in winter. All last summer, and greatest part of the autumn, my wife has been exceedingly ill, owing to a violent cold, which caused an inflammation in the eye. I was obliged to send for a medical man, who attended regularly for some time, and, through the blessing of God, has preserved her eyesight; but she is still in great pain at times, in consequence of three wounds under the eye. I informed you, and the gentlemen of the Committee, in my last, that I was obliged, in point of conscience, to protect my mother-in-law, who is very sickly, and is often confined to her bed, being unable to assist herself. My family is large and increasing. We are not less than *ten* in family every day, and the exceeding high price of provisions makes it very difficult to bring my small salary to bear—but I dare not murmur. God has promised that all things shall work together for good to them that love him; and I trust it is, and will be, even as he has said."

2. "I can never sufficiently express my gratitude for the kindness that your worthy Committee have shewn me on former occasions, which contributed greatly to the support and comfort of me and my family. Your repeated favours of last year enabled me to pay my debt, and relieved my mind from great anxiety, to go on comfortably in the work of the Lord, in which it pleaseth God to continue to bless my poor and unworthy endeavours. I can assure you that myself, and poor Mrs. ——— (who is continually unwell,) make conscience of managing our earthly affairs with the strictest economy, and endeavour to keep out of debt, that my character, as a minister, may not suffer, nor the Gospel be hindered to produce its effects on those who attend my ministry. My salary, from the three laborious curacies which I continually serve, is, as

usual, 45*l.* per annum. I am under the necessity of keeping a horse, on account of the distance of my churches. The one I had is disabled to carry me as usual, therefore I must buy one, if I can, that will be useful for me; but, without assistance, I cannot pay for one. We have now *nine* children, and expect an increase in the family in a few months. As my family increase in number, and grow to maturity, their necessary expenses very much increase every year; so that I find my salary too scanty to procure the necessaries of life for my large family. Though I meet with many difficulties and distresses, I hope that my bountiful God will give me patience and resignation under them, and, in his good time, bring me out of them all; and that he will make me rich in love, rich in faith, and rich in good works, and truly grateful to my benefactors for all their seasonable and valuable favours."

3. "I beg leave to acquaint you, that I stand in need, at present, of assistance, from your evangelical and benevolent Society; not only from the continual expense attending myself, my wife, and *nine* children at home with me, but also my wife has been very ill for three months, but, at present, she is in a fair way of recovery; also my second daughter is much impaired in her health. My salary doth not exceed 25*l.*"

4. "As an unworthy labourer in the vineyard of Christ, I have the greatest reason to be thankful unto him for his goodness to me in soul and body, which always has been not only far above my deserts, but in several instances above my expectation. I would desire to rely on Him with more confidence, being persuaded that none who trusted in Him were ever confounded. I would desire likewise to be under a grateful sense of the goodness of His people, which has been displayed to me in several instances, and happily relieved me in several distresses. It is with peculiar gratitude to the Lord, and His people, that I look back on the Institution established for the support of those who are called to bear the heat and burden of the day: and from the happy experience I have had of an assistance from thence, I presume, at present, to submit my case to your judgment and opinion, which I humbly and earnestly hope will find your favourable acceptance. I have a wife and *fifteen* children, all alive; *ten* of which are at home. My salary for serving three churches is 75*l.* I have been very ill, in a violent fever, last year, and am not recovered, having a great pain in my back, and sometimes not able to do duty in my churches."

5. "I hope you will pardon me in not answering your kind letter sooner. The dismal situation that my poor family has been in upwards of three weeks, confined to their bed, ill in a fever, prevented me. My wife, mother-in-law, and four children, were together, unable to help themselves; but they all, through the blessing of God, begin to recover a little. I now take up my pen to acknowledge the receipt of a bank post bill, value —, bestowed by, the worthy Society. I return my sincere thanks to the Committee for their consideration of my case and circumstances; and I do herein see the Divine mercy towards me and mine, and can truly praise him with all the powers of my soul. May the blessing of God always attend you and the worthy Society! My prayers shall ever be offered up to the throne of grace for you."

6. "It pains me greatly to be under the distressing necessity to obtrude myself upon the notice of your benevolent Society; but through the hardness of the times, and the numerousness of my family, consisting of nine persons, (independent of three out,) and the whole of my income is only about nine-pence a day for each person, including myself, wife, and children, out of which I have to pay for provision, raiment, house-rent, and taxes, and horse-expenses, as neither myself, nor any man of half my age, could do my duty on foot; and I believe but very few on horseback. Indeed, I much fear I have greatly injured my health by the severity of my poor labours, travelling between thirty and forty miles on the Lord's day, to serve constantly four churches, and every other Sunday five churches; for one of which I only receive 15*l.* per-annum, and for two of the others proportionably less."

7. "It is with a degree of reluctance I now petition them for further relief, fearing lest I should be too troublesome to those who have so liberally and repeatedly supplied my wants, and rescued me from great difficulties and anxieties; but, stimulated by present necessity, I venture once more humbly to pray that you and the worthy Committee will be pleased to take my poor distressed case into consideration.

"I have, at this present time of scarcity, a wife, six children, two step-children, servant, and myself, to support; the whole of my income amounts to 40*l.* a year, with a little farm that I keep, for which I pay 20*l.* a year rent, besides rates and taxes. Have nothing these dear times to support myself and poor family but what I buy, owing to the scarcity of corn we raised on this little farm, which is the case in our neighbourhood."

8. "Having a sickly wife, and six small children, who have lately been dangerously ill in the measles, attended by the doctor and nurse—this has unavoidably plunged me in debt, that I cannot possibly extricate myself from without the assistance of those who are instruments in the hand of a kind Providence to mitigate the hardships of our appointed lot. My salary is no more than usual—36 guineas a-year; out of which I pay, for house-rent, a small meadow to keep a cow, besides taxes, 20*l.* per annum. May my faith and hope be improved in passing through the furnace of affliction, that the trials which I meet here may never let me forget the Man of sorrows, the Head of our church, nor overlook the example of a meek and suffering Saviour."

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE NORTH.

THE RUSSIAN armies have continued to advance into the interior, and even almost to the western extremity of Germany, with scarcely any opposition. Having successively possessed themselves of all the fortresses on the Vistula, except Dantzic, which is besieged; having also occupied Warsaw, Berlin, and Dresden with their troops; a portion of their army has pushed forward along

the banks of the Elbe; in consequence of which movement, Hamburg has been abandoned by the French, and the communication re-established between that city and the ports of this country. The French, therefore, may be considered as entirely dispossessed of the shores of the Baltic, with the exception of Dantzic. With this exception they do not, we believe, now possess a single fortress, either to the north or east of Magdeburgh, which place they seem disposed to maintain, if possible. All this

church, the Syrian, who retain their primitive faith, but who profess it in much ignorance, from the want of proper means of instruction, and particularly of vernacular versions of the Holy Scriptures; and who have experienced much oppression, not only from the native princes, but especially from the Roman Catholic establishments in their neighbourhood, and particularly from the Inquisition at Goa. The bishops and priests of this church have expressed a strong desire to be assisted in improving their people, by the zeal and benevolence of British Christians; but, on the present system, access to them is rendered difficult.

But besides the somewhat less than a million of nominal Christians in British India, there are about sixty millions who are not Christians. These are either Mohammedans, or polytheists and gross idolaters; their idolatry being accompanied by the most polluting and sanguinary rites, many of them of a nature too criminal to be permitted under any regular government. It is impossible to regard without horror, the murders and atrocities which are openly practised in India, under the name of religion: they are too well known to require to be described. But, besides those practices, which come under the designation of enormous crimes, and which ought not to exist under a British government, and which it might be proved that government have it in their power easily and safely to suppress; there exist two strong bars to the civilization of our subjects in India, which nothing but the introduction of knowledge and Christian light can be expected to remove; we mean, the peculiarly degraded condition of the female sex, and the institution of the Cast. No stronger proof of the debasing nature of the polytheism of India can be given, than this, that their sacred books are to be read only by Bramins, and that they are not even to be listened to by those

casts which composed the great mass of the population. The characters formed by such a system of religion; a religion of blood and pollution, of oppression and degradation; are such as might be expected—abject, servile, and merciless—distinguished by the most unbounded licentiousness of manners, and the most profligate disregard of good faith. It is, however, this system of religion, in common with Mohammedanism, which may be considered as the prevailing religion of British India. Popery also is allowed to extend itself, even to the injury of the Protestant church, without check. It is the Protestant instructor alone, who experiences opposition, discouragement, and expulsion: he alone is not to be tolerated: nay, even the professing native Christian is, in practice at least, although not by any law, shut out from those offices, under the Company's government, which are filled by natives.

The above facts may be proved by the most satisfactory evidence; while it may also be shewn that no danger has ever been incurred by the efforts made to extend Christianity in India, and that none is to be apprehended from such efforts, on however extended a scale, while they are confined to instruction and persuasion.

We presume that it was on some such view as this, that in 1793 the House of Commons resolved, "That it is the peculiar and bounden duty of the British Legislature to promote, by all just and prudent means, the interest and happiness of the inhabitants of the British dominions in India; and that for those ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement." Why this resolution has never been acted upon, it is not for us to say. Perhaps it was because the nation did not petition. It is time, however, that it should no longer remain a dead letter on the Journals of the House of Commons.

What were the precise measures to which the House of Commons, at that time looked, does not appear. Those measures, in order to have any efficacy, ought to comprise the ready admission of the various arts and improvements of civilized life; the free circulation of the Christian Scriptures; the affording of all prudent and reasonable facilities of access to India to Christian instructors; and the permission to establish schools, in which the elements of useful knowledge as well as Christianity may be taught.

On the whole, we cannot but think, that at the present momentous crisis, it has become the sacred and indispensable duty of every man, who feels for the honour of God or the happiness of man, to exert himself, to the very utmost of his power, in order to procure such provisions in the New Charter as shall afford sufficient opportunities to those benevolent persons who shall be desirous of going to India, for the purpose of communicating to its population the blessings of Christian instruction, moral improvement, and civilization; and as shall prevent the obstruction of their endeavours to promote their objects in that country, so long as they shall conduct themselves in a peaceable and orderly manner. It does seem incumbent on all who view this important subject through the same medium with us, not to lose a moment in clearly and distinctly expressing their sentiments to the Legislature on this point; so that at least they may be delivered from their share in the guilt of barring out from those vast regions the benefits of civilization and the light of the Gospel: and they ought themselves to make every possible effort, and to incite others to do the same, to prevent, by petitions to Parliament, the continuance for a farther period of such a criminal exclusion.

NAVAL INTELLIGENCE.

It is with great concern we have to state

the capture of another British frigate, the *Java*, off the coast of Brazil, by the American frigate, *Constitution*, after a most severe action, in which the British commander, Captain Lambert, was mortally wounded, 60 men killed, and 101, or according to other accounts 170, wounded. The British flag was not struck until the *Java* was made a complete wreck; and it was found necessary two days after to destroy her. The *Constitution* carried ten more guns than the *Java*, and a very considerably greater weight of metal. General Hislop, Commander-in-Chief at Bombay, with his suite, were on board the *Java*, and were landed on parole at St. Salvador.

Scarcely a less sanguinary engagement has been fought between the British frigate the *Amelia*, the Hon. Captain Irby (who had been employed for the preceding fifteen months in suppressing the slave trade on the coast of Africa, a mission in which he had rendered most important services to the cause of humanity), and L'Arethuse French frigate, on the 7th of February last, near the mouth of the river Sierra Leone. L'Arethuse was accompanied by another frigate, which was prevented by the state of the winds from coming into action. The engagement lasted for three hours and a half, when the French frigate bore up and drew off; and unfortunately the *Amelia* was in so ungovernable a state as not to be able to follow her. On board the *Amelia*, forty-six were killed and ninety-five wounded, of whom five have since died. Among the killed were the three lieutenants of the ship; Lieutenant Pascoe, late of the *Daring*, who happened to be on board; the second lieutenant of marines, and several other officers; and all the officers who were not killed were wounded; among whom was the Hon. Capt. Irby himself, severely, but, we are happy to add, he is now well.

DOMESTIC INTELLIGENCE.

The death of the Duchess of Brunswick, his Majesty's sister, took place somewhat unexpectedly on the evening of the 23d inst. Her Royal Highness was in the 76th year of her age. Her illness was of very short duration, the complaint which has terminated so fatally having seized her only two days previous to her death. An order has been issued for a general mourning on the occasion.

The officers of the Customs have been instructed to allow all vessels to clear out for the Prussian ports, and for the Elbe and Weser, and to admit to entry all vessels coming thence.

* * * The Answers to Correspondents are unavoidably deferred.

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RELIGIOUS COMMUNICATIONS.

THE COTTAGER'S WIFE.

(Continued from p. 134.)

YOU will readily believe, Mr. Editor, after the account I lately sent you, that I did not long delay a second visit to my poor parishioner. Although I was in a great measure satisfied as to her sincerity, and could not reasonably doubt that she was a child of God, I was anxious to ascertain the effect of my first visit, and to administer all the instruction and consolation which could be crowded within the apparently short remnant of her days. It was on the following Sunday that I again directed my steps to the village. As I approached it, "the sound of the church-going bell" was collecting my rustic congregation. I could not, therefore, proceed to the cottage, till I had closed the morning service, and dismissed my little flock with that impressive and truly pastoral blessing, which it were to be wished might never be repeated without the fervour, or heard without the interest, which it so justly deserves. I then hastened to my sick parishioner. The door was opened to me by her husband, a remarkably fine healthy-looking young man.—"How is your wife," said I, "to-day?" "Very ill, sir." "Worse than when I saw her on Thursday?" "Rather weaker, sir." "Shall I walk up stairs?" "If you please, sir,—she will be very glad to see you." M—— appeared truly so. "I am sorry to hear that you feel weaker than when I saw you last." "I do indeed, sir; but it is the will of God, and it is my sincere desire that *his* will, and not mine, should be done." "What-

ever his will may be," said I, "be assured that it is the best." "I know, sir," she replied, "that all things work together for good to them that love God." "Do you think that you are of that happy number?" "I cannot but hope so, sir. God knows that I love him. I am grieved that I have not served him as I ought, and that I cannot love him better; but I often think, sir, if it *should* please God to spare my life, and to raise me up again, how careful I will be not to offend him—how I will try to serve and please him." "I trust you would; but since you have not done this, as you ought, before, why do you think you should hereafter?" "Sir, I know that my heart is very weak and deceitful, and that I cannot do any thing good of myself; but I hope I have learnt much from this illness. I see the vanity of every thing but religion, and I think that, with God's assistance, I *should* lead a more Christian life." "Have you thought much of what I said to you when I was here before?" "I have thought of little else, sir." "And do you believe that your repentance for your past sins is quite sincere?" "I do indeed hope that it is." "Do you feel any real sorrow on account of them, and any inward hatred and dread of sin?" "I think I feel, sir, something of that broken and contrite heart, which God will not despise." Perceiving unusual symptoms of uneasiness about her, I asked her if she was in much pain. "O yes, sir; but what is *my* pain to that which my Saviour suffered upon the cross! He was for many hours upon the rack, and had none to comfort him; but I have deserved

a great deal more than I suffer, and have many mercies." Soon after this, her husband, who had till now been present, left the room, when I took the opportunity of asking M—— whether he thought and felt in any manner as she did upon religious subjects. She shook her head at this question, and sighed as she answered, "I wish I could say he did, sir; but I cannot: my husband is a very sober, honest, well-behaved man, but I am sorry to say he knows but little about religion." "How then," said I, "came you to think of marrying him?" "Because I was a vain and foolish girl, sir; but I have been sorely chastised for it. I have known but very little happiness since I married. My husband, though kind and civil, has never liked to join with me in living as Christians should; and his family are all worldly people; and living so close to them, I have been *greatly tried*. I have earnestly desired to say with Joshua, 'As for me, and my house, we will serve the Lord;' but when I have asked my husband to hear me read the Bible, (for he is no scholar himself,) or to pray with me, he would only tell me it was enough to go to church on Sundays, and that he did not like any methodical doings. I have told him I am no Methodist; for though I have often been asked to go to the meeting in the next village, I never went, for I was satisfied with the church, and poor Mr. P—— (meaning my predecessor) preached good sermons, and gave me good books, as you will see upon the table; but I used to tell my husband that we could not expect the blessing of God upon us, if we did not worship and serve him; and often, when he has been going to lie down at night, without prayer, I have said to him, 'O! John, how can you go to rest without begging God's forgiveness and protection! Suppose your soul should this night be required of you, do you think you should awake in heaven?' Sometimes, when I have spoken thus, sir, I could pre-

vail upon him to pray a few words; but, at other times, he would bid me hold my tongue, and go to sleep. O! sir, I cannot tell you what I have suffered on his account; and his family are all of the same way of thinking; but I hope you will be able to do them some good. All these things have made them not very kind to me: but I have much to be forgiven *myself*, sir, and I freely forgive *them*. Indeed, weak as I am, I would go down upon my knees to every one of them, if I could do them any good."—In the midst of this interesting conversation, we were interrupted by the arrival of two of her sisters, who had come from distant villages to see her. They were considerably older than my parishioner, and manifested an affectionate concern for her which highly gratified me. It is one of the disadvantages of poverty, that it is in general apt to chill the current of the social and domestic feelings, and to produce a hardness and insensibility, which increase rather than diminish its other attendant evils. In the present case, I was delighted to observe all the warmth of tenderness, and liveliness of sympathy, which more frequently distinguish those who are somewhat elevated above the lowest ranks of life, called forth into exercise towards the afflicted subject of this narrative. After the first inquiries of these kind relatives were over, I was about to propose that we should unite in prayer, when my parishioner said that she had a particular favour to beg of me. "What is that?" said I. "You know, sir, Friday is Christmas-day, and I suppose you will administer the Sacrament. I have been looking forward a long time in the hope that I should be well enough to go to church, and join in that holy communion. The last time, sir, I ever saw Mr. P——, he talked to me a good while upon the subject, and gave me a book to read upon it. Though I had always a great desire to receive the Lord's Supper;

I have been afraid of taking it unworthily. I am, indeed, not worthy to pick up the crumbs under my Master's table; but Jesus said, 'Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you.'" "True," said I; "but do you think, that, by merely receiving the Sacrament, you will have this life?" "No, sir, I know that I must have a true faith in Christ." "Yes—you must feed on him, as our church says, 'in your heart, by faith, with thanksgiving.'" "That is my sincere desire, sir. God knows how earnestly I have longed for an opportunity of going to the Lord's Table. You know, sir, Mr. P— was taken ill just before the last time that it was to be administered in our church, and I have been confined myself almost ever since: but now, if you think I am in a fit state to receive the Sacrament, I should feel it to be the greatest blessing and comfort, if you would be so kind as to give it to me on Friday." Upon this, I read to her several passages of Scripture, together with parts of the Communion Service, which particularly mention the qualifications of acceptable communicants; and after conversing some time longer on the subject, and telling her that I should willingly comply with her request on Christmas-day, I asked who would partake of it with her. "I expect," said M—, "that my poor dear mother will be here, if she can bear the journey; and she will, I am sure, be glad to join with me." "And will not your husband?" said I, who was now returned to the sick room. "Oh! how I wish he would!" answered his wife. "Will you not, John?" "I don't know what to say to it, M—. It is a very solemn thing, and I am no scholar. I doubt I am not good enough." "We shall never be good enough of ourselves," said M—. "That is very true, indeed," I replied; "but will you be better by staying away from the Sacrament? Should not every Christian be anxious to

obey his Saviour's last command—to remember his dying love—and to hold communion with him in the way he has appointed? Though you are no scholar, yet are you not a sinner? And should you not be glad to know as much of your Saviour as possible, and to devote yourself to his service?" "I should, to be sure, sir." "Besides," I added, "if you are not fit to receive the Sacrament, are you fit either to live, or to die, as a Christian? Think seriously of this; and pray to God to direct and enable you to perform this duty in a profitable manner. Consider too the uncertain state of your poor wife. It is very probable that you may not have to live much longer together in this world. Now, if it should please God shortly to take her from you, would it not afford you some consolation, when she was gone, to reflect that you had joined her in this most solemn service of religion—that you had commemorated together the death of Him, to whom alone we must look for salvation—and by this united act of faith and hope had enjoyed an earnest of a blessed union hereafter in heaven?" The young man was evidently affected by these considerations, and replied, with emotion, "What you say is very true, sir. I wish I could say I would do as you wish on Friday. I will think of it, and try what I can do to bring my mind to a fit state; but I cannot promise, sir. I am in great trouble, and scarcely know how to think of any thing." "But," said I, "you should at least try to think of religion, for it is God only who can comfort you; and the illness of your wife is a call to you to turn to him. Jesus also invites you, now that you are in trouble, to come to him for rest; and he is ready to give you a pledge of it in the Lord's Supper." He seemed to feel the truth of what I said: but partly from ignorance, and partly from that corruption which always opposes the turning of the heart to

God, he held back from saying any thing more.—How common, and yet how lamentable a case is this! Men neglect and refuse to make God their friend: and when, amidst the various changes of this mortal life, they fall into distress, they know not what to do, or whither to flee for support and comfort. Yet God hath said, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." O! why will not all that are in affliction listen to this gracious invitation, and, like his children, "find a place of refuge!"—Fearing, however, that the young man was not as yet sufficiently informed as to the nature of the Sacrament, or religiously enough disposed to receive it, I was unwilling, at this time, to urge him any farther, but contented myself with exhorting him to look to God for direction and help.—I closed this second visit by praying with the afflicted party assembled in the sick room. M—— joined in every petition with a degree of animation and fervour which I have seldom seen surpassed, and expressed her gratitude in a manner which left me no room to doubt the reality of a Divine work in her heart. On leaving the room, I gave her a copy of "The Dairyman's Daughter," thinking that she might derive both instruction and comfort from a history which exhibits some circumstances very similar to those of her own case. I was, however, agreeably surprised to find that the benevolent apothecary, whom I had met on my first visit, had been beforehand with me in this present. "I have contrived to read part of that little book, sir," said M——, "though not without difficulty. That young woman died of the disorder in which I am. She was a true Christian, sir, and I have been much comforted by many things that are related of her. God grant that I may be like her." "I trust," said I, "that by the grace of God you will be like her, both living and dying. Fix your faith and love on the same

gracious Saviour in whom she trusted, and you will enjoy similar peace and consolation, and the same blessed hope of eternal happiness! God bless you, M——. May he support, sanctify, and comfort you, while you remain here below, and make you daily better prepared for the heavenly world." "God bless you, sir," was the reply, "for all your kind instructions and prayers. I cannot tell you how much they have comforted me."

About two days after my second visit to M——, I was told that some one from S——, the village in which she lived, wished to see me. As I had desired her to send for some little comforts which her humble circumstances could not afford, I took for granted that this was her messenger; but, instead of the person whom I expected on this errand, I was surprised to find that it was M——'s mother, whom my readers may recollect she told me she was hoping shortly to see. She was a decent looking old woman, with an air of peculiar meekness and gravity, and apparently bending more under the weight of trouble than of years. "Pray rest yourself," said I, as she was attempting to rise. "You must be tired after your long walk." "A little, sir," was the reply; "but more distressed by my poor dear daughter's illness." "How is she to-day?" "Very ill, indeed, sir; she cannot hold it long, I think." "I fear not," said I; "but do not be too much distressed. Your daughter is, I trust, a real Christian, and preparing for a better world." "Ah, sir, I trust she is. She is following her dear sister, who died about two years ago. Thank God, she was ready to go; and no doubt she is in heaven; and my poor M—— is very like her; but it is a great affliction to lose such good children in my old age." "It is, indeed," I replied; "and I feel much for you. I have lost children too, though not grown up; but although it is a heavy trial, the blessed hope of their being happy for ever in heaven is an un-

speakable consolation. Now, as far as I am able to judge, I think your daughter is a true believer in Jesus Christ, and interested in his salvation." "It is a great comfort to me to hear you say so, sir. Indeed, I do think so myself. She was always inclined to religion from a child; but she has attended more to it within the last two or three years than ever." "She appears to me," said I, "to be in a very hopeful frame of mind. I cannot look into her heart; but if she is sincere in her professions, I cannot but think that she is in the way to heaven."—"Why, to be sure, sir, as you say, we cannot look into the heart; but it is of no use to pretend to religion, if we are not sincere in it; and so I tell M——, and indeed I think she is sincere." "Pray, when did you come to see your daughter?"—"Last Sunday, sir, just after you left her. I have been in a good deal of trouble about walking over on the *Sabbath*; but I trust the Lord will forgive me, if I did wrong. I did not hear, till then, that she was so ill, and put off coming to see her as long as possible, for the journey is almost too much for me at my age; but I was afraid I should hardly see her alive, if I did not set off directly, or be stopped next day by the weather, this winter time; and all the way I came my thoughts were taken up with God and heavenly things." "Indeed," said I, much struck with the tenderness of conscience displayed by the poor old woman, "I think this is a case in which God would have mercy, and not sacrifice." You know our Saviour graciously allows us to perform acts of necessity, mercy, and charity, on the *Sabbath*; and I doubt not that he freely forgives your journey to see your poor sick daughter, especially as you seem to have so sincere a desire to serve and please him. Pray have you long thought so seriously upon religion?"—"Not so long, sir, as I could wish I had. The former part of my life was too much taken up

with the cares of the world, and the labour of bringing up a large family; but I have had much affliction of late years, and it has pleased God to teach me many things, concerning his Son Jesus Christ, and the salvation of my soul; and I bless his holy name for giving me the opportunity, in my old age, of attending to these things." "Is your husband living?" "O no, sir; I have been a widow some years, and now I have a very comfortable dwelling in an almshouse at H——, where I have time to read my Bible, and think of my latter end. But I should never have known or felt so much about religion, if it had not been for Mr. N——, the minister of our parish. He is a good gentleman, and takes a deal of pains with us poor people, both in the pulpit and out of it. He was of great use to my daughters, and I hope one of my sons is turning after them." "Well, my aged friend," I replied, "next to that first and greatest gift of his Son Jesus Christ to be our Saviour, God's chief mercy to us is an interest in him for ourselves; and since he has been pleased to bestow this unspeakable blessing upon you, and your poor sick daughter, comfort yourself with this thought. He has done more, even for your present happiness, by the gift of his Son, than if he had bestowed the whole world upon you without him; and although you have had many trials, and are now again about to suffer affliction, in the loss of another of your children, yet, be assured, that all these things are wisely and graciously ordered, and are working together for your good. A time will shortly come, in which you will see this more clearly—when your mourning shall be turned into joy,* and sorrow and sighing shall flee away for ever." "What you say, sir, greatly comforts me, and I am truly thankful that you have been so kind to visit my daughter, and to give her so much good instruction and consolation. I understand you mean to administer

the Sacrament to her on Christmas-day. She talks much of it, and is very anxious to receive it." "That is my intention," said I; "and I hope that you will partake of it with her." "I shall be very glad to do so, sir, especially as I shall not be able to be at church." "I trust," I added, "that the celebration of that holy ordinance will be much blessed to us all, particularly to your daughter; and that Christ may be present with us, to seal his dying love upon our hearts." "Indeed, I humbly pray that he may be, sir."—The good old woman had now rested herself after the fatigue of her walk, and, after a little farther refreshment, prepared to return to her daughter's cottage. I could not help regarding her with peculiar pleasure. Truly, "the hoary head is a crown of glory, if it be found in the way of righteousness." But how wretched is an old age of carelessness, worldliness, and irreligion! On it, even if the outward circumstances be ever so prosperous, death must indeed heavily fall, "and double terror own;" while, to the aged Christian, "at evening time it shall be light." Although, like the poor and afflicted mother whom I have been just describing, we may be called upon to part from the dearest objects of our affection; yet the separation will be, at the utmost, but short, and the re-union, if previously united by a living faith to the Redeemer, unspeakably delightful,—"where there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things" shall have "passed away."

But I must here close my present communication, reserving the conclusion of my narrative to your succeeding number.

(To be continued.)

To the Editor of the Christian Observer.

SOME very sensible and judicious observations on Education, in a

late Number, conclude with a remark concerning Solomon's maxims, on the same subject, which excited a *demur* in my mind. The Proverbs of Solomon are a part of Divine revelation, and contain the wisdom of God, and not merely of the wisest of men. Circumstances may, and sometimes do, give the Old Testament dispensation an appearance of rigour beyond that of the New; but the Moral Law was delivered under the Old Testament; and our Lord and his Apostles merely expound it, and vindicate it from the corrupt glosses of the scribes and Jewish expositors. The "love of God, with all the heart and soul," and the "love of our neighbours as ourselves," was, and is, the perfect standard of duty; the Tenth Commandment is adduced by the Apostle, as especially proving the *spirituality* of the Law, (Rom. vii. 7.); and one of the most exalted precepts of Christianity, on love of enemies, is quoted from the Book of Proverbs. (Compare Prov. xxv. 21, 22; Rom. xii. 20, 21.)—Solomon, in these maxims of heavenly wisdom, doubtless intended for the use of the church in every age, does not at all refer to the *judicial* law, which being the magistrate's rule of administering justice, as well as the law of God, gives an aspect of severity to some appointments, which would disappear, if regarded in this light, and compared with the municipal laws of even the wisest and most polished nations. The *ritual* law, which, in another way, tended to gender in the Israelites a spirit of bondage, formed no part of Solomon's subject. Nor does it appear that *severity* in the use of correction, even of children, was recommended by him. As the Lawgiver, the Law, the grand outline of the Gospel, the nature of holiness, and the substance of all true religion, are precisely the same under every dispensation; it is surely not advisable to use words concerning any part of the Old Testament, which so much as seem to impute to it any wrong passions of

men. All was written by the inspiration of that Spirit, whose "fruit is love, joy, peace, meekness." Were all parents, or even all Christian parents, as attentive, from the very earliest dawn of reason in their children, and as judicious, in educating them, as it may be possible for us to conceive, or as one out of ten thousand perhaps actually is, possibly "the rod of correction" might be wholly dispensed with; yet your correspondent seems to allow, that there may, in some instances, be need of it. But as things *actually* are, and ever have been, whatever may be witnessed in future years, it has been, and is, generally indispensable. I, also, am a parent, and have been highly favoured as to the success of my plans of education; which I the more review with admiring gratitude, because conscious of failing continually in applying even my own rules. In many respects I aimed to act on the plan of your correspondent; and especially, from principle, never corrected, or even sharply reprov'd, a child, for any thing which did not imply *moral* evil; of which I was earnestly desirous to give him a conviction, as being sinful before God, needing repentance and forgiveness; and the propensity to it as hateful and ruinous to happiness, except changed by Divine grace. *Submission, application, self-denial*, and regard to the authority and will of God, leading to a conviction of the need of a Saviour and salvation, were my grand objects; and corporal correction was sparingly and seldom used, and *always* directed to the one point of *submission*, which, when attained, the correction ceased, or terminated in expressions of affection; but, till that was effected, it was only suspended, not terminated. I believe, that even less use of "the rod of correction" might have sufficed, if I had fully entered into the same views and plans at first, which I adopted at last, and had conducted correction more as "a means of grace," as, in certain

circumstances, I have since been induced to consider it; but I never was an advocate for frequent and severe correction. Neither should correction ever be given in haste and irritation: it should be preceded by shewing the evil nature and tendency of the crime corrected, by stating to the child God's command to parents to correct their children, the neglect of which will expose them to correction from Him, and by prayer, for a blessing upon it as a Divine appointment.

While actually employed in training up my children, I was under the necessity of considering Solomon's maxims on the subject, which did not, and do not, appear to me to be marked with severity. I will adduce the passages, and my remarks upon them.

Prov. xiii. 24. "He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes."—"The perverseness of our fallen nature renders correction necessary to children. He, therefore, who indulges his son, connives at his perverseness, suffers him to contract vicious habits, and to grow stubborn in rebellion for want of correction, acts as if he hated him; because he permits those diseases of the mind to gather strength, which will prove the sources of inexpressible sorrow to him in this world, and, perhaps, of eternal misery: whereas the parent who wisely loves his child will *early* begin to teach him submission, application, and the government of his passions; and having bent the tender twig, and established his authority, he will gradually be enabled to rule him more by persuasion and argument, and to treat him with the lenity of a kind and prudent friend. But when children are permitted to get the mastery in their tender years, they can scarcely ever after be taught subjection, and the attempt is often made by a severity which is both perilous and painful."

"Perhaps the modern improvement of 'sparing the rod and spoil-

ing the child,' and of teaching children various kinds of knowledge, without habituating them to submit to superiors, to apply at stated times to things useful, and to exercise self-denial, has not only made way for much profligacy, but has also introduced a system of insubordination, which has shaken Europe to its very centre. Obedience to the authority of parents, is the best preparation for subjection 'to every ordinance of man' in future life; nay, it is a good means of bringing young persons to submit to God, as inuring them to the idea that self-will must be subdued. And when destructive and irrational fondness prevents parents from thus subduing the rebellious spirits of their children, the event will generally prove, that their worst enemies could not have done them a greater injury. It should, however, be observed, that correction is properly the work of *parents*; and that important and delicate trust can seldom be safely delegated; at least it should be done with great caution. For when this exercise of authority is separated from tender affection, it often becomes a species of tyranny, productive of most pernicious consequences. How dire, then, the effect, when the parent himself, not knowing how to govern his own passions, sets his child an evidently bad example, even when correcting him for his faults! In general, no man can well govern others, who cannot govern himself; and it too often happens, that chastisement, having been neglected in tender years, and afterwards attempted with violence and severity, drives young persons for refuge among bad companions; renders the company of the parent *terrible*, at least *unpleasant*; and makes way for a ruinous alienation in future life. Happy, then, are those young persons whom early and judicious correction, good instruction, with kind and wise regard to their time of life, have taught to consider their parents as their best friends and counsellors, and their

most pleasant companions, nay, their most faithful confidants."

Prov. xix. 8.—"Chasten thy son while there is hope, and let not thy soul spare* for his crying."

"Chasten thy son before he hath contracted bad habits, and becomes apparently incorrigible; and do not refrain because of his cries. Or, Do not concur in his mischiefs, (by conniving at them), or in his ruin."

Prov. xxii. 5.—"Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him."

"The child is naturally given to foolishness: but seasonable correction is generally, by the Divine blessing, made successful to expel it."

"Every kind of foolishness and vice is bound up in the heart of a child; and will be unfolded by years, temptations, and opportunities: but the discreet use of 'the rod of correction' has a powerful tendency to check its growth: and when used in dependence on God, and in obedience to him, is an appointed means of driving it away: so that, generally, they who are properly educated, when they are grown old, do not depart from the way in which they have been trained up; but humoured and neglected children soon contract habits of sloth, &c."

Prov. xxix. 15.—"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame."

"The *mother* is supposed to have the immediate care of the child during those tender years in which correction is most seasonable and salutary. But mothers are apt to be over indulgent; and when children are left to themselves, to contract bad habits and to grow obstinate in vice, they become a disgrace to them."

Prov. xxix. 17.—"Correct thy son, and he shall give thee rest;

* Marg. to his destruction, or, to cause him to die:

yea, he shall give delight unto thy soul."

"The love of ease, and fear of being discomposed and put out of temper, induce many to neglect the correction of their children; but this little interruption of their rest, if submitted to as a self-denying duty, and in dependence on the aid and blessing of God, generally prevents a more durable and distressing inquietude, even that of witnessing or hearing of their evil courses when grown up; and makes way for much peace and comfort, when the correction is the blessed means of their becoming worthy and useful persons."

"Fallen man is so prone to evil, that from the earliest youth there will be very many things in his conduct to be blamed; and, as the faculties unfold, his sinful propensities gather strength, and produce their effects more and more. Our aim, therefore, should be, by every possible means to counteract this tendency of corrupt nature; and thus it may be said with propriety, that 'the rod and the reproof give wisdom.' For rebukes and corrections, properly administered, check the luxuriant growth of evil dispositions, and inure the will and passions to subjection. But when a child is left to himself, and humoured in his wayward inclinations, he grows more self-willed and untractable daily, and his passions demand still further gratifications, till, keeping company with harlots, or running into other excesses, he both wastes the substance of his parents, and brings a reproach upon them for improperly educating him. If we then would have our children yield satisfaction to our hearts, we must give them proper correction and instruction."

I think these are all the passages in which Solomon mentions correction, except one, which relates to the Lord's chastisement of his children, and which is quoted by the Apostle in such a manner, that Solomon's maxims, in this respect, are

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shewn to coincide with those of God himself, in respect of His children; and thus receive a remarkable sanction in the New Testament.—(Comp. Prov. iii. 11, 12, with Hebrews xii. 5—11.)

I can see no reason to charge Solomon's counsels in this respect with harshness: I adopted them in my own plan of education; and I do not think my children will impute undue severity to me: and I wrote my remarks on them, not as many do who write on subjects in which they are not experimentally concerned, but as one engaged in the very business, and giving my views of the maxims, as I interpreted them, in relation to my own conduct, in a matter which lay very near to my heart. Should you insert this letter, it may make way for a further discussion of a subject but little understood, and of incalculable importance.

I am, &c.

T. S.

FAMILY SERMONS. No. LII.

Ephes. ii. 10.—*For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

In this chapter, the Apostle gives us a plain account of our state by nature, and by grace. "By nature, we are all the children of wrath, even as others;"—the children of wrath because children of disobedience, walking contrary to the laws of God. God is therefore justly displeased with us, and has passed upon us the sentence of eternal death, which will surely be executed if we leave this world in the same state in which we came into it. But the Apostle goes on to tell us, that, although thus "dead in sins, God hath quickened us together with Christ;" hath raised us to a new and spiritual life in him; not only that we may escape death, but that we may "sit together with him in heavenly places, in Christ Jesus."

This wonderful change the Apostle ascribes wholly to the grace of God. "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works," not of any thing that we ourselves can do, "lest any man should boast," but that God may have all the glory. And then he adds the words of the text; "For we are his workmanship, created in Jesus Christ unto good works, which God hath before ordained that we should walk in them."

1. The words of the Apostle, which I shall consider in their order, shew, first, that that great change, which brings us from a state of nature to a state of grace; in other words, from a spiritual death in trespasses and sins, to a new and divine life in Christ; is wrought in us wholly by God; "*We are his workmanship;*" not as men merely, but as Christians. In making us such, whoever be the instrument, he is the sole cause. "Paul may plant, and Apollos may water, but it is God that giveth the increase." We are his workmanship as much as the creation of the world was. But, to distinguish this from the first creation, the Apostle adds, that we are "*created in Christ Jesus* unto good works." It is *in Christ*, that this new creation is effected. In the same way we are told in other parts of Scripture, that "*in Christ Jesus* neither circumcision availeth any thing, nor uncircumcision, but a new creation," and that "*if any man be in Christ*, he is a new creature." Thus, as our whole nature was corrupted in the first Adam, so is it cleansed and sanctified in Christ, the second Adam. "As in Adam all die, so in Christ shall all be made alive." As in Adam we fell from the happy state in which we were created, so are we restored to it by being created anew in Christ Jesus.

But in order to our being thus created anew, we must come to Christ by faith; that is, we must believe and trust in him for it, according to the revelation of his grace in

the Gospel, and the promises there made to us. Faith is the way appointed in the Word of God, by which we must come to Christ, if we would have what he has done and suffered applied to ourselves. Indeed, throughout the whole of the Gospel, faith is spoken of as absolutely necessary to our obtaining any of the blessings Christ hath purchased for us. It is so necessary, that they who do not believe in Christ, have no part in him, but remain in their natural state, "children of wrath;" while they who truly believe in him, become members of that body of which Christ himself is the Head; and being thus united to him, they partake of all the merits of his life, his sufferings, and his death: in him they have pardon and peace, righteousness and strength: in him they are made new creatures—"created anew in Christ Jesus unto good works."

As all things were at first created by the Word of God, so is this new creation effected by the same means: we are "born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." The only difference is, that in this new creation men are not passive, as in the former, but free agents, capable of believing or not believing; and "the word effectually worketh only in them that believe." When indeed we are created anew in Christ Jesus, it is his Holy Spirit which moves on our souls, as at first he is said to have moved on the face of the waters, and restores all our powers and faculties to a right order and disposition; quickening, regenerating, and renewing us—making those spiritual who before were carnal. "For that which is born of the flesh is flesh, but that which is born of the Spirit is spirit." As before we were the offspring of Adam, "we are now made the children of God;" "and if children, then heirs; heirs of God, and joint heirs with Christ," in whom we are thus created anew.

By nature, all mankind are in a

state of darkness as to God and eternal things; "darkness covers the earth, and thick darkness the people;" so that, although they can perceive other things clearly, they cannot see the things which belong to their everlasting peace, nor discern the true difference between good and evil; much less can they see God, although his glory shines continually around them. And as for the Gospel of Christ, so far are they from feeling and acknowledging its excellency, that to them; as to the Jews and Greeks of old, "the preaching of Christ crucified is a stumbling-block and foolishness." "For the natural man receiveth not the things of the Spirit of God: they are foolishness unto him; neither can he know them, because they are spiritually discerned." How many around us are in this state, and how deplorable is their condition! Let us beware that we be not of the number: for, however such persons may flatter themselves at present, yet, if they die in this state of spiritual blindness and ignorance, they will find those words of the Apostle awfully verified: "If our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." If they believed the Gospel with a living faith, the god of this world would have no power over them; but as they will not believe, he carries them captive at his will, and leads them blindfold to the place allotted for unbelievers.—To avoid this dreadful end, our eyes must be opened: we must be turned from darkness to light, that we may be turned from the power of Satan unto God. As God at first commanded the light to shine out of darkness, so must he now shine into our hearts, "to give us the light of the knowledge of the glory of God in the face of Jesus Christ," who is the light of the world. "I am come," saith Christ, "a

light into the world, that whosoever believeth in me should not abide in darkness." All who believe in him, therefore, are so enlightened by him, that they not only perceive the extent and awful sanctions of God's Law, the grace of his Gospel, and the reality and importance of eternity, but they feel the force of these things in their hearts. The eyes of their understanding are opened, and they obtain so clear a view and so firm a persuasion of the truth and excellence of what God would have them both to believe and to do, that their wills are made conformable to his; and being enabled clearly to see what is for their real good, they become desirous of believing and acting as God would have them to do.

God at first created man in his own image, after his own likeness, in knowledge, holiness, and goodness. And as man, at first, was thus made in the image of God, so must he be created anew in the same image, if he would enter into heaven. The true Christian is said to put on Christ, "who is the image of God;" to put on the new man, which, after God, or, according to his likeness, "is created in righteousness and true holiness;" "to be renewed in knowledge, after the image of Him that created him."—All such, therefore, are made "partakers of the Divine nature;" of the holiness of God; being made "holy, as he who hath called them is holy, in all manner of conversation."

2. Thus we have seen what it is to be created anew in Christ Jesus, and what is the general nature of that change which this new creation implies. I shall now specify a few of its effects:—Our souls, formerly corrupt and disordered, will be restored to a right temper and judgment. We shall labour to keep our consciences void of offence both towards God and man. We shall learn to look on all things in the world as nothing, in comparison of him that made them. Him we shall love with our whole hearts; in him we shall place our whole trust and confi-

dence; we shall fear nothing but him; we shall rejoice continually in him; and we shall account it our highest happiness to please and honour him. Our great grief will be, to see his name dishonoured, or his service slighted; more especially if we ourselves are guilty of forgetting him, or of neglecting any duty we owe him. Our minds being bent on doing the will of him whose image we bear, whatever draws us aside from this object will fill us with uneasiness and pain. We shall set the Lord always before us; and therefore we shall be humble and lowly in our own eyes, meek, patient, and submissive to the Divine will. In short, the law of God being written again on our hearts, our whole nature will be changed; so that, as all things naturally tend to their proper end, so shall we to that for which we were created—the glory of our God, and our enjoyment of him for ever.

But if we are created anew in Christ Jesus, it is not that we should be inactive—that we should do nothing; nor is it merely that we should cherish inwardly those divine tempers and dispositions of mind which have just been mentioned; but also that we should engage in such active labours as are the natural fruits of such dispositions.—“We are created in Christ Jesus unto good works;” and the express command of our Lord himself is, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”—Not that we are to do good works in order that men may see them; but in order that men, seeing them, may be led to praise and glorify God, who, by his grace, enables those to do good who of themselves can do nothing but evil. Therefore, as we are bound to aim at the glory of God in all our works, otherwise they cannot be good; so must we strive with all our hearts to do such works as really tend to his glory, if we would share in that glory hereafter.

But it may be proper to instance a few of those works which are truly good, inasmuch as they tend to the glory of our God and Saviour. They are such as these: to make an open profession of our faith in God and Christ, according to the revelation he hath given of himself in the Scriptures; to worship him in public, in our families, and in private; to attend his ordinances, especially the holy sacrament, which he hath ordained in memory of his dying for our salvation; to do what we can that his name may be known and his Gospel propagated throughout the world; to teach the young and the ignorant to know the true God, and Jesus Christ whom he hath sent, and to know also what he would have them to believe and do, that they may serve him acceptably here and be happy with him hereafter; to reprove such as profane God’s holy name, or dishonour his Gospel; to use all means to bring those over whom we have an influence to a sense of their sins, and to turn them to righteousness and true holiness; to labour to compose differences and promote peace; to help, relieve, and comfort such as are in trouble, want, or any other affliction; to be true and just in all our dealings with men, that they may see we prefer our duty before any worldly interest; to choose resolutely the loss of all we have, yea, of life itself, rather than do any thing by which we may seem to deny God, dishonour his holy name, or break his laws:—these, and such like things, done from regard to God, and for the sake of Christ, are the “good works” unto which “we are created in Christ Jesus,” and which we are all therefore bound to do according to our ability.

3. There remains another part of the text on which it will be proper to say a few words. “We are created in Christ Jesus unto good works, which God hath before ordained;” or, as the word signifies, “prepared; that we should walk in them.” They who are created anew in Christ

Jesus are restored to a sound mind, and are disposed to do what their Creator would have them to do.— They are enlightened, renewed, and sanctified by his Holy Spirit, and therefore as naturally perform good works as a good tree brings forth good fruit. But as each tree brings forth its proper fruit, so every true Christian has his appropriate works to perform; those works which suit the particular state of life in which God has been pleased to place him. Some are placed in high, and some in low circumstances. But there is no condition, be it ever so mean, in which a man can be placed, in which he has not his own proper work to perform. He, in the parable, who had but one talent, was bound to improve that one to his Master's glory, as he who had five improved his five; and because he did it not, he was judged to be a wicked and slothful servant, and punished accordingly. It highly concerns all, therefore, who believe in God, to "be careful to maintain good works;" not only some few, but all that God requires; not only occasionally, but constantly; keeping, in the whole course and tenor of our lives, as close as we can to our great Master, who went about doing good. As his disciples, we should be always doing good or studying how to do good in the world, that we may not live in vain, as too many do, but to the great end for which we were created. And although we may expect to be crossed in such designs by Satan, and by wicked men, yet must we persevere, relying on Him at whose bidding we act; and we shall find that "we can do all things, through Christ who strengtheneth us." He requires, indeed, no more than he offers us strength to perform; and if there be in us a willing mind, it is accepted, "according to what a man hath, and not according to what he hath not." It is accepted, not for any worth or merit in what we do, but for his sake by whom we do it. And although the works even

of him who is created anew in Christ Jesus are in themselves very imperfect, yet God is pleased to look on them as good for His sake in whom he is created. That all the spiritual sacrifices, therefore, we offer, and all the good works we do, may be accepted by God, we must lift up our hearts to Christ, and, renouncing them all, plead only his merits before God, and then we need not doubt that God will accept us.

Those who thus act, whatever their outward condition may be, and howsoever others may speak or think of them, will be the happiest people on earth. They do the will of God on earth as it is done in heaven: they shine as lights in the world: they have the high honour of serving God, and they are honoured by him: they have the delight of pleasing Him who governs the whole world, who therefore takes them into his own especial care and protection, supplies them with all things necessary both for life and godliness, directs and prospers them in all their undertakings, makes all things work together for their good while they live, and when they die receives them into his joy: "Well done, good and faithful servant; enter thou into the joy of thy Lord." May this be our happy lot, for Jesus Christ's sake. Amen.

For the Christian Observer.

ON SPIRITUAL-MINDEDNESS.

CHRISTIANITY, among its many excellencies, has this peculiar advantage over every other system of ethical instruction, that it exhibits to its disciples, in the image of their Divine Master, a perfect model of all the virtues and graces which it enjoins. In the character of Him who died upon the cross for our redemption, we behold every element of Christian perfection, happily and harmoniously combined; occupying its proper station, exhibited in its

just proportions, and actively exercised towards the only worthy ends of our existence, the glory of God and the welfare of our fellow-creatures. The picture of Jesus Christ portrayed by the Evangelists differs from the divine and moral precepts embodied in their writings, as a living man from his anatomy; so that to a mind deeply versed in the Sacred Writings, and imbued (through the power of God) with their true spirit, there is perhaps no method for solving practical difficulties so short and satisfactory, as to conceive for a moment a scene in Judea, and consider what course of conduct our Saviour would have adopted himself, or recommended to others, under similar circumstances. Only we must recollect, that it is always necessary to study a model accurately, which we propose to adopt for an authority.

If this living image of Christian excellence be deserving of our most attentive contemplation, for our instruction in the true spirit and proper limits of the active and social duties, it possesses a still higher value in respect to those spiritual sentiments which form a very large part of the Christian character, and distinguish it so advantageously from every other. These it is plainly difficult to define by a written rule; and as they are not so directly and visibly connected with the system of social life as the principles of justice and benevolence, to determine their nature and offices experimentally proves a slow and somewhat ambiguous process. Hence, perhaps, in part, it has happened, that many persons, whose imaginations have been affected by religion, without any real conversion of heart, have been enabled, by exhibiting extraordinary appearances of spirituality in their conversation and manners, to deceive for a time some truly pious and experienced Christians. Thus Montanus and Manes acquired, in former days, a share of credit and consequence which their practical merits never would have

procured for them; and Munzer, and the other *celestial prophets*, as they were called, who, in the days of Luther, excited the rustic war, and at last perished miserably in their sins, were able, for a time, by a sort of ecstatic devotion, and lofty claims to inspiration, to deceive even the excellent and sagacious Melancthon. Hence, too, in part, it may be explained why many pious Christians have, in different ages, been led into injudicious and mischievous excesses, which have supplied topics of ridicule to the profane and ignorant, while they have awakened the concern and exercised the humility of their Christian brethren. Instances of this second description will occur, I fear, but too easily to every reader. I need only allude to the old Ascetics, the French Quietists, and the followers of Swedenborgh* in the North. Each of these is entitled, as a class, to be numbered among real Christians, and all certainly subjected Christianity to some reproach by their departure from the Gospel standard of spiritual perfection.

Much of the delusion, and many of the errors and irregularities, which ecclesiastical historians have in general too faithfully recorded, would, doubtless, never have occurred, had Christians in every age been more careful to consider and appreciate the character of their Divine Master. The spiritual affections which glowed in his bosom, were equally tranquil and energetic; neither breaking forth into wild and ecstatic fervours, nor sinking into contemplative inactivity. Their internal warmth and vigour undoubtedly exceeded all that we can think or speak; yet these appeared, not in

* The reveries of Count Swedenborgh were very strange and enthusiastic. Yet he appears to have been sound in the essentials of faith and practice. Those who knew him, represent him to have been a pattern of benevolence and humility. See his *Treatise concerning the New Jerusalem*, particularly the articles, *Repentance, Regeneration,* and *On the Lord*.

the vehemence of his emotions, but in the activity of his benevolence, the constancy of his fortitude, his steady disregard of worldly gratifications, his unconquerable devotion to the service of his Heavenly Father. Every holy principle knew in him its proper station and office; all acted harmoniously together; and all concurred to form that heavenly temper which was visible in the whole tenor of his ministry, which raised him above the world even while he was in it, and which (from the imperfection perhaps of language) we have no better term to designate than—*spiritual-mindedness*.

The followers of Jesus Christ are frequently described in the inspired writings as persons who, in this world, are "strangers and pilgrims," who have here "no abiding city, but seek one that is to come." Spiritual-mindedness is that state of mind which naturally belongs to, and becomes those, who answer to this description; who, knowing that there "remaineth a rest for the people of God," and deeply feeling its glory and excellence, ardently desire and humbly wait for it. It implies, therefore, a settled and decided preference of heavenly things; the mortification of worldly desires, and the continual growth of those which are spiritual. It is a temper, not an affection. It is fed and cherished by every holy disposition; it embraces and sustains them all.

The spiritual-mindedness of a Christian has but little in common with those contemplative and abstract dispositions which were formerly in considerable credit among the Platonists and Stoics, as well as in one of the principal schools of Indian philosophy. It is natural for men who think and feel deeply, to be dissatisfied with ordinary pleasures, and to discover the superiority of intellectual to sensitive gratifications; and some may be expected to arise in every cultivated age who

will push these truths a little further, and, withdrawing themselves in a considerable measure from the influence of external things, will endeavour to find a higher happiness in the exercise of their reason, or the indulgence of a glowing and creative imagination. It is harsh to speak contemptuously of such practices: the best and highest minds could travel onward but a little way under the darkness of Paganism; and philosophy, doubtless, was religion to the heathen world. Yet it would be difficult, I believe, to shew, that the masters of ancient wisdom ordinarily attempted more than to ascertain what is the proper perfection of man in his present state. The immortality of the soul was, indeed, an article of faith; at least, in the Academy; but its future destiny was so enveloped in the shades of a metaphysical mysticism*, that we cannot easily suppose it to have furnished any motives of action beyond those which the voice of nature and conscience will supply. Who can be seriously or practically affected by hearing, that after death his spirit shall undergo all sorts of inconceivable lustrations, and, finally, be absorbed into the Deity? The extreme ignorance†, too, which universally prevailed, respecting the nature and character of God, made it impossible, even for the wisest, to venture far into futurity. They could reason with a tolerable degree of certainty on the connection of causes with their consequences, under the existing economy of things; but who could speculate with any confidence as to an ulterior dispen-

* See *Somnium Scipionis*, and *Æneid*, Lib. vi.

† Of the general ignorance respecting God we may form some idea, by considering that the Stoics, one of the most learned, most moral, and most respectable sects of antiquity, either were Atheists (as Warburton insists) or held such a multiplicity of deities as was scarcely at all removed from the most vulgar superstition.—*Vid. Cicero de Nat. Deor. Lib. 2.*

sation, without first ascertaining the power, and attributes, and dispositions of Him who can alone ordain it? The Christian, on the contrary, founds his disregard of worldly things chiefly upon those truths which the Gospel has revealed to us—an acquaintance with the true God, and the assurance of an everlasting rest to all his faithful servants. His improvement and sanctification in this life he chiefly desires as a becoming tribute of gratitude to his Redeemer, and an indispensable qualification for future happiness. He feels, indeed, its value even in the midst of infirmity, and blesses God for the meanest pledge of his ultimate perfection; but he knows that its true glory and excellence will then only be ascertained when the "creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

The prospect of everlasting salvation presented to Christians by the Gospel is so unspeakably glorious and affecting, that it may well excite astonishment, as well as sorrow, to observe how small is its influence upon mankind, compared with the authority which even a moment's reflection convinces us it ought to possess. Should some angelic company, travelling through the empire of their Creator, arrive for the first time on the confines of our orb; and having gazed awhile on the surrounding objects, be informed, that to the mortal myriads whom they beheld, the gates of everlasting happiness had been opened by their God and Saviour; what do we imagine would be their first feeling? Would they not conclude, even with intuitive rapidity, that the multitudes, whom they saw so busily occupied, were all engaged in preparing themselves for that glorious inheritance, their hearts beating high with hope, and overflowing with grateful adoration? And when, after gazing a little longer, they should ascertain the real anxieties and businesses and plea-

tures of men, what, think we, must be the second emotion?

Dim sadness would not spare,

That day, celestial visages*.

In truth, the phænomenon is so strange that it admits but of one satisfactory solution; "that man is very far gone from original righteousness, and is of his own nature inclined to evil †." Were the profane and wicked alone engrossed with worldly concerns, and indisposed to contemplate an inheritance which they neither hope nor desire to possess, it might be a subject of little astonishment. But what shall we say of that too numerous class of Christians, who believe that they are heirs of heaven, who trust in the blood of their Redeemer, and yet are as busy with "the cares and riches and pleasures of this life," as if these were their proper portion. Nay, ask the very best, the most holy and experienced servant of his Saviour, and I doubt not he would confess, even with tears, that it is with difficulty he maintains but for a few days an undisturbed and lively perception of heavenly things; that after the most delightful spiritual exercises, full of joy and consolation, a slight temptation, a moderate sorrow, is often sufficient to fill him with distress and perplexity; that "he finds a law in his members warring against the law of his mind, so that he cannot do the things he would ‡." Real spirituality of mind is one of the last and highest attainments of the Christian life. Of this truth our own experience ought to have informed us. That it is a prize

* Par. Lost. Lib. 10.

† Articles of Religion. IX.

‡ This statement seems to be justified by the accounts given, from private documents, in the memoirs of many pious men. There is a letter in Orton's *Life of Dr. Doddridge*, which is remarkable to this effect; and it is the more valuable, because that excellent man was not only eminent for piety from his early youth, but was naturally of a cheerful disposition, and at all periods of his life peculiarly free from enthusiasm and superstition.

which deserves every sacrifice the Apostle surely has determined, in declaring it to be "life and peace*."

What, then, are the most effectual means of acquiring this heavenly temper? Three chiefly may be noticed: and the first of these is *Prayer*.

The corruption and weakness of our nature, the necessity of spiritual strength, and the efficacy of prayer for obtaining what we need, are truths which can scarcely be said to be known at all to any but Christians, and which certainly are fully and deeply apprehended only where they have been learned experimentally. "If I were a Christian" (said a noble Lord to Bishop Burnet), "I would *out-live* you all." The good Bishop might well have answered—"If you were a Christian, you would know yourself better." How different has been the language of holy men in every age! "When I was young," (says the pious and excellent Mr. Newton), "I thought I should soon obtain the mastery over myself, and arrive at a state of secure and established holiness. But I find that I must go down to my grave a poor unhappy sinner, dependant upon my Saviour for every thing, at the last as at the first."—The great obstacles to spiritual-mindedness (as to every other Christian excellence) are undoubtedly to be found within our own bosoms. They are laid in the deepest recesses of the heart; inwoven with the essential principles of our nature. He only can subdue them who is the "Lord and Giver of life;" and by his power they certainly will be mortified more and more, even until that day, when "this corruptible shall put on incorruption, and this mortal immortality." Only let us remember what is demanded on our parts as entirely indispensable:—

"praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."

The second of the means above alluded to, is a virtue of rare acquirement and very extensive operation—*Self-denial*.

That a manifest moderation in respect to the possessions and pleasures of this life is essential to the Christian character, none probably will be found to deny. Those who have imbibed the spirit of the Gospel know and feel it; and those, even, who have little love for practical religion themselves, are generally disposed to exact a very strict measure in this particular from all distinguished Christians. But self-denial is something beyond moderation: *that*, wisdom has always inculcated; *this* is the fruit of Christianity. If the corruption of our nature makes it needful to avoid every incitement to sin, surely the weakness of our nature renders it expedient to reject whatever can enervate our vigour, or abate our speed. A luxurious Christian is almost a contradiction in terms; "the good soldier of Christ must endure hardness." All the images by which our present condition is represented, imply the same truth. We are running a race; we are wrestling for a prize; we are engaged in a conflict. Consider the language of the holy Scriptures: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." "Gird up the loins of your mind; be sober, and hope to the end." "I keep under my body, and bring it into subjection; lest, having preached to others, I myself should be a cast-away."—Consider, too, the examples recorded in the New Testament. Our Redeemer was born in a very humble condition; he travelled on foot through Judæa; he was hungry, and thirsty, and wearied; he supped and lodged with poor cottagers; "he pleased not himself." St. Paul was a tent-maker, and wrought at his

* Rom. viii. 6.

† I quote from memory, not having the book at hand. The words, probably, are somewhat different; but the sentiment is the same.

profession. He indulged no vanities, he desired no delicacies, he accumulated no riches; but "approved himself as a minister of God in much patience, in afflictions, in necessities, in distresses." Now these things were doubtless recorded for our instruction; not, indeed, that we should all exactly copy the models, but certainly that we should catch their spirit. However, let the measure of indulgence, which is consistent with something of real religion, be determined as it may, the whole analogy of things, as well as the language of Revelation, clearly indicates, that much spirituality of mind can hardly be maintained without habitual self-denial. Great blessings are always purchased by considerable sacrifices. This is the order of nature, which the will of our Creator ordained, and which Christianity assuredly does not "destroy, but fulfils."

There is yet one more condition, which is manifestly indispensable to real spiritual-mindedness—*Essential holiness*. "Blessed are the pure in heart, for they shall see God." Now purity of heart is nearly synonymous with that singleness or simplicity of purpose which our Maker, in his word, unceasingly and urgently demands from all his creatures. In the language of inspiration, the heart is considered as polluted by pride, vanity, ambition, selfishness, covetousness, worldly-mindedness, and the like, as certainly, and as fatally, as by the tyranny of fleshly appetites. To be pure in heart, is to have but one purpose, desire, and motive for all our actions—the approbation of our Heavenly Father; to be devoted to his service; to live to his glory. It is in the exercise of this disposition, proving its reality by its fruits, that spiritual-mindedness is chiefly to be acquired. In truth, it is so nearly allied to it, that, whatever other Christian graces may exist independently of each other, neither of these, I am persuaded, will ever be found in separation.

It remains only to say something of the advantages and the blessings which belong to the temper of mind which we have been considering.

It is justly observed by Dr. Witherspoon*, that although temptations are for the most part external, their power of seducing us into sin arises almost entirely from the evil dispositions within our own bosoms. That state of the heart, then, is surely, above all others, happy, upon which the ordinary allurements of this world can exercise but little power; of which (if the image may be employed without presumption)

th' ætherial mould,
Incapable of stain, doth soon expel
Her mischief, and purge off the baser fire
Victorious.

This is the blessed privilege of spiritual-mindedness. It neutralizes the power of temptation, as some natures are said to be fortified against the most penetrating poisons; and it renders easy and delightful the practice of every virtue. If "our treasure be really in heaven," and the affections habitually fixed upon an everlasting inheritance, the common solicitations of sense, of vanity, and of interest, will necessarily lose their influence. Their attraction becomes too feeble to be felt; or if it sometimes occasion a momentary deviation, the irregularity is soon corrected by the steady force and commanding energy of a far mightier principle. Let us reflect but a few moments on the nature of our sins. What is pride? A predominant desire of superiority. What is covetousness? A prevailing anxiety for wealth. What is ambition? A thirst after power. If neither eminence, nor riches, nor authority appear valuable, must not the corresponding appetites perish? Or, descending to lower offences, will he be intemperate, who despises transient gratifications? Will he be vain, who values not the applause of

* Sermons. On the Deceitfulness of Sin.

† Paradise Lost, Lib. ii.

his fellow-creatures? Will he be peevish, angry, or irritable, who sits loose to every earthly comfort, and "counts all things but loss for the excellency of the knowledge of Christ Jesus his Lord?" It would be easy to travel thus through the whole circle of sins and infirmities; but the journey is tedious and disagreeable. It would be easy, too, and far more pleasing, to trace the blessed influence of real spirituality of mind in cherishing with a holy warmth, and drawing forth into activity and fruitfulness, every principle of excellence. But this, too, would require some space, and the testimony of St. Paul is full and satisfactory: "The righteousness of the Law is fulfilled in them who walk not after the flesh, but after the Spirit. For 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. For to be carnally-minded is death, but to be spiritually-minded is life and peace."

But spiritual-mindedness has its blessings as well as its advantages; if, indeed, it be possible to distinguish between them, for "each is either."

When our Redeemer was about to withdraw from this world, what was the legacy he bequeathed to his desolate and afflicted followers? Was it power, to exalt them above their enemies;—was it wealth, to supply them with worldly gratifications;—was it even sagacity or knowledge, with all their attendant blessings? "Peace I leave with you; my peace I give unto you: not as the world giveth give I unto you." This is the secret treasure of the Christian life; this the peculiar blessing of spiritual-mindedness. The world is full of vehement desires, and eager competitions; the faculties of the mind driven forward by its passions, and purveying to their gratification. In the progress of earthly prosperity, we are continually advancing from comparative stillness and tranquillity, into a busy and tempestuous region. As

riches increase, and honours multiply, our projects become more extensive, our enemies more numerous, our contests more severe, our anxieties ceaseless and consuming. And often, in the more public and exalted scenes of life, the storm still grows louder and louder, even to the day when the hand of death arrests us, and we sink and are forgotten. Far different is the path of Christian perfection. Darkened, perhaps, at first, with clouds of perplexity and temptation, the pilgrim looks round with a trembling anxiety, and treads even the way of salvation with some heaviness. But the light which shone faintly and fitfully for a time, becomes gradually clear and steady. As he ascends towards the celestial Paradise, leaving behind him the damps and darkness, the din and tumult of this lower world, his prospect is still growing more extensive and delightful, the region more tranquil, the atmosphere he breathes more æthereal:

From pure now purer air
Meets his approach, and to the heart inspires
Vernal delight and joy, able to drive
All sadness*.

The progress of a Christian is not only "from strength to strength," but from anxiety to a peaceful serenity, from doubt to confidence, from restlessness to repose. A growing acquaintance with the dispensations of God, and an increasing experience of his goodness, open upon the soul such extensive views of the wisdom and bounty of our Creator; such a lively perception of his astonishing mercy and long-suffering, of his amazing condescension, his ceaseless care, his inexhaustible kindness; that all the uneasy doubts respecting the character of his providence, which a first view of things is apt to excite in reflective minds, are swallowed up and lost. They are not so much explained, as swept away and annihilated. When the heart is fixed on heavenly things, and the

* Paradise Lost, Lib. iv.

affections, weaned from earthly gratifications, rest on the Creator as their proper object and "exceeding great reward," the soul quickly experiences a tranquillity and composure which "this world can neither give nor take away;" a cheerful and heavenly serenity, which seems, as it were, a prelibation of future happiness, an earnest of our final and everlasting rest. It is the privilege and reward of spiritual-mindedness; and although, doubtless, to the best, often disturbed by the trials and sufferings of humanity, it is a treasure, of which no experienced Christian can doubt the reality, or which he would consent to relinquish for the most brilliant and envied glare of worldly prosperity.

But although the blessedness which belongs to spirituality of mind is of such a character, that it can never be unsuitable or ineffective to whatever circumstances it is applied; although it can impart its joys and consolations to every age, station, and condition of life; affliction, which most needs its presence, seems, by a beautiful arrangement, to be its natural and favoured element. There it brightens to its full lustre, and shines in perfect beauty.

Calista was born of pious parents, and early imbibed, from their lessons and examples, the best principles of Christianity. These gradually matured with her understanding; and in the midst of friendship and domestic happiness, life seemed to be opening upon her with unclouded brightness. Calista was entering on her nineteenth year, when she was suddenly attacked by an alarming epidemic disorder. Its violence soon exhausted itself, and she revived; but the functions of life were fatally disturbed, and the vigour of her constitution annihilated. She lived, indeed, during several years; but life was little more than a protracted disease, tending slowly to its consummation. Thus, as it were, in an in-

stant, at that period when both our powers and our expectations of enjoyment are generally the most lively, the face of nature was suddenly obscured, and a funeral pall was thrown over the whole of her earthly existence. All the bright visions that play before a young imagination, the day-dreams of hope, that please and occupy, even while they deceive us, were for her at once blotted out. The delighted and delightful activity of youthful gaiety—the animated pleasures of social intercourse—the endearments of conjugal tenderness—she was forbidden to share. Surely, under such privations, her spirit quickly sunk into a deep and settled sadness! Far otherwise. The gay and sprightly vivacity of her early years was succeeded by a gentle serenity, which silently took possession of her bosom. Her eye no longer sparkled with rapture; her countenance was lighted up no more in radiant happiness; yet a gleam of softened joy was shed upon her features, and an expression, dearer even than beauty, of love, resignation, and thankfulness, spoke the sunshine of a pure and angel spirit. Her sufferings, though great, appeared but little to distress, and scarcely at all to occupy, her. Those who saw her only occasionally, did not immediately discover that she was ill; and they who were constantly with her, would hardly have perceived it, if her faint voice and feeble step had not too clearly indicated what no impatient or querulous emotion ever betrayed. It was only a few weeks before her death, that, to a friend who inquired after a sick relative, she spoke of the state of his improvement with a sensible delight; and, being at length obliged to say something of her own health, alluded to it slightly with that unaffected ease, which shewed that she considered it only as a subject of very secondary interest. At length the symptoms of her disorder began to assume a decisive character: her pains increased, and her strength diminished.—

At the visible approach of death, the feebleness of her nature trembled. Of acute feelings, quickened by disease to an agonizing sensibility, she was unable to anticipate the pangs of dissolution without experiencing a silent terror, which she in vain struggled to conceal. Her friends beheld the conflict, and wept in secret. They had no power to sustain her weakness, nor any counsel to impart, which her own piety and experience had not rendered familiar to her. The struggle continued, and increased till the second day before her death—and then it ceased for ever! What passed within her bosom at that hour, what blessed consolations descended to her from above, He only knows who sees her soul; but, from that time, anxiety and terror fled away; even her bodily sufferings appeared to be suspended, and a smile of heavenly gladness animated her countenance. She could converse but little, for nature was nearly exhausted; yet

she cheered with the accents of piety and affection those who were gathered round her. She remembered every one that was dear to her, and distributed little mementos of her love and gratitude. She listened with tranquil devotion to the sacred offices of the church, and partook of the memorials of that blessed Sacrifice to which alone she trusted for acceptance. She sunk softly into a gentle slumber, and slept, to wake no more! Her parents followed her to the grave, shed over her the tears of mingled thankfulness and affliction, and marked with a simple stone the turf that lies lightly on her.

There shall the morn her earliest tears bestow;
There the first roses of the year shall blow;
And angels, with their silver wings, o'er-
shade
The spot now sacred by thy relics made*.

CRITO.

* Pope's Elegy.

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE *un-christian* character, or, at least, the lamentable want of *Christian* character, which exists in most of our popular Essays and lighter works, has often been complained of; and perhaps it might be very useful to bring forward some particular instances, accompanied by proper remarks, in illustration and support of this charge. Plausible error might thus be exposed, and truth advantageously inculcated.

I have just been struck, in this view, in reading, with some young persons, the well-known and beautifully-written paper of Addison, on the effects of Education—*Spectator*, No. 215.—“ I consider” (says he) “ a human soul without education, like marble in the quarry, which

shews none of its inherent beauties till the skill of the polisher fetches out the colours, makes the surface shine, and discovers every ornamental cloud, spot, and vein, that runs through the body of it. Education, after the same manner, where it works upon a noble mind, draws out to view every latent virtue and perfection, which, without such helps, are never able to make their appearance.”

It will not be imagined, I hope, that I have any wish to dispute or disparage the advantages of education. I estimate them very highly, and would wish them to be universally imparted. Yet all persons of experience and observation will, I apprehend, acknowledge that the work of education requires to be, at least, as much employed in repres-

ing and extirpating corrupt propensities, as in cherishing and training those of another description. Every well-informed Christian also will allow, that, powerful as education may be, something more must be done for us than it can effect, if real and genuine "virtues" are at all to exist in our minds; in those which may be esteemed "noble minds," as well as others. They must be the "fruits of the Spirit," implanted by his renewing grace. Yet, from reading the passage before us, we might imagine that human nature teemed with nothing but "virtues and perfections," which needed only to be drawn out to view; that among all "the clouds, spots, and veins," with which it is chequered, there were none which were not "ornamental." How contrary to this are the doctrine of Scripture and the strong testimony of fact!

But it is particularly worthy of observation, by what *false estimates of virtue* these false notions of human nature are supported. And in this view, as well as in every other, the passage which presently follows in the same paper, must be considered as worthy of remark. "The philosopher, the saint, or the hero; the wise, the good; or the great man; very often lie hid and concealed in the plebeian, which a proper education might have disinterred, and have brought to light. I am, therefore, much delighted with reading the accounts of savage nations, and with contemplating those virtues which are wild and uncultivated," &c. One would naturally pause here, and ask, What are the virtues by which our notice is so much attracted and gratified in "reading the accounts of savage nations?" Are not such people generally characterised by revenge, cruelty, deceit, cunning, licentiousness, and almost every vice of which their situation admits? But our author renders any demur and inquiry of this kind unnecessary: for he adds, "to see courage exerting itself in fierceness, resolution in ob-

stinacy, wisdom in cunning, patience in sullenness and despair." We might remark, that if these be the "virtues and perfections" of which the writer speaks, it is readily granted that there needs no "special grace" of the Spirit of God to call them into existence. But let it be remembered, that neither do they imply any genuine virtue, any real goodness of the heart. They are, like many other things often mistaken for virtues, little more than mere natural instincts, the virtuousness or viciousness of which is not inherent in themselves, but depends on the *principles* on which they are cherished, and the rules by which their exercise is directed.

But, not to press this consideration, is it not most extraordinary to hear the accomplished Addison speak of contemplating with delight, "courage exerting itself in fierceness, resolution in obstinacy, wisdom in cunning, and patience in sullenness and despair?" that is, if I have any right understanding of things, to behold *virtue* exhibiting itself in *vices*. Surely I might more reasonably take "delight" in viewing the "delirious energies" of a fine understanding reduced to a state of distraction and phrensy, than in contemplating this infinitely worse derangement of the heart. I readily grant, that *all* the original passions of human nature were, as God implanted them, "very good;" all adapted, with admirable wisdom, to qualify the representative of his Maker here below to act the part assigned him, and fulfil his high destinies. But, then, to see all these fine qualities perverted from their purpose; all the parts of this incomparable moral machine thrown into the wildest disorder; its powers, indeed, not destroyed, its operations not stopped; but all turned to the production of mischief and misery, instead of virtue and happiness. To see, for instance, what God implanted as "courage," now converted to "fierceness," wisdom become "cunning," and "patience"

corrupted into "sullenness and despair." This woeful deterioration, this depravation and absolute perversion of the powers and nature of man, is the most mournful subject on which we can possibly fix our thoughts.

I readily admit, that it is not these vicious passions themselves which Addison contemplates with pleasure, but the virtues supposed to lie concealed under them, and (however strange it may appear) to give them birth: not the fierceness, the cunning, the obstinacy, the sullenness and despair, but the courage, the resolution, the wisdom, and the patience, which operate under these distorted forms. But still I contend that a human being, a rational and immortal creature, thus reduced to a state in which his very virtues have degenerated into vices, is an object so deplorable, as ought to fill us with any other feelings rather than those of satisfaction. When we reflect what are the present actual consequences of such a condition; and what the future consequences of it, during a never-ending existence, are likely to be, I can hardly consider the calmness of philosophical speculation, concerning such a *phenomenon*, as free from criminality.

Permit me, sir, to contrast with these random observations (I might well term them, of Addison), the infinitely more just and rational, as well as more scriptural sentiments, which a truly Christian philanthropist has expressed with so much feeling eloquence in the following passage. "I know not any thing which brings them home" (brings home the humbling doctrines of Christianity concerning fallen human nature) "so forcibly to my own feelings, as the consideration of what still remains to us of our primitive dignity*, when contrasted with our present state of moral degradation.

* The very subject of which Addison too was speaking.

Into what depth thou seest
From what height fallen.

"Examine, first, with attention, the natural powers and faculties of man; invention, reason, judgment, memory; a mind of large discourse, looking before and after; reviewing the past, and thence determining for the present and anticipating the future; discerning, collecting, combining; comparing; capable not merely of apprehending, but of admiring the beauty of moral excellence; with fear and hope, to warn and animate; with joy and sorrow, to solace and soften; with love to attach; with sympathy to harmonize; with courage to attempt; with patience to endure; and with the power of conscience, that faithful monitor within the breast, to enforce the conclusions of reason, and direct and regulate the passions of the soul: Truly, we must pronounce him 'majestic, though in ruin.' Happy, happy world! would be the exclamation of the inhabitant of some other planet, on being told of a globe like ours, peopled with such creatures as these, and abounding with situations and occasions to call forth the multiplied excellencies of their nature. Happy, happy world! with what delight must your great Creator and Governor witness your conduct, and what large and merited rewards await you, when your term of probation shall have expired!

I, bone, quo virtus tua te vocat, I pede
fausto,
Grandia laturus meritorum præmia.

"But we have indulged too long in these delightful speculations. A sad reverse presents itself on our survey of the *actual* state of man; when, from viewing his *natural* powers, we follow him into *practice*, and see the uses to which he applies them. Take in the whole of the prospect; view him in every age, and climate, and nation, in every condition and period of society. Where now do you discover the characters of his exalted nature?

‘How is the gold become dim, and the fine gold changed!’ How is his reason clouded, his affections perverted, his conscience stupified! How do anger, and envy, and hatred, and revenge spring up in his wretched bosom! How is he a slave to the meanest of his appetites! What fatal propensities does he discover to evil! What inaptitude to good!*

Towards the close of his paper, the elegant writer on whom I am animadverting does indeed make some mention of “the vice, ignorance, and prejudice, which naturally cleave” to our souls. But neither there, nor in any other part of his essay, does he make any more allusion to the aids of Divine grace, as necessary for the correction of these evils, than a heathen philosopher would have done. On the contrary, he expressly sends us to “reason, reflection, discourses of morality, and the improvement of our minds,” as the “best means” we can make use of for this important purpose. “Men’s passions” (he says) “operate variously, and appear in different kinds of actions, according as they are more or less rectified and swayed by reason.”—“Discourses of morality, and reflections upon human nature, are the best means we can make use of to improve our minds, and gain a true knowledge of ourselves, and consequently to recover our souls out of the vice, ignorance, and prejudice, which naturally cleave to them.”—Not a word of grace, prayer, the Scriptures, or even religion in general—any more than if no such things had existed! I am, &c.

J. S.—H.

To the Editor of the Christian Observer.

I ENCLOSE an extract from “the prologue or preface made by Thomas Cranmer, late Archbishop of Canterbury, to the Holy Bible,” contained

* Wilberforce’s Practical View, &c. 8vo. edit. pp. 26—29.—See more, p. 29, &c.

in Strype’s Appendix to his Memorials of that Reformer, p. 242; the bearing of which on the Bible Society is sufficiently obvious. If you think it worth inserting in the Christian Observer, it is at your service.

I am, &c.

C. S.

“But now to let pass custome, and to weigh, as wise men ever should, the thing in his own nature. Let us here discuss, what it availeth Scripture to bee had and read of the lay and vulgar people. And to this question I intend here to say nothing but that was spoken and written by the noble doctor and most moral divine *St. John Chrysostome*, in his third sermon *De Lazaro*; albeit I will be something shorter, and gather the matter into fewer words, and less room then he doth there, because I would not bee tedious. He exhorteth there his audience, ‘that every man should read by himself at home in the mean dayes and time, between sermon and sermon, to the intent they might both more profoundly fix in their minds and memories that hee had said before upon such texts, whereupon he had already preached; and also that they might have their minds the more ready and better prepared to receive and perceive that which he should say from thenceforth in his sermons, upon such texts as hee had not yet declared and preached upon*.’

“‘What sayest thou, man,’ saith hee; ‘is it not for thee to study and to read the Scriptures, because thou art encumbred and distract with cares and business? So much the more is it behoofful for thee to have defence of Scriptures, how much thou art the more distressed in worldly dangers.’ ‘Thy wife provoketh thee to anger; thy child giveth thee occasion to take sorrow and pensiveness; thine enemies ly in wait for thee; thy friend, as thou takest him, sometime envieth thee; thy neighbour misreporteth thee, or

* A considerable part of Cranmer’s quotation from Chrysostom is omitted.

piketh quarrels against thee, thy mate or partner undermineth thee; thy lord, judge, or justice threatneth thee; poverty is painful unto thee; the loss of thy dear and wel-beloved causeth thee to mourn; prosperity exalteth thee, adversity bringeth thee low; briefly, so divers and so manifold occasions of cares, tribulations, and temptations, beset thee and besiege thee round about. Where canst thou have armour, or fortress, against thine assaults? Where canst thou have salves for thy sores, but of holy Scripture?

“Wherefore let us not stick to buy and provide us the Bible, that is to say, the books of holy Scripture, and let us think that to bee a better jewel, in our house, then either gold or silver. For like as thieves bee loth to assault an house, where they know to bee good armour and artillery, so wheresoever these holy and ghostly books be occupied, there neither the devil, nor none of his angels dare come neer. And they that occupy them bee in much safeguard, and have a great consolation, and be the readier unto all goodness, the slower unto all evil. And if they have done any thing amiss, anon, even by the sight of the books, their consciences bee admonished, and they wax sorry and ashamed of the fact. Peradventure they will say unto me, How and if wee understand not that wee read, that is contained in the books? What then? Suppose then thou understand not the deep and profound mysteries of Scripture, yet can it not bee, but that much fruit and holiness must come and grow unto thee by the reading. For it cannot bee, that thou shouldst bee ignorant in all things alike. For the Holy Ghost hath so ordered and tempered the Scriptures, that in them, as wel publicans, fishers, and shepherds may find their edification, as great doctors their erudition. But still ye wil say, I cannot understand it. What mervail? How shouldst thou understand if thou wilt not read nor

look upon it. Take the books into thine hands, read the whole story, and that thou understandest, keep it well in memory: that thou understandest not, read it again and again. If thou can neither so come by it, counsaill with some other that is better learned. Go to thy curate and preacher, shew thyself to bee desirous to know and learn. And I doubt not but God seeing thy diligence and readines, if no man else teach thee, wil himself vouchsafe with his Holy Spirit to illuminate thee, and to open unto thee that which was locked from thee? All these things bee written for us; for our edification and amendment, which bee born towards the latter end of the world. The reading of the Scriptures is a great and strong bulwark or fortress against sin; the ignorance of the same is a greater ruine and destruction of them that wil not know it. That is the thing that bringeth in heresie; that is it that causeth all corrupt and perverse living; that is it, that bringeth all things out of good order? — Hitherto al that I have said, I have taken and gathered out of the foresaid sermon of this holy Doctor *St. John Chrysostom*. Now if I should in like manner bring forth what the self-same Doctor speaketh in other places, and what other doctors and writers say concerning the same purpose, I might seem to you to write another Bible, rather than to make a preface to the Bible. Wherefore in few words to comprehend the largeness and utility of the Scripture, how it containeth fruitful instruction and erudition for every man: if any thing be necessary to be learned, of the holy Scripture we may learn it. If falshood shall be reproved, thereof wee may gather wherewithal. If any thing bee to bee corrected and amended; if there need any exhortation or consolation, of the Scripture wee may wel learn. In the Scriptures bee the fat pastures of the soul; therein is no venomous meat, no unwholesome thing: they bee

the very dainty and pure feeding. Hee that is ignorant shal find there what he should learn. Hee that is a perverse sinner shal find there his damnation to make him to tremble for fear. Hee that laboureth to serve God shal find there his glory, and the promissions of eternal life, exhorting him more diligently to labour. Herein may princes learn how to govern their subjects; subjects, obedience, love, and dread to their princes; husbands, how they should behave them unto their wives, how to educate their children and servants; and contrary, the wives, children, and servants may know their dutie to their husbands, parents, and masters. Here may al manner of persons, men, women, young, old, learned, unlearned, rich, poor, priests, laymen, lords, ladies, officers, tenants, and mean men, virgins, wives, widows, lawiers, merchants, artificers, husbandmen, and al manner of persons of what estate or condition soever they bee, may in this book learn all things what they ought to believe, what they ought to do, as wel concerning Almighty God, as also concerning themselves and al other. Briefly, to the reading of the Scripture none can bee enemy, but that either be so sick that they love not to hear of any medicine; or else that bee so ignorant, that they know not Scripture to bee the most healthful medicine.

“Therefore as touching this former part, I wil here conclude, and take it for conclusion, sufficiently determined and appoynted, that it is convenient and good the Scriptures to bee read of al sorts and kinds of people, and in the vulgar tongue, without further allegations and probations for the same; which shal not need, since that this one place of *John Chrysostome* is enough, and sufficient to persuade al them that bee not frowardly and perversely set in their own wilful opinions.”

For the Christian Observer.

HINTS IN REPLY TO THE QUESTION,
HOW TO MAKE THE MOST OF A DAY?

“I must work the works of him that sent me while it is day; the night cometh when no man can work.”— Though these words were uttered by him who spake as “never man spake,” they may be considered as applicable to us. They present us with a view of our high and important destination; “sent” into this world by God, as probationers for eternity. They furnish a strong stimulus: “The night cometh when no man can work.” They also set before us the most perfect model, for the Saviour (who, whilst on earth, never spent an idle moment, but went about doing good,) left us an example that we might follow his steps. “Every hour comes to us winged with duty, and when it is past, returns to heaven to register itself how occupied.”

The orderly distribution of our time is a matter of great consequence. It is a commodity so precious, that one well observes; God, who gives every thing else liberally, imparts this with a sparing hand. There is only one moment in the world at once, and that is taken away before the next is bestowed.

To make the most of a *day* we must—

First, Rise early, and begin it with God. Time waits upon each of us when we awake, and says, What wilt thou have me to do to-day? Our answer to this inquiry is of no trivial importance.

Secondly, We must have a plan, general and subordinate. Our great moralist, Johnson, remarks, “I believe it is best to throw life into a method, that every hour may bring its employment, and every employment have its hour. If every thing be kept in a certain place, when any thing is worn out or consumed, the vacuity which it leaves will shew what is wanting: so if every part of

time has its appropriate duty, the hour will call into remembrance its engagement."

Thirdly, We must undertake no more than we can reasonably expect to perform, and do one thing at a time.

Fourthly, Whilst we should avoid voluntary hindrances; if interruptions occur, instead of wasting our time in fruitless regret, we should endeavour to improve passing circumstances. We must not be discouraged by the occasional derangement of our scheme. The counsel of Seneca, "*Post malam segetem serendum est;*" "*After a bad crop you should immediately begin to sow;*" is of universal application.

Fifthly, We must carefully gather up fragments. Boyle has a passage in his discourse on occasional meditation, the introduction of which cannot here be deemed irrelevant. "*Betwixt the more earnest employments and important occurrences of life, there are several intervals which, though in one day they may be inconsiderable, yet, in the whole time of a man's life, they amount to a great deal of it. These uncertain intervals are often lost; either as not valued by most people, or neglected, though not despised, by good men, for want of skill to make use of them. But though the particles of sand and ashes be very small, and easily scattered and blown away, yet a skilful artist will turn them into glass, by the use of which we may discern our own blemishes, and celestial objects, and by the sunbeams kindle disposed materials; so when these small portions of time which, without care, would be lost, are skilfully employed by one that is able to contemplate and improve by the celestial light of devotion, they may afford us looking-glasses to dress our souls by, perspectives to admire heavenly wonders, and motives to inflame our hearts with charity and zeal. And as goldsmiths and refiners preserve the very sweepings of their shons to save the*

filings of gold and silver which may fall amongst them, so a Christian ought to be very careful of those small portions of time which are more precious than metals."

Sixthly, We should aim at strict punctuality in engagements. An unpunctual person not only wastes his own time, but intrudes upon and absorbs that of another, which may be still more valuable.

Seventhly, We must guard against a spirit of procrastination. The sacrifices under the Law were offered, "*as the duty of every day required;*" and these are behests from high authority.—"*Son! go work to-day in my vineyard:*" "*Whatsoever thy hand findeth to do, do it with thy might.*" We must also be watchful over ourselves, lest a habit of unprofitable anxiety, as to the future, rob us of our time. Many hours are consumed in wild and groundless anticipations of evil, whilst we are enjoined to take no thought for the morrow.

Eighthly, We must beware of the snare of finishing. How frequently does the completion of any little pursuit in which we may be engaged, intrude on those moments dedicated to devotional purposes. A letter is, perhaps, *almost* written; a few pages will bring the volume we are reading to a close; and, where females are concerned, temptations will arise in the use of the needle which they will easily understand. What we have in hand is accomplished, but time, allotted to a paramount duty, is with the years beyond the flood.

Ninthly, To recal at night the transactions of the day, and endeavour to make the following, if we are spared to see it, a practical comment on the past, would be highly advantageous. To inquire, What has the day done for me? Has it set me nearer heaven? Has it brought an increase of knowledge and virtue? Has it been devoted to the service of God and man? Or, has it been spent in sloth, sensuality, or self-pleasing? Such investigations

would tend to humility, circumspection, dependence and prayer, and assist us to correct what is amiss in our characters and conduct.

To conclude; Should our active powers be suspended, and a season of languor and sickness intervene, there are still duties to be performed. Days of affliction are not *idle days*. "They who sow in tears shall reap in joy." "He who goeth forth weeping, bearing" the "precious seeds" of faith, patience, prayer, submission, penitence and hope, shall doubtless come again rejoicing, bringing his sheaves with him; and all who have diligently improved the talents committed to them, shall serve God when "*time shall be no longer*," without imperfection, without weariness, without end.

PENELOPE.

To the Editor of the Christian Observer.

THE following circumstance which made me acquainted with the omission in Reeves's Prayer-book, which

your correspondent, G. B. in a late Number, notices, will, perhaps, shew the importance of the point; and if you judge so, it will not, I think, appear unworthy of insertion in your magazine.

Conversing one day with a gentleman who professes himself a churchman, but who entertained strong prejudices against the doctrine of justification by faith in the meritorious cross and passion of our Saviour, and who did not seem fully aware that this was the doctrine of our church, I wished to refer him, in proof of what I said, to the first sentence of the first of the two exhortations in question. Unfortunately we had no other Prayer-book but Reeves's duodecimo, where, to my mortification, the two exhortations were not to be found.

At the time of writing I have in my hand two of the 32mo editions; one of 1806, the other 1809; in each of which the second exhortation is in like manner omitted.

I remain, &c.

ABOC.

REVIEW OF NEW PUBLICATIONS.

Remorse; a Tragedy, in Five Acts.

By S. T. COLERIDGE. London: Pople. 1813.

IT is well known that we profess ourselves decided enemies to the theatre; or, in other words, to that description of theatrical amusement which at present prevails: plays, in which virtue is laughed out of countenance, and play-houses, to which the votaries of impurity find unrestrained admission. To oppose ourselves to a theatre so constituted is surely no mark of illiberality. We cannot believe that any man who ever entered the lobby of Covent-garden or Drury-lane, between the play and the after-piece, will sincerely hold it to be a place to which

a Christian may resort; and yet it is under the same roof, and in immediate connection with the whole interior of the theatre, and exhibits only a concentration of that impurity which, during the rest of the evening, is diffused through every other part of the house, and brought immediately before the eyes of a large part of the company. On this subject we cannot forbear incidentally to notice, that, exclusively dedicated as the lobby of the theatre has always been to immoral purposes, its very existence betrays a disgraceful insensibility on the part of the proprietors both to the interests of morality and to public decorum. We are aware it may be said, that they cannot be responsible for the

abuse of an apartment constructed merely for the convenience of the respectable part of the audience; and that, by this mode of reasoning, it becomes unlawful to build streets or private houses; but the answer plainly is, that the room is *not* built for the respectable part of the audience, because it is notorious that they are never seen there; and that in the existing state of manners, the place can never be an accommodation for any but those whose objects it is sinful to consult.—Again, we cannot persuade ourselves that any unprejudiced person will deny, that a great majority of the pieces most commonly represented on our stage either directly inculcate, or at least have a tendency to encourage, sentiments not only below the religious standard but in direct opposition to the feelings of every true Christian; and that, to be in the habit of attending the exhibition of pieces of this character, implies, according to all fair and candid construction, an approbation of the sentiments they enforce. While, on these grounds, we adhere firmly to the puritanical tenet of the unlawfulness of stage amusements, we do not feel ourselves disposed to involve, in the same condemnation, the practice of reading plays, provided that it is not suffered to encroach upon the time which should be allotted to more useful occupations, and that it extends to such plays only as are not licentious in their tendency.—The worldliness of their sentiments is not, in our judgment, a sufficient cause for prohibiting them to the Christian reader. In this, as well as in every other species of reading, let him be on his guard against the seductive influence of false principle; but if, from the fear of this, he is to banish the drama from his library, then, to be consistent, he must store his shelves with books of divinity only, and abandon the ornaments of polite literature and the advantages of science to those who are the least likely to apply them to any useful purpose.

We are happy to be able, conscientiously, to hold the opinion here expressed; for deeply indeed should we regret the necessity of urging a doctrine which should tear us from Shakespeare and Corneille, and which, admitting us only to the scriptural pieces of Racine, should interdict the *Phèdre* or the *Audromaque*. By a man of cultivated mind, such offerings at the shrine of duty are, of all others, made with the most reluctance. He must always feel a deeper pang at the renunciation of intellectual than of sensual pleasure, for the latter species of sacrifice is attended with a consciousness of elevation, while the former has a tendency to degrade him in his own estimate. Happily, religion exacts ignorance of nothing that is really worth knowing. She concedes the fruit of the tree of knowledge, as well as that of the tree of life.

In the class of plays which we would not prohibit to our readers, we assign a high place to the subject of this Review. Its appearance must be considered as an important occurrence in the annals of the English drama; for we do not hesitate to characterise it as one of the best tragedies which has been produced on our stage since the time of *Otway*. Unlike the ordinary dramas of the day, it relies not for its main attraction upon the illusions of scenery, the decorations of dress, or any dexterity of what is called stage effect, by which, whatever is wanting to the mind or to the ear, is compensated to the eye of the spectator. It is the production of a mind relying on its unassisted powers, and well able to rely on them; and will, perhaps, be read with even greater pleasure than it produces in the exhibition.—With numerous blemishes, and glaring inequalities, it abounds in just and original sentiment, in powerful description, in strong conceptions of character, and fervid effusions of passion. Rivalling some of the best of the German plays in their philosophical spirit and passionate energy, it

has no resemblance to them in their affectation of strained and extravagant sentiment, and still less in their *sublime* inversions and suspensions of the ordinary rules of morality. It is, indeed, a work of highly moral, and, we may almost say, of religious tendency. Its general design is to exhibit the moral dangers of pride; the proneness of the descent from imaginary perfection to the lowest depths of depravity; the miseries attendant upon conscious guilt; the consolations and the rewards of virtue. It has, besides, the rare recommendation of being totally free from every stain of indelicacy, and the praise, among all other plays, peculiar (we believe) to this, of enforcing the Christian duty of the forgiveness of injuries. On this last ground it is not easy to applaud Mr. Coleridge too highly. We hail with delight every attempt to infuse genuine principle into a class of composition which, of all others perhaps the most effective in the formation of character, has hitherto been exclusively employed either in cherishing the bad passions, or, at best, in inculcating the heathen virtues. What Christian has not lamented that the fascinations of the stage, the mingled attractions of shew, and song, and dance, of graceful gesture and impressive intonation, should be so inseparably in league with a pernicious or defective moral, lending their whole influence in opposition to that sacred cause which they might be applied with irresistible effect to promote. It may, indeed, be said, that if their object were reversed, they would lose their power; that their force is principally derived from their co-operation with the passions which they foment; and that a play which should inculcate Christian sentiments would never become popular. This proposition is true, we apprehend, only to a certain extent. That such a play would be the less popular for its Christianity, must, we fear, be admitted; but that it might, not-

withstanding this disrecommendation, become a favourite piece with the public, is sufficiently proved by the instances of *Esther* and *Athalie*. As to these pieces, however, it must be confessed, that they have been in a great measure supported by the novelty of their pretensions; and that besides they have a character of excellence too high for any but the most exalted genius to attain: that it does not follow, therefore, because these plays have succeeded, that similar success would be often experienced by other compositions formed on the same model. Accordingly, it is not exactly on this model that we would wish plays to be formed. In the *Esther* and *Athalie*, not only the sentiments are pious, but the action and characters are entirely scriptural. Pieces constructed on this plan, having little relation to the feelings or events with which men are actually conversant, can never excite a deep interest of the dramatic kind. They will be considered merely as poetical compositions, and, as such, can never keep possession of the stage, unless they possess in this character a merit so transcendent as to atone for every other defect. We would not impose so hopeless a task on the dramatist. We permit him to portray the scenes of ordinary life, and to "catch the living manners as they rise;" but in availing himself of this his proper province, to establish his dominion over the passions, let him, at the same time, endeavour to controul and purify them, by the inculcation of a genuine and Christian morality. We are convinced that no play, clearly entitled in other respects to the favour of the public, would be endangered in its success by an adherence to this principle; and we think the opinion confirmed by the example of "*Remorse*." This play, we understand, has been received with an unanimity and warmth of applause due to its extraordinary merit, and apparently unchecked by the unusual purity and elevation of its

The plot on which the piece is founded is as follows:—Don Alvar and Don Ordonio, the two sons of the Marquis Valdez, a Spanish nobleman, are both enamoured of Donna Theresa, an orphan heiress, under the guardianship of the father. Ordonio, perceiving that her affections are fixed on his brother, employs Isidore, a Moresco, and two others of the same nation, to assassinate him. Isidore is not informed of the name of the intended victim, or of his relationship to Ordonio, but is merely told that a mutual attachment had taken place between his employer and a lady who had been betrothed to another person; that this attachment had been indulged in a manner fatal to the lady's virtue; and that it was therefore expedient for her happiness and honour, and that of Ordonio, that his rival should be dispatched. Induced by this representation, Isidore undertakes the task. He besets Alvar just as he is within sight of home, after an absence of three years. A desperate conflict takes place between the assassins and their victim, and a parley ensues. Isidore, moved by the gallantry of Alvar, spares his life, upon the condition of his absenting himself for a year, and keeping his existence a secret during that period; a restriction imposed by the Moor to enable Ordonio to reap without disturbance the fruits of his treachery. Alvar, at the same time, learns from Isidore, the name of his employer, with other circumstances, which lead him erroneously to suppose that Theresa was faithless. He spends the period of his exile in war, and being taken captive by the enemy, does not effect his return before the expiration of three years. He then returns in a Moorish disguise, determined not to take vengeance on his brother, but to raise a salutary remorse, if possible, within his breast; and if Theresa should prove to be his wife, to leave him in quiet possession of her. That she has become the wife of Ordonio he scarce-

ly doubts, but cannot fully persuade himself of her perfidy; and the investigation of this point is another of the objects which he returns to accomplish.

The play begins with his re-appearance. The marriage between Ordonio and Theresa had not been concluded, but had been vehemently pressed both by the father and the son. At the commencement of the play, we find Theresa firmly resisting their importunities, influenced partly by her distrust of Ordonio's character, partly by her tender and melancholy remembrance of his brother, who, at the suggestion of Ordonio, was believed both by her and the Marquis to have been taken prisoner by the Algerines, and subsequently lost, with his captors, at sea. Ordonio himself, concluding that the assassination had been perpetrated, believes his brother to be no longer in existence.

Isidore, who had embraced the Christian faith, is at this period seized by the Inquisition, on suspicion of having relapsed to heresy. He appeals to Ordonio to bear testimony to his character, and to interfere in his protection; and the latter, although with reluctance, finds himself obliged, by the nature of their previous connection, to interpose in his defence, and rescue him from the grasp of the Inquisition. He then takes advantage of the gratitude which this benefit had excited in the mind of the Moor, to solicit him to become the instrument of a plan of further treachery. Ordonio hoped, that if he could convince Theresa of the certainty of his brother's death, she would no longer be able to reject his solicitations. With this view, he proposes to Isidore that he should present himself to Theresa, in the assumed character of a wizard, offering to reveal the fate of her lover: that he should then declare Alvar to be no longer among the living, and, as a pledge of the truth of the assertion, should leave with her a portrait of herself, which had formerly belonged to Alvar, but

of which Ordonio had contrived to obtain possession. In opening this scheme to the Moor, Ordonio incautiously betrays that the portrait had been the gift of love; and that the tale, therefore, by which Isidore had been induced to attempt the assassination, was fictitious. Isidore, who is represented as but half a villain, struck with horror and remorse at this disclosure, refuses to accede to the plan proposed; but suggests to Ordonio that he will probably find a fit instrument in Alvar, whom the Moor had noticed lurking about in his disguise, without recognizing him, and whom he suspects, from his appearance and wish to elude observation, to be addicted to magic. Alvar, in the mean time, had met Theresa, and, from his conversation with her, inclines to believe her innocent; but being, by mistake, confirmed in his supposition, that she had become the wife of Ordonio, determines to depart, without disturbing her peace by a disclosure. In this state of mind he is met by Ordonio, who does not penetrate his disguise, and solicits him to undertake the scheme rejected by Isidore. In the conversation that ensues, Alvar accidentally learns that Theresa is still unmarried. Transported at this intelligence, he yet does not lose sight of his object of awakening remorse in his brother; and conceiving a plan by which his assumption of the character of a wizard might be made to further this object, he accedes to Ordonio's proposal. Accordingly, in the garb of a sorcerer, he presents himself before Theresa, Valdez, and Ordonio. He takes the privilege of his pretended character to "speak daggers" to his brother, invokes the departed spirit of Alvar, and contrives to exhibit before them an illuminated picture of his conflict with the assassins. At this moment the officers of the Inquisition rush in, seize him as a practiser of the infernal art, and hurry him off to a dungeon.

In the mean time Theresa, whom

different circumstances had before inspired with an undefined suspicion of Ordonio's guilt, is led by the scene of the incantation, and his manner of receiving the rebukes of Alvar, to entertain a firm conviction of the fact, and is overwhelmed with grief at this confirmation of her lover's fate, and with horror at the atrocity of his brother. Valdez, too, is disturbed, though he hardly knows what idea to form on the subject. Ordonio utterly disbelieving the magical pretensions of the stranger, concludes that the secret has been betrayed by Isidore. He therefore resolves to destroy the Moor, and thinking it impossible that Alvar can escape from the punishment which awaits him from the Inquisition, he contemplates, with exultation, the period when, by the death of both his supposed enemies, he shall be left to avail himself, without further impediment, of the advantage which the now established certainty of his brother's death is likely to give him in his suit to Theresa. He accordingly allures Isidore to a gloomy cavern, and there murders him. The Moor's wife discovers both the deed and its author, and, in the frenzy of her grief, excites her countrymen, the Morescoes, to revenge.

In the meantime Alvar is visited in his dungeon by Theresa, who still believing him a stranger, but interested by his manner and appearance, and feeling compassion for his fate, resolves to set him free. In the conversation that ensues, a discovery takes place, and the lovers taste for a moment the happiness of reunion. Just then Ordonio rushes in fresh from the murder of Isidore, and offers Alvar a goblet of poison. The latter calmly repels his violence. Ignorant of the murder just committed, he hopes that if Ordonio can be made to feel remorse for his intended fratricide, the knowledge that it failed in the accomplishment, may yet restore him to happiness and virtue. He therefore endeavours to stimulate him to compunction.

nant reprobation of his depravity. Ordonio, awed by the mystery which envelopes the stranger, and subdued by the consciousness of guilt, stands unnerved and trembling before him. Alvar then discloses himself. The disclosure comes too late to the murderer of Isidore. In-furiated by despair, he madly attempts first the life of Alvar, and then his own. His arm is arrested; but at this moment the avenging widow of Isidore appears at the head of her Morescoes. Before it can be prevented, she stabs Ordonio, who dies imploring forgiveness of his brother; and the play closes with the embrace of Alvar and Valdez.

Of this plot, the faults are too obvious to require much comment. Sufficiently long and complicated to form the basis of a novel in four volumes, in its dramatic form it imposes an unseasonable task both on the comprehension and memory of the spectator. The effort of attention which it requires, to keep in steady view the connection of its different parts, is painful, and far exceeds that gentle stimulation of the faculties to which those whose ambition is to amuse should cautiously confine their efforts. There is something unskilful, too, in the adoption of so intricate a fable. It is in barren subjects that the hand of the master is most visible, and the dazzling fabrics of genius are generally constructed of few and simple materials.

It may also be fairly objected to this story, that the interest excited by the brothers, though different in kind, is too equal in degree, and that it is impossible to pronounce either of them the hero of the piece. In a review of Scott's *Lady of the Lake*, the want of a principal character is treated by eminent critics as a dubious fault, and the example of Milton is cited in its defence. Whatever may be the case in epic composition, it is an unequivocal defect in the drama. We cannot but think, indeed, that, in any species of writing, the interest that is divided

is weakened; but in a play this is more peculiarly the case than in an epic poem, because in the former, the action is condensed into narrower limits of time and place, and the incidents are fewer. Unity of effect is therefore one of its most important objects; and it can as little bear a double hero as an episode.

We are afraid, too, that the sorcery and conjuration, on which the intrigue of this piece so much depends, will be denounced by the severe censor as below the tragic dignity. It is true that the magic is represented as deceptive merely; but it is exactly for this reason that we consider it as a paltry agent. Were we introduced to a real magician, the scene is laid in times remote enough perhaps to countenance the fiction. We do not revolt at the witches in *Macbeth*; but had Shakspeare thought proper to represent them as designing women successfully practising on the credulity of the usurper, the tragic terror of the piece had been in a great measure lost, and its whole effect deteriorated.

But the most serious charge which we have to make against the conduct of this play is, that much of its action is but feebly connected with the catastrophe. It is a dramatic rule, not founded in the pedantry of system, but in an obvious principle of good taste, that the several incidents of the plot should all co-operate towards the final result. This connection may be more or less immediate, but it is clear that the more immediate it is, the more spirited and forcible will be the general effect. In this respect, the present play appears to us to be lamentably defective. From the appearance of Alvar on the stage, till the catastrophe takes place in the death of his brother, and his own re-union with Teresa, there is not one incident in which he is an actor (his very appearance not excepted) which has any direct and immediate effect in the production of that catastrophe. His return and disguised effect no-

thing, until Isidore points him out to Ordonio. His resolution to awaken his brother's penitence, and the scheme which he devises for that purpose, the invocation, and the picture, no further affect the final result than that they tend, in coincidence with other circumstances, to persuade Ordonio that he is betrayed, and in that view, lead him to assassinate Isidore, which, by exciting the widow's vengeance, occasions the death of Ordonio himself. How remote and feeble a concatenation of incident is this! It serves fully to explain why the readers and spectators of "*Remorse*," impressed in every scene with occasional beauties of the highest order, are yet, as we have been informed, afflicted occasionally with a sensation approaching to ennui, and often yawn in the very act of admiration.

After thus cursorily stating some of our objections to the plot and action of this play, we hasten to justify the encomiums which we nevertheless have thought fit to bestow on it, by extracting some of the passages which have pleased us most.

Much of the first scene in which Teresa is introduced appears to us to be written with extraordinary energy.

"*Ter.* I hold Ordonio dear: he is your son
And Alvar's brother."

Val. Love him for himself,
Nor make the living wretched for the dead.

Ter. I mourn that you should plead in
vain, Lord Valdez. [main
But Heaven hath heard my vow, and I re-
faithful to Alvar, be he dead or living.

Val. Heaven knows with what delight I
saw your loves; [to thee,
And could my heart's blood give him back
I would die smiling. But these are idle
thoughts!

The dying father comes upon my soul,
With that same look, with which he gave thee
to me;

I held thee in my arms, a powerless babe,
While thy poor mother, with a mute entreaty,
Fixed her faint eyes on mine. Ah, not for
this,

That I should let thee feed thy soul with
gloom,

And with slow anguish wear away thy life,
The victim of a useless constancy:
I must not see thee wretched.

Ter. These are woes
Ill bartered for the garishness of joy!
If it be wretched with an untired eye
To watch those skiey tints, and this green
ocean;

Or, in the sultry hour, beneath some rock,
My hair dishevelled by the pleasant sea-
breeze,

To shape sweet visions, and live o'er again
All past hours of delight! If it be wretched
To watch some bark, and fancy Alvar there;
To go through each minutest circumstance
Of the blest meeting; and to frame advent-
tures [them;

Most terrible and strange, and hear him tell
(As once I knew a crazy Moorish maid,
Who drest her in her buried lover's cloaths,
And o'er the smooth spring in the mountain
clift [tune

Hung with her lute, and play'd the self-same
He used to play, and listened to the shadow
Herself had made)—if this be wretchedness,
And if indeed it be a wretched thing

To trick out mine own death-bed, and imagine
That I had died, died just ere his return!
Then see him listening to my constancy,
Or hover round, as he at midnight oft
Sits on my grave and gazes at the moon;
Or haply in some more fantastic mood,

To be in Paradise, and with choice flowers
Build up a bower where he and I might dwell,
And there to wait his coming! O my sire!
My Alvar's sire! if this be wretchedness
That eats away the life, what were it, think
you,

If in a most assured reality
He should return, and see a brother's infant
Smile at him from my arms?

Oh what a thought! (*Clasping her forehead.*)

Val. A thought? even so! were thought!
an empty thought.

The very week he promised his return—

Ter. (abruptly) Was it not then a busy
joy? to see him [fears—

After those three years' travels! we had no
The frequent tidings, the ne'er failing letter,
Almost endear'd his absence! Yet the glad-
ness,

The tumult of our joy! What then, if now—

Val. O power of youth to feed on pleasant
thoughts,

Spite of conviction! I am old and heartless!
Yes, I am old—I have no pleasant dreams,
Hectic and unrefresh'd with rest.—

Ter. (with great tenderness) My father!

Val. The sober truth is all too much for me!
I see no sail which brings not to my mind
The homebound bark in which my son was
captur'd

By the Algerine—to perish with his captors!

Ter. Oh no! he did not!

Vald. Captur'd in sight of land!
From yon hill point, nay, from our castle
watch-tow'r,

We might have seen—

Ter. His capture, not his death.

Vald. Alas! how aptly thou forgett'st a tale
Thou ne'er didst wish to learn! my brave
Ordonio

Saw both the pirate and his prize go down,
In the same storm that baffled his own va-
lour,

And thus, twice snatch'd a brother from his
Gallant Ordonio! (*pauses, then tenderly*)
O beloved Teresa,

Wouldst thou best prove thy faith to generous
Alvar,

And most delight his spirit, go thou, make
His brother happy, make his aged father
Sink to the grave in joy.

Ter. For mercy's sake
Press me no more. I have no power to love
him.

His proud forbidding eye, and his dark brow,
Chill me like dew damps of the unwhole-
some night:

My love, a timorous and tender flower,
Closes beneath his touch.

Vald. You wrong him, maiden!
You wrong him, by my soul! Nor was it well
To character by such unkindly phrases
The stir and workings of that love for you
Which he has toil'd to smother. 'Twas not
well,

Nor is it grateful in you, to forget
His wounds and perilous voyages, and how
With an heroic fearlessness of danger
He roam'd the coast of Afric for your Alvar.
It was not well. You have moved me even
to tears. [*me!*]

Ter. Oh, pardon me, my father! pardon
It was a foolish and ungrateful speech;
A most ungrateful speech! But I am hurried
Beyond myself, if I but hear of one
Who aims to rival Alvar. Were we not
Born in one day, like twins of the same parent?
Nursed in one cradle? Pardon me, my father!
A six years' absence is a heavy thing,
Yet still the hope survives.—

Vald. (*Looking forwards*) Hush! 'tis Mon-
viedro!

Ter. The inquisitor, on some new scent of
blood!" Act i. Sc. 2.

We have already noticed the in-
equalities of composition with which

this work abounds. The preced-
ing extract exemplifies the remark.
The lines marked in Italics are not
only prosaic, but they are vulgar,
both in the conception and the ex-
pression. Yet it will be allowed,
that in parts of this scene there is
merit to which no parallel could
easily be found in any other modern
drama.

The next passage we shall copy
is part of the first Scene of the second
Act, in which Ordonio unsuccess-
fully proposes to Isidore the scheme
of personating a wizard. Irritated
by his refusal, the former taunts him
with his past guilt and the incon-
sistency of his present scruples. To
this Isidore replies,

Isid. My lord—my lord—
I can bear much—yes, very much from you!
But there's a point, where sufferance is mean-
ness.

I am no villain—never killed for hire—

My gratitude—

Ord. O aye!—your gratitude!

'Twas a well-sounding word—what have you
done with it? [*virtue—*]

Isid. Who proffers his past favours for my
Ord. (*With bitter scorn*) Virtue—

Isid. Tries to o'erreach me—is a very
sharper,

And should not speak of gratitude. My lord,
I knew not 'twas your brother!

Ord. (*Alarmed*) And who told you?

Isid. He himself told me.

Ord. Ha! you talk'd with him?
And these, the two Morescoes who were with
you?

Isid. Both fell in a night brawl at Malaga.

Ord. (*In a low voice*) My brother!

Isid. Yes, my lord, I could not tell you!
I thrust away the thought—it drove me wild.
But listen to me now—I pray you, listen.

Ord. Villain! no more! I'll hear no
more of it.

Isid. My lord, it much imports your fu-
ture safety

That you should hear it. [*a man?*]

Ord. (*Turning off from Isidore*) Am I not
'Tis as it should be! Tut—the deed itself
Was idle, and these after pangs still idler.

Isid. We met him in the very place you
mentioned.

Hard by a grove of firs—

Ord. Enough—enough—

Isid. He fought us valiantly, and wounded
all;

In fine, compell'd a parley— [brother!

Ord. (*Sighing as if lost in thought*) Alvar!

Isid. He offer'd me his purse—

**Ord.* Yes? Yes?

Isid. Yes—I spurn'd it.

He promised us I know not what—in vain!
Then with a look and voice which overawed
me, [dear:

He said, what mean you, friends? my life is
I have a brother and a promised wife,
Who make life dear to me—and if I fall
That brother will roam earth and hell for
vengeance.

There was a likeness in his face to yours—
I ask'd his brother's name: he said—Ordonio,
Son of Lord Valdez! I had well nigh fainted.
At length I said (if that indeed I said it,
And that no spirit made my tongue its organ)
That woman is dishonour'd by that brother,
And he the man who sent us to destroy you.
He drove a thrust at me in rage. I told him
He wore her portrait round his neck. He
look'd [his back—

As he had been made of the rock that propt
Aye, just as you look now—only less ghastly!
At length recovering from his trance he threw
His sword away, and bad us take his life—
It was not worth his keeping.

Ord. And you kill'd him?

Oh blood hounds! may eternal wrath flame
round you!

He was the image of the Deity— (*A pause*).
It seizes me—by hell, I will go on!

What—wouldst thou stop, man? thy pale
looks won't save thee! [icy cold?"
Oh, cold—cold—cold—Shot through with

Nothing can be more finely con-
ceived than this narrative. Its
thrilling pathos belongs to the first
class of tragic composition, and
will even call to remembrance the
manner of Schiller without sustaining
any injury by the association.

We now introduce our readers to
the scene of the invocation,—the ex-
cellence of which, though in a very
different style, is not inferior to that
of the last extract.

"(*A strain of music is heard from behind
the scene.*) [charm

Alc. With no irreverent voice or uncouth
I call up the departed! Soul of Alvar!

Hear our soft suit, and heed my milder spell!
So may the gates of Paradise, unharr'd,
Cease thy swit' toils! Since haply thou art
one.

Of that innumerable company, [bow,
Who in broad circle, lovelier than the rain-
bow, circle this round earth in a dizzy motion,

With noise too vast and constant to be
heard:

Fittest unheard! for oh! ye numberless
And rapid travellers! what ear unsumn'd,
What sense unadorn'd, might bear up
against

The rushing of your congregated wings?
(*Music.*)

Even now your living wheel turns o'er my
head.

(*Music expressive of the movements and
images that follow.*)

Ye, as ye pass, toss high the desert sands,
That roar and whiten, like a burst of water;
A sweet appearance, but a dread illusion
To the parch'd caravan that roams by night!
And ye build up on the becalmed waves
That whirling pillars, which from earth to
heaven

Stands vast, and moves in blackness!
Ye too split

The ice-mount! and with fragments many
and huge,

Tempest the new-thaw'd sea, whose sudden
gulphs

Suck in perchance some Lapland wizard's
skiff! [ye dance,

Then round and round the whirlpools maze
Till from the blue swoln corse the soul toils
out,

And joins your mighty army.
Soul of Alvar!

Hear the mild spell, and tempt no blacker
charm!

By sighs unquiet, and the sickly pang.
Of a half dead, yet still undying hope!
Pass visible before our mortal sense,
So shall the church's cleansing rights be done.
Her knells and masses, that redeem the dead!

SONG.—(*Behind the Scenes.*)

Hear, sweet spirit, hear the spell,
Lest a blacker charm compel!
So shall the midnight breezes swell
With thy deep long-lingering knell.

And at ev'ning evermore,
In a chapel on the shore,
Shall the chaunters sad and saintly,
Yellow tapers burning faintly,
Doleful Masses chaunt for thee,
Miserere Domine!

Hark! the cadence dies away,
On the yellow moonlight sea:
The boatmen rest their oars, and say
Miserere Domine!*

Ord. The innocent obey nor charm nor
spell!

My brother is in heaven. Thou sainted spirit

* This song was long ago surreptitiously *
published.

Burst on our sight, a passing visitant !
Once more to hear thy voice, once more to
see thee,

O! 'twere a joy to me!

Alc. A joy to thee!

What if thou heardst him now? What if
his spirit

Re-enter'd its cold corse, and came upon
thee [poniard?

With many a stab from many a murderer's
What if (his stedfast eye still beaming pity
And brother's love) he turn'd his head aside,
Lest he should look at thee, and with one
look

Hurl thee beyond all power of penitence?

Valk. These are unholy fancies!

Ord. (*Struggling with his feelings*) Yes,
my father!

He is in heaven!

Alc. (*Still to Ordonio*) But what if he
had a brother, [hour,
Who had liv'd even so, that, at his dying
The name of heaven would have convuls'd
his face,

More than the death pang?

Valk. Idly prating man!

Thou hast guess'd ill: Don Alvar's only
brother [on him!

Stands here before thee—a father's blessing
He is most virtuous.

Alc. (*Still to Ordonio.*) What if his very
virtues

Had pamper'd his sworn heart, and made
him proud?

And what if pride had dup'd him into guilt?
Yet still he stalk'd a self-created god,

Not very bold, but exquisitely cunning;

And one, that at his mother's looking-glass
Would force his features to a frowning
sternness. [beings—

Young lord! I tell thee that there are such
Yea, and it gives fierce merriment to the
damn'd, [mankind,

To see these most proud men, that loathe
At ev'ry stir and buzz of coward conscience,
Trick, cant, and lie, most whining hypo-
crites! [music.

Away, away! Now let me hear more
(*Music again.*)

Act iii. Sc. 1.

The address to the spirit of Alvar is remarkable for the lofty flow of its versification, and for its highly poetical conceptions. We think there is here a visible imitation of the style of Milton; and we can bestow no higher praise, than to say we think the attempt not unsuccessful. The grandeur and variety of

the images, and the skill with which they are selected, remind us of some of the finest passages in the *Paradise Lost*. In this respect, nothing can be more happy than the introduction of the *Lapland wizard's skiff*.—This wild and romantic appendage to the scene of terror is conceived in the true spirit of that great model, whom the author seems to have had in view.

The concluding speech of the preceding extract is characterised by remarkable energy. This, indeed, is one of the most distinguished qualities of Mr. Coleridge's style. The following passage also very forcibly expresses the stubborn pride, and self-defensive ferocity, of a bold bad man supposing himself beset by his enemies!

"*Ord.* This then is my reward! and must
I love her? [yes! yes!

Scorn'd—shudder'd at! yet love her still?
By the deep feelings of revenge and hate,

I will still love her—woo her—win her too!

(*A pause.*) Isidore safe and silent, and the
portrait [poison'd

Found on the wizard—he, belike, self-
To escape the cruel flames.—My soul
shouts triumph!

The mine is undermin'd! Blood! blood!
blood! [donio!

They thirst for thy blood! thy blood, Or-
(*A pause.*)

The hunt is up! and in the midnight wood,
With lights to dazzle, and with nets, they
seek

A timid prey: and, lo! the tiger's eye
Glazes in the red flame of his hunter's torch!

To Isidore I will dispatch a message,
And lure him to the cavern!"

The cavern scene, in which the murder of Isidore is perpetrated, is finely terrific, and contains some very powerful description; but from this we can afford to make no extract. We hasten to the quotation of a few lines, of which the sentiment is so peculiarly touching, that in our sympathy we almost forget to admire the soft elegance with which it is conveyed.

In the beginning of the last act we have Alvar alone in his dun-
geon.

'And this place my forefathers made for man! *

This is the process of our love and wisdom,
To each poor brother who offends against us—

Most innocent perhaps—and what if guilty?
Is this the only 'cure'?.....

With other ministrations, thou, O Nature!
Healest thy wand'ring and distemper'd child:
Thou pourest on him thy soft influences,
Thy sunny hues, fair forms, and breathing sweets,

Thy melodies of woods, and winds, and waters,

Till he relent, and can no more endure
To be a jarring and a dissonant thing,
Amid this general dance and minstrelsy,
But bursting into tears wins back his way;
His angry spirit heal'd and harmoniz'd
By the benignant touch* of love and beauty."

Act v. Sc. 1.

We have now cited several of the passages with which we were most gratified on our perusal of this work. In order to give the reader a just notion of its merits, we ought next, perhaps, to lay before him some of those specimens of mean and flat composition by which its general character is depreciated. We think it sufficient, however, for the purpose, to remark, that they are faults principally arising from a careless remission of effort. Immediately on the close, and sometimes in the midst of a fine passage, the author's genius suddenly relaxes. His wing is unsteady, and after soaring to the skies, he is too often seen to grovel on the earth. Greater vigilance would certainly prevent these discreditable descents. Occasionally, however, his errors seem to be deliberate, and are owing not to want of care, but to perversion of taste; as, for instance, in the following peripetuous statement.

In the Future,

As in the optician's glassy cylinder,
The indistinguishable blots and colours

* This is printed "torch"—but as the healing and harmonizing effect of a torch is not very obvious, we venture to substitute the word which we conceive to have been intended.

Of the dim Past, collect and shape themselves,

Upstarting in their own completed image,
To scare or to reward."

Act ii. Sc. 2.

Or in this ingenious exposition of the effects of solitary confinement:

"Each pore and natural outlet shrivelled up,
By ignorance and parching poverty,
His energies roll back upon his heart,
And stagnate and corrupt, till, chang'd to poison,

They break out on him like a loathsome plague spot."

"So he lies

Circled with evil till his very soul
Unmoulds its essence, hopelessly deform'd
By sights of evermore deformity."

Act v. Sc. 1.

In the Preface, we are informed that this tragedy was written so long ago as in the year 1797;—that the person, at whose request it was undertaken, not only failed to patronise it, but, without the consent of the author, suffered it to pass into private circulation; making it, at the same time, the theme of his ridicule, and even mis-quoting the play and misrepresenting the author, to give his satire the keener edge;—that he constantly neglected every request to return the manuscript; and that the result of this injurious treatment was the suppression of the piece during the long period that has since elapsed.

This liberal patron is understood to be a gentleman distinguished for his own theatrical productions, and to whom, whatever other demerits are assignable, we have not been used to hear the praise of good-nature or of good taste denied. In this instance, he appears to have been lamentably deficient in both these qualities, as well as in others much more important; and the public will not easily forgive a line of conduct, to which they probably owe not only the long suppression of Mr. Coleridge's dramatic efforts, but the publication of many of his rhapsodies and sonnets.

Colonial Ecclesiastical Establishment: being a Brief View of the State of the Colonies of Great Britain, and of her Asiatic Empire, in respect to Religious Instruction: Prefaced by some Considerations on the National Duty of affording it. To which is added, a Sketch of an Ecclesiastical Establishment for British India. By the Rev. CLAUD BUCHANAN, D. D. &c. Cadell & Davies. pp. 212. Price 6s.

It is a fiction of the ancients, that the giants, who rebelled against Heaven, were transfixed by thunderbolts, and laid under the volcanic mountains: and that it is when these sufferers, unable any longer to endure the torment of one position, strive to ease themselves by gaining another, that the mountains shake, belch out new torrents of sulphur, and deluge with their fiery stream the plains beneath. This fiction, we conceive, to designate one chief cause of disturbance in states. Half the miseries inflicted upon society arise from the efforts of individuals to ease themselves of their peculiar burdens. "Après nous le deluge," said Mad. de Pompadour—and many modern patriots, reversing the act of the Roman, cast the church or the country into the gulf in order to save themselves or their party. We have ever considered the assault upon Religion, and the Apostles of it in India, made a few years since, to be a striking example of this kind. A serious mutiny had taken place among the troops stationed at Vellore. The mutiny ought fairly to have been charged, first, upon the peculiar tenacity and bigotry of the Hindoo and Mohammedan superstition and character; and next, upon the rash, injudicious, and unjustifiable contempt of the people, or their prejudices, manifested by the Commander in Chief of that day, who issued a peremptory order for altering the form of the soldier's whiskers (a form which they regarded as sacred) to one more according to the views of some military martinet. But

such a charge would have established two facts, which, however just, a large body of individuals were anxious should not be established—namely, the corrupt and untractable nature of the superstitions of India, and the occasional impolicy of some of our rulers there.

In order to obviate such inconvenient admissions, and to relieve themselves from the burthen of such a charge, with an ingenuity only paralleled by that of Nero, it was at once discovered that Christianity, and Christianity alone, was the parent of the Vellore mutiny;—that a little handful of Christian Missionaries, of whom there is no proof that the troops at Vellore had ever thought or even heard, all of them placed at a considerable distance from the scene of disaffection, had by some mysterious train of religious combustibles sprung this remote mine;—that men who, for upwards of a century, had been trusted and revered by the natives in their immediate neighbourhood, had all at once become objects of terror and apprehension to distant provinces;—in short, that nothing, not even the loss of their cherished whiskers, could have disturbed the quiet and amiable repose of Hindoo and Mohammedan loyalty, had not some indistinct rumours respecting the fanatical zeal of these Christian missionaries reached Vellore, and goaded the troops there to insurrection and massacre. Now the wonder is, not that this charge upon religion and its teachers should be brought by men who were put upon their defence, and who could feign no other plausible excuse for their conduct, but that, without even the shadow of a presumption in its favour, it should have been credited for one moment. Christianity has always been thus assaulted, from the days of Nero to the present hour: "These that have turned the world upside down, are come hither also."—but in a country like this, professing Christianity; a country of philosophic, and to a great degree of

devout men, she might have expected that few would have been found to aid the assailants. With what indignation then must she, or rather, must the Great Author of Christianity, have seen this wide extended conspiracy against her! Divines, soldiers, scholars, reviewers, &c. &c. started up to shew that religion, so good at home, so good in Europe and America, was pernicious in Asia; that the everlasting Gospel, which we had vainly conceived, like its Divine Author, to be the same yesterday, to-day, and for ever—immutable in its nature, and uniformly beneficial in its effects, had suffered a sort of transformation in passing the Cape of Good Hope; that the universal faith should be confined to one hemisphere; that the religion to be preached to “all nations,” and through which all nations were to be blessed, would, if circulated in India, produce incalculable mischief, while it would displace a faith scarcely less favourable to morals, and infinitely more advantageous to the political interests of Great Britain.

After all, however, we are inclined to hope the assault, fierce as it was, produced no permanent mischief; that, on the contrary, the truth, as to this subject, then made its first lodgement in the public mind; that many thinking persons began then to suspect the boasted purity and benignity of Hinduism, and are now going on to a discovery of its real character, and of the duty and policy of endeavouring, by quiet and safe means, to diffuse the light of Christianity among its votaries. Amidst our own multitudinous errors and defects, we assure our readers that it is no small consolation to us to have taken so decided a part in that warfare; to have thus given our solemn pledge, that we would never abandon the sacred cause in which we then engaged, nor ever flinch from their side whose grand object it is to make the religion of Christ the religion of the world. We are now called, by the renewed agitation of the Indian

question, to redeem this pledge.—And whatever apprehension we might have felt in resuming our armour; with the champion whose name stands before this article at our head, all such fear must vanish. It is neither our hope nor our intention to exhaust this subject at once. But as we suspect that our attention may be frequently called to it, we have selected the work of Dr. Buchanan, as affording a proper basis for our future discussions respecting India. In the present number, we shall be able to do little more than state the highly interesting facts he has collected, where we can, in his own luminous and touching language.—To this abstract, however, in order to make the most use of his facts, we shall prefix a brief statement of the somewhat altered aspect of the Indian question; and shall, in conclusion, draw a few such inferences as the facts may seem to warrant.

The actual state of the Indian question, or of that question which respects the practicability and policy of extending Christianity amongst the natives of India, is not precisely what it was when we formerly wrote upon it. Then, as we have already observed, we had chiefly to deliver it from the burthen of the Vellore mutiny. Now the common sense and justice of the country has pretty generally pronounced an acquittal upon that charge. Then, also, the circumstances of our Indian Empire, a great part of it the fruit of recent conquest, combined with the menaces of Bonaparte, seemed to some persons to render every movement, nay, every discussion respecting it, full of peril. But now the comparative security of our Empire, the closing of the temple of the Indian Janus, the weakness of France, her entire occupation with the pole of the world most opposite to that of India, must, even in the judgment of the most timid alarmists, afford a safer field of discussion.—A third material difference is this. The India Company

at that time stood possessed, upon the guarantee of the country, of rights which it would have been unjust to violate. The frame of the government was, at least for a short time, fixed. The country had turned over, among other things, the interests of the Gospel, the ark of the Lord, to the hands of the Directors. But now their patent is very nearly exhausted; and the Country, and not the Directors, are to arbitrate for the millions of India.—Let us not be thought to reflect upon all those by whom the government of India has been administered. Sincere friends of Christianity are to be found among them;—men who have employed the influence of their talents and their virtues not less zealously, although less successfully, in advancing the moral interests of that interesting portion of the globe, than in promoting its civil and political prosperity. Such men will be among the first to acknowledge the inconvenience of the present constitution of our Indian administration as it respects religion, since even abilities and zeal such as theirs have been exerted in vain in favour of Christianity. In spite of these exertions the Indian chaplaincies are still both few in number and inadequately supplied. The Indian Company has not voluntarily suffered a single missionary (excepting those of the Society for promoting Christian Knowledge, and of whom only two have offered in the last twenty years) to enter their territory. Religion, thus barred out at its natural entrance, has been obliged to grope its way through a sort of postern gate; to steal in through the Danish settlement of Serampore, or by the way of America. Now, therefore, that a dissolution and reconstruction of the Charter is immediately to take place, it seems that the moment has arrived for national interference. We shall not now be charged with any invasion of ancient rights or patents, for we are consulting upon new ones. Those who stand up for the exten-

sion of the Gospel in India, come forward to warn the nation against once more tying up its hands; against once more making an unadvised and precipitate deposit of the Christian faith, into the hands of persons who have shewn themselves so ill qualified for the trust, and committing the immortal destinies of so many millions of our fellow-subjects to the uncontrolled disposal of twenty-four East-India merchants. In this improved state of the question we naturally feel a freedom of discussion not enjoyed before. We may now treat the subject as if a chartered company did not exist.—Another point, which deserves to be noticed as having wrought a material change in the complexion of this question, is the almost incalculable increase of the means of accomplishing the designs of devout men with regard to India. We have been assailed with the supposed impracticability of finding means for the great end. But what once existed merely in promise, has now a “local habitation and a name.” Those translations of the Scriptures into the Indian languages, once treated of as the dream of a heated imagination, are now either completed or are fast hastening to their completion. The Sacred Volume will soon be unrolled in almost all the dialects which are spoken by the myriads of that hemisphere. Whatever, therefore, may once have been said, with at least a shew of argument, as to the impracticability of preaching to the natives in their own tongue, can be urged no longer. A new Pentecost has been granted to India, and her many nations hear in their own tongues the wonderful works of God. Christianity is thus in a sense naturalized among them. She accosts every man in his own language, salutes him in his national garb and costume. She, as it were, descends from her own car, to ascend the ordinary vehicle of each particular country. Nor is it a fact unworthy of notice, that such is the universality of the Gospel; of so general a complexion and character

are the images and illustrations, it employs, borrowed less from those habits of life or works of art peculiar to the country in which it originated, than from the face of nature, which is common to all; that its lessons are no sooner translated into any dialect than the seem as if they had been framed exclusively for that tongue. A translation of the Scriptures immediately takes the form of an original; and thus every language, in the service of Christianity, seems to be as it were its mother tongue. These numerous translations, then, are to be considered as creating a considerable change in the circumstances of India with regard to Christianity. New facilities, and these to an incredible extent, are provided. And that very gift of tongues, which has been pleaded as the necessary accompaniment to the commission of preaching the Gospel to heathen nations, is more than superseded by the zeal and success of modern Missionaries. Indeed, the modern apostle possesses a power, as far as we know, not granted to the first teachers of the Gospel; they spoke the languages, but he also writes and prints them: their lessons were fugitive as the voice of the speaker; his are enduring as the art by which he records them.

Having offered these preliminary observations on the actual and improved state of this great question, we shall proceed, in the second place, to extract a variety of passages from the striking memoir before us, serving to illustrate these observations, and generally to establish the duty, practicability, and policy of propagating the Gospel in our Eastern dominions. We cannot, however, pass from this first topic, without pausing devoutly to thank God that our difficulties are thus diminishing; that by his "own right arm" he is hewing and opening a way for the apostles of Religion; that he, as it were, dries up a sea for his priests to pass over.

The work of Dr. Buchanan is composed of a series of short chapters,

in which many new and striking facts are, as beads upon a string, connected by a few brief, sententious, pithy observations. Dr. Buchanan is characterized, as a writer, by ease, and by a colouring of the picturesque, with which he contrives to invest his subject. Some great writers have laboured to clothe fiction in the garb of truth: Dr. Buchanan's peculiarity is, that he gives to truth many of the charms and ornaments usually appropriated to fiction. In consequence of this, he has, we think eminently, the power of touching some of the best feelings of the mind, and of winning over those whom dry reasoning might not convince. This volume is inferior in interest to none of his previous publications—and as a collection of well-authenticated facts on a question of this magnitude, is beyond all value. We venture to say, among the many spoils brought home from India a more precious gift has not been cast into the national treasury.

The first chapter, or section, establishes, in a few short and satisfactory sentences, the duty of a Christian nation to propagate Christianity. The duty is established by the solemn injunction of our Lord to "teach" the Gospel to "all nations"—an injunction not confined to his apostles, because by him extended to all his followers in the promise attached to the command: "And, lo, I am with you *always*, even unto the end of the world." An encouragement to the fulfilment of this promise is fairly derived from that declaration of Christ—"and this Gospel shall be preached in *all* the world, for a witness to all nations."—The author next shews that the duty of extending Christianity has been recognized by the church of Rome for many ages. But, then, she but partially executed this high commission: "she taught Christianity *without the Bible*." In some instances, however, she translated the Scriptures. For many of her missionary efforts she is indebted to the college de Propaganda Fide; an institution which will

be remembered when Popery is forgotten; and which, if debased by the admission of erroneous doctrines, is the only missionary institution commensurate in dignity, wealth, and talent to the high merits of the Gospel. — A note here contains a tribute to the church of Rome, which we are glad to extract, as a striking specimen of Christian candour and charity.

“ It is to be lamented, that the just abhorrence in these kingdoms of the doctrinal corruptions of Rome, should have so greatly perverted our judgment in estimating her works and character in other respects. The prejudices of illiterate men have no limit. That Rome so *did*, or so *said*, is sufficient to condemn the word and the deed, though both may be perfectly agreeable to Scripture, to reason, to antiquity, and to common sense. We ought to remember, that God has been pleased in many things, to do honour to the Church of Rome: He has made her the instrument of planting churches throughout the world (of which those in these kingdoms are some), and of translating the Scriptures, and publishing numerous editions in various languages: and He has raised up within her pale great and good men, who lived and died in her communion. The argument of the Apostle Paul, when soliciting some respect for the Jews, is here admissible, — ‘ Of whom are the Fathers.’ It has pleased God to do honour to the corrupt Church of Rome, even as he honoured the wicked Jewish nation, ‘ to whom were committed the Oracles of God.’” p. 8, note.

In the next chapter, or section, it is affirmed that the responsibility of extending Christianity has devolved on Great Britain. And the author, to maintain his doctrine, shews that we stand possessed of the power and means once possessed by Rome; that our moral character, by the high estimation in which it is held, qualifies us to teach others; that we possess territory in the four quarters of the globe, and preside over two empires in Asia, a continental and insular empire; that we command the Southern and Western provinces of Africa, a portion of North America, and nearly the whole of the West Indies, together with very extensive possessions in Europe. The decayed state

of Popery also affords new facilities to Great Britain. The scattered sheep of that flock are now without a shepherd; and, doubtless, in those remote countries, where the various modifications of the true religion in a measure lose their exclusive value, it may be the lot of Protestant preachers to collect and embody the dispersed congregations of Papists.

Under these circumstances, the author does not hesitate to affirm, in the next section, that “ the voice of Providence calls Great Britain to the undertaking;” and he substantiates his affirmation by the following questions.

“ Why then, in the general wreck of nations, has Britain been preserved? Or how is it, that, amidst the distraction and horrors of war, the mild accents of the Gospel should be so distinctly heard? Amidst the din of arms, we hear ‘ Peace on earth, and good will towards men.’ In almost every Christian country, we behold a simultaneous effort to promulgate the word of God. Whence, then, we would ask, is this general spirit? ‘ Is it from Heaven, or of men?’ There must be a period, in the revolving ages of the Christian church, when the prediction of our Saviour above mentioned shall *begin* to be fulfilled; and He himself hath said, ‘ When the fig-tree putteth forth her leaves, ye know that summer is near.’” p. 13.

The author next enters upon an examination of the means of extending Christianity, which he thus enumerates: 1. Missions; 2. Translations of the Scriptures; 3. Extension of the National Church. He then gives a brief account of the three Missionary Societies attached to the Establishment:—1. The “ Society for the Propagation of the Gospel in Foreign Parts,” which at the present moment employs forty-four missionaries, and forty catechists and schoolmasters, chiefly in Newfoundland, Nova Scotia, New Brunswick, and Canada. 2dly, “ The Society for promoting Christian Knowledge,” not by any means sufficiently known and honoured in its missionary character; which has for more than a century maintained a mission in India, although it has

now, through the difficulty of finding missionaries, but four or five European missionaries in its employment. 3dly, The "Church Missionary Society for Africa and the East," which has at this time dependent upon its funds eight Lutheran ministers, five lay settlers, five English students, and about one hundred and twenty African children. He then justly vindicates the Church of England from the charge of greater supineness in missionary exertions than other religious bodies; and states that her societies once stood alone in this great work, and therefore may fairly be considered as the parent of other missions. The great checks to the church in enterprises of this nature, have been, first, that they have felt an apprehension of ordaining men as missionaries, lest they should afterwards change their mind, and remain at home unendowed and unemployed; a sort of useless weed in the national church; and, 2dly, that the ardent and serious religion, which alone qualifies men for successful missionaries, is so discredited as to deter men from offering themselves and displaying their zeal. As a remedy for the one evil, he proposes an act, declaring no man, receiving ordination expressly as a missionary, eligible to any benefice or cure of souls in England; and for the other, that men should beware of that light spirit, and those erroneous views in religion, which go to discredit that zeal, which is not more necessary to the extension of the Gospel abroad, than it is to its security at home.

Dr. Buchanan next comes to the subjects of "Translations and new Editions of the Scriptures." And here he begins by stating the duty of our Universities to contribute to the translations of the Scriptures; reminds us, that even "to this day we have not offered a translation of the Bible to our faithful Indians in Canada, or to our slaves in the West Indies." "And yet," he asks, p. 27.

"What is the obstacle which prevents our offering them the inestimable gift? There is none. It is only necessary that his Majesty's Government should express their will, and translations would be prepared in a very short time. We ought to consider, that, until the Bible be translated into the vernacular language of a people, there can be no tracts circulated among that people, inculcating moral duties on Christian principles. Whereas the translation of the Bible becomes, in various ways, a fountain of instruction. Let the parables of the Gospels alone be distributed among a barbarous people, and they will arrest their attention in a degree in which the fables of their own superstition never could.—Where Christian preachers do not abound, Tracts, containing extracts from Scripture, or rather 'Portions of Scripture, with a few words of explanation,' are the obvious and legitimate means of instructing the people." p. 27.

The third means stated by the author for the advancement of religion in India, is the "Extension of the National Church." "Episcopal superintendance," he observes, "is required in remote regions, in order to ordain natives on the spot; to dispense the ordinance of confirmation; to direct the labours of the missionaries; to form and regulate the growing church; and to preserve, as much as may be, the unity of religion," p. 28. Considering the high estimation in which the church is held in this country, it is somewhat singular that we should have made no efforts to extend its form and benefits to other nations—that we should have conquered the East and West Indies, and given them no bishop to overlook the flock. "The Romish, the Greek, the Armenian churches, have bishops in the East, where they have not a foot of land. The English nation has no bishops in the same countries, where the territory is entirely its own." Let the author's strong pleadings upon this subject be heard and regarded:

"This nation having become, by the providence of God, the chief guardian of Christianity in the world, the Established Church ought to have a representative in each of her principal provinces; a bishop

in some places; in others, an ecclesiastic of inferior dignity, who should be invested with authority to protect the interests of Christianity in his province, to report officially to Government on its state, and to suggest and superintend measures for its extension. The state has its representatives in every quarter. The church has no representative in the most conspicuous and important situations; just as if she did not exist at all. Nor is it known by our native subjects, in some parts of the world, that she does exist.

"We do honour to the interests of commerce, by appointing persons to superintend and promote it in different parts of the world. If the extension of religion had been a subject of general and national interest (as it now begins to be), a similar honour would have been done to Christianity. Our church would have had her representatives in all parts of the world, to watch over her interests; to translate the Scriptures into new languages; to suggest plans for her enlargement; and to call forth labourers into the vineyard." pp. 30, 31.

The following is the Sketch of a General Colonial Establishment supplied by the author.

"Those portions of our dominions abroad, the condition of which, in regard to religious instruction, requires the attention of Parliament, and which seem to need episcopal superintendance, and the labours of a regular clergy, as much as any part of England, are the seven following: 1. The West Indies. 2. Bengal; or North Hindostan. 3. Madras; or South and East Hindostan. 4. Bombay; or West Hindostan. 5. Ceylon; the Insular Diocese, including Java, &c. 6. South Africa. 7. New South Wales.

"At the following places, a representative of the church (archdeacon) is required, with a suitable clergy: 1. Java, and dependencies. 2. Isles of Mauritius and Bourbon. 3. West Africa; (Sierra Leone, &c.) 4. Malta.

"The only necessary expense on the part of Government, in the accomplishment of this scheme, will be the allotment of a suitable revenue for the seven bishops and the archdeacons. The subordinate clergy will, in most cases, be maintained by the Christian inhabitants of the place, at least in the King's dominions: with the aid, during the first years, of the three Societies in Britain belonging to the Church; whose duty it will be to investigate their wants, and supply them, with properly qualified instructors." pp. 33—35.

The next section treats of "Confirmation;" which ancient and salutary rite, the author observes, appears to be renounced in our foreign dominions by the church, as an observance of slight importance compared to the trouble of appointing a person to administer it. After this, we have a slight estimate of that part of the expense of the proposed establishment which would fall, in the first instance, on the three Church Societies for Missions, and which he supposes would not exceed 6000*l.* or 7000*l.* per annum.

The subsequent section contains a statement of the existing missions in the British dominions abroad; and as it is no less curious than accurate, we shall give the substance of it. In British North America, the Society for the Propagation of the Gospel in Foreign Parts has 43 missionaries and 36 catechists; the Wesleyan Methodists have 14 missionaries, and the Missionary Society 3. In the West Indies, the above-mentioned Church of England Society has 6 missionaries, the United Brethren 32, the Wesleyan Methodists 25, and the Missionary Society 3. In Hindostan, the Church Society for promoting Christian Knowledge has 4 missionaries, the Baptists 17, the Missionary Society 10, the American Missionary Society 7, the Scotch Presbyterian Church 1. In Ceylon, the Missionary Society has 3 missionaries. In South Africa, the United Brethren have 16, and the Missionary Society 19 missionaries. In West Africa, the Church Missionary Society has 6 missionaries, and the Society for the Propagation of the Gospel in Foreign Parts has one. The parochial clergy in the West Indies take no part in instructing the negroes; nor do the Company's Chaplains in India, in general, preach to the natives.

Nothing can be more interesting and important than the sketch which follows of the state of religion in the West Indies; and it is only from a wish to direct our view exclusively

to the East that we pass it over at present.

The author next proceeds to that quarter of the globe to which our inquiries are for the present more, especially directed. He begins with Ceylon, and we extract his statement.

"It will appear to the Imperial Parliament, by reference to the Ceylon Government; that Ceylon contained, by computation in 1801, 'three hundred and forty-two thousand Protestant Christians;' and that there are only three English Chaplains and three Protestant Missionaries in the whole island; —that the old Protestant Churches (some of them spacious buildings), of which there were formerly thirty-two in one province alone, have mostly fallen into ruins; and that those which stand, are occupied, at pleasure, by Romish priests from Goa, who are assuming undisputed possession of the island; and that, from want of Protestant instruction, the secession to the Romish communion, and to the idolatry of the idol Boodha, is, as might be expected, very great, every successive year." pp. 85, 86.

The next country in order is Java, where the number of Christians, first Roman Catholics, then Dutch Protestants, and now waiting to fall in with almost any modification of Christianity, is stated, and with accuracy, to be very considerable. We have heard this number in the time of the Dutch, estimated at 350,000. In Ceylon and India, taken conjointly, the number of native Christians is estimated at 900,000, by the late Rev. H. Martyn, in a sermon preached and afterwards published at Calcutta; the accuracy of which was so far accredited by the principal inhabitants, and even by members of the government, that a large subscription was forthwith raised for supplying them with the Scriptures. They are composed of a mixed multitude of Papists, of Protestants, of Syrian Christians, of joint worshippers of Bramah and Jehovah, of men adulterating the Gospel in every conceivable proportion by infusions of heathenism.

We enter soon after upon the im-

portant topic of the civilization of India; upon which, except to state that it is the deliberate opinion of Dr. Buchanan that the Gospel will immediately and extensively promote the civilization of the East, we shall not detain our readers for the present.

The next position of Dr. Buchanan is, that "the diffusion of Christianity would be favourable to the perpetuity of our empire in India;" and on this subject he thus reasons:

"Our Indian Empire has been called an Empire of Opinion; by which expression is intended, That our security is dependent, in a great measure, on the opinion of the people; and that this opinion may be easily changed. And it is believed, that the opinion may be easily changed, because the natives are of one religion, and we of another. If they were of the same religion with ourselves, we should understand their principles, and might, by degrees, repose confidence in them, as we do in our subjects at home. In time there would be a common interest, and some reciprocal affection, between us. But these cordial sentiments cannot exist in any great degree, where the principles of each are not fully understood. Even between the religion of England and the prevailing religion of Ireland, there exist want of harmony and want of confidence. How much greater must be the dissonance between Christianity and Paganism!" p. 103.

After this we have an examination of the manner in which the Hindoos are likely to receive this attempt to promulgate Christianity. Here also our readers will be glad to hear the author, as a most competent witness, speak for himself.

"Prudent and peaceable means of extending the Christian Religion will not be the cause of rebellion in India, while we have a foot of land in the country. The natives are entirely a divided people in religious sentiment. They differ from one another, as well as from us. There are numerous Casts of Religion, and differences of religious belief, amongst them. Missionaries of various sects, Christian, Mahometan, Brahminical, and Boodhist, have existed among them from time immemorial. There is no novelty, as some in England consider it, in the attempt to convert the Asiatics to Chris-

tianity. It began in Hindostan more than a thousand years ago. But such facilities as are now presented to us for influencing the minds of men throughout these extensive provinces, were never before possessed by any Christian people.

"Prudent and peaceable means of instruction, exercised on the multitudes of orphans who have no religion, on persons grown up who have lost their cast and seek a faith, and on Christians who scarcely know why they are called by that name, (for these are the three descriptions of persons who will chiefly engross the labours of Missionaries for some time to come), will not excite to rebellion; but will call forth, in a few years, a general expression of thankfulness from all parts of India to the British nation." pp. 108, 109.

The author then proceeds to state, that his object is not to "urge the legislature to adopt any direct means, in the way of expensive establishments, for proselyting the natives. All that is expected at present in regard to the natives is, that the governing power would not shew itself hostile to the measure of instructing them. Great Britain owes her primary obligations to her own children. He then shews the vast importance of a religious establishment to the British soldier in India; and to those who at an early age quit their native country in the service of the Company, to encounter with unsettled principles all the temptations of the Eastern Peninsula. And as additional arguments, he urges, (1.) the disaffection occasionally prevailing among our own troops in India, springing chiefly from the fact, that their loyalty and subordination are deprived of all the aid usually lent them by religion; and, (2.) the dismemberment of church and state through so vast a portion of our dominions—an anomaly of a most formidable character. Our Indian government is in fact nothing less than an experiment whether that union of church and state, so productive of physical force and moral character at home, may not be dispensed with abroad; whether the state, which here leans upon the arm of religion,

may not there be suffered to walk alone.

Dr. Buchanan next passes on to state the moral considerations which bear upon the subject; and gives a striking picture of the horrors of the Hindu superstition. But as his own former Memoir is fuller upon this subject, and as on various occasions it has occupied our attention, we shall not dwell upon it now*. Europe is by degrees roused from that dream in which it indulged in such rhapsodies on the moral beauties of Hinduism. It has been discovered that the supposed virtue of the people is merely the repose produced by indolence surmounting the other vices; like the stillness of the Dead Sea, the consequence and evidence of a curse. And these defects have been ascertained to be, not a spurious issue, or sort of cross birth, from their religious system, but its spontaneous and natural offspring; not a wen unexpectedly forced out upon the national countenance, but one of the features appropriate to a people governed by such principles. The vices of servility and hypocrisy obviously do not grow up in spite of the religion, but are an integral part of it: they must survive whilst Hinduism exists. Nor are we yet at the end of our discoveries upon this point. As the defects of the superstition come to be more recognised, we doubt not that the national voice will speak out; and that the energy which has so long fought the battles of Africa, will soon carry its triumphs to another hemisphere. If this battle be not fought and won, the sin will not at all events lie upon the author, part of whose summing up we now give to our readers.

"Knowing then the momentous trust committed to their charge; that not only the prosperity of the Church in this kingdom, but of the Christian Religion throughout the world, is to be the subject of their delibera-

* See Review of Buchanan's Christian Researches, in our vol. for 1811.

tions, and that the happiness of a great portion of the human race will be influenced by their counsels; and, knowing further, that, for this trust (the greatest which God giveth 'to princes and judges of the earth'), and for these talents, committed to their care as 'stewards of God,' our legislators are to give an account to the Supreme Judge at the last day (not as a body, but individually; not for the conduct or ascendancy of a majority, but every man for his own sentiment and purpose); *MAK* a solemn sense of the importance of these functions, and of their responsibility in respect to them, grow in their minds with the consideration of the subject, and enable them to give a public *TESTIMONY* for the honour of God! So shall this our nation, which they represent, and which is at the present time displaying, in almost every part of it, the noblest efforts for the extension of Christian knowledge, exult in the wisdom and sublime character of their counsels.—Animated by such a spirit and by such purposes, they may confidently hope that God will graciously 'direct and prosper all their consultations to the advancement of His Glory, the good of His Church, and the safety, honour, and welfare of our Sovereign and his dominions.'" pp. 139, 140.

The rest of the work is occupied almost exclusively with a Sketch of an Ecclesiastical Establishment for British India, of which we can present but a very scanty outline to the reader. It will serve, however, to shew the scale of the author's plan.

The Company's present establishment of clergymen consists of 35 Chaplains, at an annual expense of 28,000*l.* The proposed establishment would place a bishop and an archdeacon at each of the three presidencies; under whom there would be at first 100 chaplains, partly European and partly ordained in India; 100 catechists and schoolmasters, Europeans and natives; and 3 colleges for the instruction of natives and Europeans intended for the church; the whole at an annual expense of 98,000*l.* A proportionate establishment is proposed for Ceylon and the other Asiatic islands. The extent of each of these dioceses would not be less than that of Great Britain. The number of Protestants contained in them is estimated by

Dr. Buchanan as follows:—In Bengal, 63,308; in Madras, 65,555; at Bombay, 27,783; in Ceylon, 347,000; in Java, and the other islands, 173,500; in all, 677,146, exclusive of Roman Catholics and Syrian Christians. The only objection we feel to this estimate is, that as it respects Madras (which comprehends the missions of the Society for promoting Christian Knowledge) and Java, with the other Indian islands, it is perhaps too low; and that the whole number of Protestant Christians might fairly be estimated at not less than 800,000.

Such is a most feasible sketch of this highly important little volume of Dr. Buchanan. We mean it not to supersede the original, but rather to make its value felt; to give a sample by way of recommending the whole. In conclusion, we shall make the few observations to which we have pledged ourselves.

There are two questions to which this work especially calls our attention; 1st, Why should the evangelizing of India be attempted? and, 2dly, How may it be accomplished?

To the first of these questions, there is scarcely a page of Dr. Buchanan which does not provide an answer. He proves, by a succession of scriptural quotations, of reasonings, of facts, that it is the imperious duty and the true wisdom of Great Britain to attempt this great work.—But of the duty of the measure we are inclined to think men would be less disposed to doubt, if they did not so strongly suspect the policy. We conceive that he who lets in light upon the latter subject, will at once enable them to see clearly upon the former. To this office, then, for the present, we shall confine ourselves. Our notion is, that it is chiefly through several egregious mistakes men have come so to misconceive the real policy of Great Britain with regard to her Asiatic possessions.

In the first place, they have falsely thought that our Indian Empire is, under its present circumstances, per-

fectly secure. But, if so, whence the panic which seized upon the nation when a Mahratta Chief assembled a force upon the frontiers? Why could not our statesmen sleep when Bonaparte dreamt of an attack upon India by way of Egypt? Why was the chimerical work of Talleyrand, by which this attack probably was suggested, read with such general consternation? The fact is, the panic was extremely natural—not indeed from the power of the enemy, but from our own inherent weakness. A government in which 30,000 Europeans legislate for sixty millions of different colour, language, and creed, may be always said to press on the limits of safety, is always the prey of casualties, and may sink or rise with a solitary battle. In whatever moment some Tartar chief shall descend from the mountains and be able to make common cause with the Indians; or some incendiaries contrive to scatter the firebrands of revolt amidst our native army; or a French and Dutch force command the Indian coasts; or our own European army lift somewhat higher than they have already done, the standard of discontent: at that moment the sceptre of the twenty-four Directors may pass from their hands for ever. The uniting and controuling cause once destroyed, the larger body will, as by a law of physics, pursue its own orbit, and leave the satellite it has hitherto mysteriously followed, to shed its dim lustre and perform its petty course alone. Now all this appears to be utterly forgotten in many modern discussions about India. If any contingent danger can even be imagined through the dissemination of religion in the East, this is deemed conclusive against it, and it is spoken of as though it were the only danger. But, surely, the reasonable plan would be to take a fair view of all the evils of the present system; to measure the difficulty of holding this rope of sand together; to consider the variety of avenues by which danger may enter. We remember to have heard it delivered

as a sentiment of Lord Nelson, that the true policy of Great Britain was not to trust to its navy continuing to work miracles, but so to administer our force as that a British fleet should always exceed in physical force the fleet it encountered: and perhaps, we are at this moment rueing the consequences of a more hardy but less sagacious policy. And thus with regard to India. It is a policy unworthy of great statesmen to be trying the minimum of civilized power, by which uncivilized nations can be governed. If the experiment has hitherto more than answered our expectations, there is a point at which it will disappoint them. Like the celebrated Professor, who, in his progress towards getting his horse to live without food, got him to live upon a single straw, when he unfortunately died; we may fall a little below the minimum, and thus philosophise away an empire. This picture we conceive is not exaggerated. It is the astonishment of thinking men at home and abroad, that our Indian government should have endured so long; and should our policy undergo no change, we verily believe that this anomalous empire will at length cease to astonish the world, by suffering the fate of other anomalies. Many things were once strange which now are common. Many cases which were once exceptions to general rules, may be now urged in proof of them. And this will probably be the case in the East. It is next to impossible, in our view, without some great change in our policy, that this century should set as it has arisen upon our eastern empire.

2. A second, no less false and dangerous assumption, is this—*that no power to derange the present form of government can be communicated to the Hindus except by the communication of Christian principles.*—The general way of reasoning upon the subject, appears to be this; “It is true the government is anomalous; and its subsistence can be explained only by the feebleness and timidity of the Hindoo character. Teach them Chris-

tianity, and you give them a moral principle of power sufficient to regenerate their character, to stir and quicken them into men—and then our empire is gone.” Now we shall not pretend to deny that Christianity will operate in the enlargement of the intellectual faculties: This point shall be considered presently. Nor shall we stay to expose the baseness of a system, which, acknowledging the regenerating force of religion, thus knowingly chains down a people to decrepitude and wretchedness. But we beg to ask, whether it is only from Christianity that improvement is to be feared. Have not other causes, though in a less degree, yet in fact a regenerating power? Do nations long slumber on, for instance, in their sloth and ignorance, on whom the light of legislation arises? Will the maxims of English jurisprudence and equity produce no change in India? Will continual and extended contact with a highly civilized nation communicate no impulse to that sluggish continent? Will the multiplication of commercial relations, the increase of individual wealth, the desire of elevation in the scale of being, or that of society—will ambition, will policy, work no change in the character of Asiatics? We contend that such a change has already begun. Compare, for example, the Sepoys in the pay, and under the discipline of Europeans, with the soldiery in the service of the native powers. Why is a single company of them nearly as well qualified to encounter an army of their countrymen as the same number of Europeans would be? Is it ascribed to British discipline? We answer: what law and discipline do for a company of soldiers, it will in the end do for a nation, what it effects in the army, it will ultimately accomplish in all ranks of life. This “virtue goes out” of our government and society, whether we will or no. The national mind will insensibly rise to a higher stature and a nobler aspect. And let some popular question touch

their feelings; let some injudicious measure of a Governor-General provoke their resentment; and what we esteemed weak we shall find strong. We challenge our adversaries to shew us the instance where a power to injure did not grow up under such circumstances. It is useless to shut up one source of advancement where others are open; to shade, as it were, a part of the sun, when the rest of its orb is shedding the full lustre of its beam. Either, then, our legislators must begin *de novo*; must retract the many blessings they have conceded to India; must substitute again Mohammedan for British laws; must cast the rein upon the neck of Hindu cruelty, knavery, perjury, and superstition; or they must labour to secure the stability of our empire, rather by directing the course of their advancement than by limiting it; rather by mending the quality than by prescribing the quantity; rather by engaging it on our side than by endeavouring to extinguish it altogether.

And this brings us to a third error, no less common and mischievous than the others, viz. “*that the power communicated to the Hindus by Christianity would be of a more dangerous character than any other.*”—This we utterly deny; and on this ground, that whereas advancement stolen or extorted from us would give them the power to injure us without correcting the disposition to do so, advancement freely and religiously promoted among them, although it might equally give the power to injure us, would destroy the disposition. It was said by Mr. Burke, that “if the English should be suddenly driven from India, by an angry and retributive Providence, no trace would be left that a civilized people had set their foot on it except by the desolation of war.” Now, we rejoice to say, this statement is wide of the truth. The civilization of Great Britain has left many of its footsteps impressed upon Indian soil; and we may add, perhaps upon Indian hearts: and on the

impression already made we rest, as, under Providence, our best safeguard. The object at which we aim is, that our benefits may be neither of an extorted or accidental character, but that they may be, and that India may see they are, the gifts of a parent anxious to bless and benefit a child. We wish to raise up such monuments of British generosity, holiness, and justice, in the East, as may disarm the spirit of faction or rebellion. We wish to throw round our government the ramparts of a parental character. We wish to invest our citadels with the awful sanctity of a temple. We wish especially, that when enemies shall have practised, as in the course of ages they are not unlikely to do, too successfully upon their allegiance, we might be able to appeal to common principles of action, to the same statute-book, to the same hopes of heaven and fears of hell, to the same Saviour and to the same God. Knowledge extorted from us would almost necessarily be employed against us. Knowledge of an ordinary kind, however freely given, has no accompanying check upon its misapplication. But religious knowledge, freely and judiciously communicated, is knowledge of a safe and beneficent kind, blessing equally those who receive and those who communicate it.

Such is our view of the policy of this measure; and we are free to say, that nothing we have hitherto seen or heard has served to shake our confidence in the validity of this argument. We do not mean to assert, that even the experiment of endeavouring to give religion to India, if foolishly, or rashly, or intemperately conducted, is without its dangers. But it is not only the safest side of the alternative, as may be proved both by reasoning and experience; but it exclusively possesses that which is the real source of all security, the promise of the Divine blessing. It is only in pursuance of the line of argument we proposed to ourselves, that this last

consideration has been veiled even for an instant. It is a truth which a government never forgets with impunity, and which ought to be engraved on the walls of the council chamber of all cabinets, that "righteousness exalteth a nation," and that "happy is the people who have the Lord for their God."

The second subject to which we said the work of Dr. Buchanan especially called our attention, and upon which we shall touch more briefly, is, *the means by which, under the Divine blessing, the diffusion of Christianity in the East may best be accomplished.*

Now there are two classes of men who differ as widely as possible upon this point. One class seem to imagine, that "any extension of our established church to India, would invest the attempt with too narrow a character, and impede the work of conversion." Others, and these we think the most numerous class, imagine that "the Church of England, constituted wholly as it is, should be elected sole guardian and apostle of religion through our Eastern empire." Now between these antipodes there lies, we conceive, a sort of middle zone, on which we are happy to pitch our tabernacle. We deem both these systems of too exclusive a character. The defects of the Established Church, as an instrument of conversion, are not perhaps sufficiently known and recognized. In the first ages of Christianity, when heathenism was the popular religion, and the few Christians were thinly sprinkled over the face of the earth, the true religion seems to have had few stationary ministers. Where no congregation could be collected, it would have been a profuse employment of ecclesiastical resources to establish a local minister. Now, on the contrary, that a nominal Christianity pervades the land, a local ministry has wholly taken the place of itinerants; as no man, it is supposed, can be more needed any where than in his own parish. But as it is obvious

that the first system is best fitted for conversion, it is no less obvious that the last is ill calculated for it. The church with us is in the condition of a country which has a local militia, but no disposable force. This economy has arisen partly from the Protestant churches having been constructed at a period when a nominal Christianity pervaded the various countries of Europe; partly from the state of these churches, which at their birth prevented them from considering any thing besides their own security; partly from the lukewarmness and latitudinarianism into which most of the reformed churches have lapsed, and which have indisposed them to the work of general conversion. But, whatever be the cause, the defect is certain; and we can see no way, unless a new latitude of movement be conceded to its ministers, by which a clergy nailed to a place, confined within geographical limits, can go forth upon the unlimited office of converting a hemisphere. The Church of England, in order to assume what may be now strictly called the apostolic function, must create a new species of minister; must collect, what was supplied to the Church of Rome by the monastic orders, a sort of disposable fund, which may not be confined to a peculiar spot, but distributed in the various channels by which the map of the world is intersected. In addition to this reason for doubting the competency of the Church of England, constituted as it now is, for the apostolic office, we also doubt whether the very wealth and dignity of all old establishments do not in a measure disqualify them for the more active and self-denying functions of the missionary. They are better constituted for "edification" than conversion. At all events, we are well persuaded that the *vis viva* of an establishment (even of ours) is not such as to make us wish to see the work of conversion exclusively committed to it*. It needs a sti-

* The Society for promoting Christian Knowledge have been sending missionaries

mulus. It needs the sort of provocation to good works, supplied by a rival system. In our Indian armies, Hindus and Mohammedans are cast together; partly, perhaps, that the common cause may be served by the exertions of one to surpass the other. And we fear that zeal is apt to languish, when one church alone is the depository of it. Appoint one body to do all, and it too commonly does nothing. The charge, be it observed, however, which is here brought against the Church of England, is little more than that it is not entirely qualified to accomplish that which it was never framed to accomplish. We admit, at the same time, that much might be done, by judicious regulations, to make her an efficient agent in this great work; but until that is done, it would be to betray the cause of Christ even to wish that the task of Christianizing India should be committed exclusively to her.

There is only one more topic on which, for the present, we shall enter. Every argument which has been urged, as to the duty and policy of extending the knowledge of the Gospel in India, applies with double force when taken in conjunction with the late exposé of ministers as to the construction of the new East India Charter. It is their plan to open the commerce of India, and therefore, of necessity, in some measure, the territory of India, to private adventurers. Now, if more Europeans are to be admitted into India, it is obviously right that larger provision should be made for their instruction. If, also, the gates of the East are to be opened wider for the interests of Commerce, surely Religion may demand a like extension of her privileges. The restriction cannot be continued exclusively against her, and the minister of the Gospel be the only proscribed person. We profess to give no opinion upon the commercial question now at issue between the ministers and the East India Company; but to India for upwards of a century, and not one has been of the Church of England.

does it never occur to those of our Indian governors who have so long resisted the ingress of religion into their dominions, that they may be now about to be thrust aside to make way for Christianity; that it may be the design of Providence to plant the Cross upon the ruins of a power unfavourable to it? There is no example of a nation long surviving that period in its history, when the mere commercial spirit surmounted the nobler feelings and desires of man. Carthage fell; Tyre fell; Venice, Portugal, Holland fell; and all were victims im-

molated upon the altar of Commerce. May our own country, which has succeeded to their inheritance, avoid their fate! May we remember that a spirit of mere gain, of worldly policy, of wringing avarice, never fails to sap the foundation of national greatness! May we remember that "the sea is His, and that he made it," and charge every wind, and load every wave, with the high commission given to all men, of "teaching all nations, and baptizing them in the name of the Father, and of the Son, and of the Holy Ghost!"

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

In the press: Outlines of Geology, by Mr. Bakewell;—Letters from the Mediterranean, by E. Blaquiere, Esq.; containing an Account of Sicily, Tripoly, Tunis, Malta, &c.;—The Memoirs of Margaret de Valois, the first Wife of Henry IV., including a full Account of the Massacre of St. Bartholomew: written by Herself, and translated from the French, with a Preface and Notes;—An Epitome of Universal History, Ancient and Modern, by Mr. F. Baily;—The Correspondence between the late Mr. Fox and G. Wakefield, chiefly on Subjects of Greek Criticism;—A New Mathematical and Philosophical Dictionary, in parts, by Mr. P. Barlow, of the Royal Military Academy, Woolwich;—A second Volume, by Professor Stewart, of the Elements of the Philosophy of Mind;—Letters from a Mahrattah Camp, by Captain Broughton, with coloured plates.

Preparing for publication:—Memoirs of Sir Joshua Reynolds, by James Northcote, R. A.;—A translation of Dr. Pouquerville's Travels in the Morea, &c. by Miss Plumbtre;—A translation of the Travels of Leopold von Buch in Norway and Lapland, by Mr. Black;—A translation of Mosheim's Church History, with copious Notes, &c., by R. S. Vidal, Esq. F. S. A.;—An Appendix to Potter's History of Greece, by Professor Dunbar, of Edinburgh.

The following persons obtained honours at the last examination at Cambridge, viz.

WRANGLERS. — Herschel, Job.; Peacock, Trin.; Fallows, Joh.; Romilly, Trin.;

Amos, Trin.; Mill, Trin.; White, Pemb.; Bunting, Clar.; Boswell, Clar.; Grylls, Trin.; Jones, Joh.; Powys, Corp. Chris.; Robinson, Trin.; Teissier, Joh.; Smith, Trin.

SENIOR OPTIMES.—Cook, Chr.; Abdy, Jes.; Proctor, Cath.; Jefferies, Joh.; Elsley, Pet.; Ellis, Trin.; Crosthwaite, Joh.; Preston, Trin.; Moore, Pemb.; Belgrave, Joh.; Blackburne, Joh.; Scholesfield, Trin.; Carr, Joh.; Cockerton, Emm.

JUNIOR OPTIMES.—Bowstead, Joh.; Skirrow, Pemb.; Sayers, Pemb.; Midgley, Magd.; Brereton, Regin.; Wharton, Pemb.; Skeeles, Chr.; Cox, Chr.; Cory, Trin.; St. George, Trin.; Waddington, Trin.; Stevens, Jes.; Phillips, Cath.; Tunman, Trin.; Harding, Pemb.

The Rev. Dr. Smith's two annual prizes for the best proficient in Mathematics and Natural Philosophy, amongst the commencing Bachelors of Arts, at Cambridge, are this year adjudged to Mr. J. W. F. Herschell, of St. John's College, and Mr. G. Peacock, of Trinity College, the first and second Wranglers.

• The subject for the Norrisian Prize Essay for the present year is—The Literary Beauties of the New Testament.

Bell's Scholarships at Cambridge, which hitherto have been limited to the sons and orphans of such clergymen only as were unable to bear their own expense, is now thrown open without limitation to the sons and orphans of all clergymen.

The collectors of the property and assessed taxes, in Essex, were lately prosecuted for several penalties of 100l. incurred by their

having collected small sums of different inhabitants, beyond the amount of their taxes. The jury found a verdict of 500*l.*, besides the amount of the sums fraudulently collected. A verdict of 50*l.* was likewise obtained against a Mrs. Mordaunt, for refusing to allow her tenant the landlord's property-tax out of his rent.

A new application of mechanical power was lately made in St. James's Park. The pressing machine of that truly ingenious artist Mr. Bramah, was brought to act on a lever in such manner that two of the largest trees in the Bird Cage Walk were torn out of the ground, with their roots to a considerable depth, in about ten minutes. The same trees could not have been felled, and their roots dug up to an equal depth, by two men in less than four days, and the waste of timber would have been equal to the value of the labour.

Messrs. Millington and Co., at the Foundry at Hammersmith, lately tried the experiment of sawing cast-iron at a red heat with a com-

mon saw. A bar of an inch and a half diameter was sawed through in the time of a similar piece of oak, and without prejudice to the saw.

The same manufacturers have lately invented a mode of painting iron in imitation of marbles, for chimney-pieces, and other architectural ornaments. The similarity is so close as to challenge the most accurate inspection.

The number of books published in the German language between March and June in the last year, exclusive of new editions, was 1930. Of these, 62 were on philology; 29 on philosophy; 137 on medicine; 108 on jurisprudence; 100 novels; 30 plays; 82 works in Latin; and 231 in foreign languages, amongst which were 171 in French.

Dr. Morichim, of Gotha, has ascertained, by repeated experiments, that non-magnetised needles, when they have been exposed to the violet-colour rays of the sun, have exactly the same force of polar attraction as magnetic needles.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Book of Common Prayer; with Notes on the Epistles, Gospels, and Psalms, calculated to explain difficult passages; by a Member of the Established Church. 8vo. 18s.

An Essay on the Trinity; containing a brief Inquiry into the Principles on which mysterious and contradictory Propositions may be believed; by F. Norton. 1s. 6d.

The Beauties of Christianity; by F. A. De Chateaubriand. With a Preface and Notes, by the Rev. Henry Kett, B.D. Fellow of Trinity College, Oxford. 3 vols. 8vo. 1*l.* 11s. 6d.

The Errors of Universalism, or the Doctrine of the Non-Eternity of Future Punishments, contrary to Scripture and dangerous to Society. 1s. 6d.

Answer to the Charge delivered by the Bishop of Lincoln to the Clergy of that Diocese, at the Triennial Visitation in the Year 1812; by the Rev. John Cherwode Eustace. 3s.

History of Persecution from the Patriarchal Age to the Reign of George II. by S. Chandler, D. D.; edited by C. Atmore. 10s. 6d.

A Table of Catechetical Questions prior to Confirmation; by the Rev. E. A. Hay Drummond. 18mo. 6d.

A Collection of Sacred Translations, Paraphrases, and Hymns; by Stevenson Macgill, D. D. 12mo. 4s.

The Pilgrimage of Theophilus to the City of God. 7s. 6d.

The Proceedings of the Meeting of the

Colchester and East-Essex Auxiliary Bible Society. 1s.

The Excellency of the Liturgy. 3s. 6d.

MISCELLANEOUS.

An Address to the Public on an important Subject, connected with the Renewal of the Charter of the East India Company; by R. Hall, M. A. 1s.

The Biographical Dictionary; by Alexander Chalmers, F.S.A. Vol. VII. 8vo. 12s. boards.

The Perpetual Balance, or Book-keeping by Double Entry; upon an improved Principle, exhibiting the general Balance, progressively and constantly, in the Journal, without the Aid of the Ledger; by J. Lambert. 8vo. 9s.

A Grammar of English Sounds, or the First Step in Elocution; intended also as a Second Spelling Book, for the Use of Schools. With an Essay on Impediments of Speech, &c.; by B. H. Smart, Teacher of Elocution. 12mo. 4s. bound.

Suggestions to the Promoters of Dr. Bell's System of Instruction, with an Account of the Establishment and Progress of the Hampshire Society for the Education of the Poor; by the Rev. Frederick Iremonger, M.A. F.L.S. 8s.

A Geographical Memoir of the Persian Empire; by John Macdonald Kinneir. 2*l.* 2s.; with a Map, 3*l.* 13s. 6d.

A Succinct History of the Geographical and Political Revolutions of the Empire of Germany, or the Principal States which composed the Empire of Charlemagne, from

his Coronation in 814 to its Dissolution in 1806, &c.; by Charles Butler, Esq. 8vo. 12s.

Memoirs of the Kings of Spain of the House of Bourbon, from the Accession of Philip the Fifth to the Death of Charles the Third, 1700 to 1788. Drawn from original and unpublished Documents; by Archdeacon Coxé, F.R.S. F.A.S.; &c. 8 vols. demy 4to. 6l. 6s. 3 vols. imperial 4to. 12l. 12s.

History of James Mitchell, a Boy born Blind and Deaf; by James Wardrop, F.R.S. Ed. 4to. 7s. 6d.

Strictures on some of the Publications of the Rev. Herbert Marsh, D.D. intended as a

Reply to his Objections against the British and Foreign Bible Society; by the Rev. Isaac Milner, D.D. F.R.S. Dean of Carlisle.

Speeches in Parliament by the Right Rev. Samuel Horsley, LL.D. F.R.S. late Lord Bishop of St. Asaph. 8vo. 13s.

Oriental Memoirs, selected from a Series of Familiar Letters, written during Seventeen Years' Residence in India; by James Forbes, F.R.S. &c. 4 vols. royal 4to. 16l. 16s. boards.

Remarks on Antiquities, Arts, and Letters, during an Excursion in Italy, in 1802 and 1803; by Joseph Forsyth, Esq. 12s.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSIONS IN INDIA.

THE 23d Number of the Periodical Accounts of the Baptist Missionary Society has recently been published. It contains a number of striking facts peculiarly applicable to the controversy at present agitated respecting the introduction of Christianity into India. Our extracts from it will have a direct reference to that question.

Our readers are already aware that a mission has been established at Balasore and Cuttack in Orissa, the former place situated near the famous temple of Juggernaut. The missionary to whom this station has been assigned, is named Peter; a person, it seems, of Armenian extraction. His correspondence will be found to confirm, very remarkably, those statements which the publications of Dr. Buchanan have rendered familiar to the Christian reader, but which have been most vehemently contested by the adversaries of Christianity in the East. And first, as to the atrocities attendant on the worship of this famous idol.

“The worship of the idol *Juggunath* seems to have been more numerously attended this season than usual. Peter speaks of four or five thousand from Bengal coming through Balasore, to whom he and Krishna-dás preached Christ, and gave tracts in abundance; and from Cuttack, Smith and Green write thus to Mr. Ward.—“You would have been astonished to see the vast number of pilgrims crossing the river at Cuttack. As far as the eye could reach we could not see the end of the ranks; it put us in mind of an army going to battle. If they could not get a boat to cross the river, they would cross it in some other way, though in so doing they run the risk of losing their lives. They seemed to have no fear of being carried away by the rapidity of the stream. You

can easily conceive what a multitude of men, women, and children must have been assembled at the temple, for 150, or thereabouts, to have been killed in the crowd! They trod one upon another in approaching the temple-gate! Ten Sepoys per company from all the battalions from Barackpore to this station, had permission to visit the temple. A famine was produced in the country; and great numbers of the pilgrims died of hunger and thirst. We talked to some of them, but it was of no use. They said, ‘Whether we survive or not, we will see the temple of Juggunath before our death.’ Numbers killed themselves by falling under the wheels of the idol’s car: they laid themselves flat on their backs for the very purpose of being crushed to death by it. This is the way they take to obtain eternal life! We hope, Sir, you pray for these people.”

It deserves here to be remarked, that in the Committee of the House of Commons, a gentleman, who had filled a seat in the Supreme Council of Bengal, admitted, on his examination, that a tax was levied on the pilgrims who resorted to this temple, a part of which was applied to pay the salaries of the priests and the expenses of the temple, including, of course, that of the temple car, &c. and that the surplus formed a part of the Company’s general revenue. He further admitted the fact, that persons frequently immolated themselves under the wheels of the idol’s car. The testimony of this gentleman is the more important, as he shewed himself adverse to the introduction of Christianity into India.

But how do the pilgrims and dévôtees of Juggernaut bear the addresses and remonstrances of the Christian Missionary? Are they not excited by them to tumult and outrage? No such thing.

On the 13th June, 1811, Peter thus writes.—"On Thursday last, I went to a market and preached the unsearchable riches of Christ to about 500 Ooriyas, many of whom were very attentive, and reluctant to my leaving them. I distributed a number of tracts and ten Orissa Testaments among them. One of them who received a Testament was a Jemadar. He came to me a day or two after to inquire farther concerning the Gospel. He said, that he; with about thirty or forty others, met together at night to read the Testament. They do not like the cast, but have a secret fear of man. I told him to fear God and not man."

Again: "In some instances, however, the word of God seems to have produced an effect. 'A Sepoy,' says Smith, 'took me to his dwelling that I might make known the words of Jesus to some men who were there in their way to Jugunnath. I spoke to them of the dying love of our Lord, and they heard very attentively. One of the principal men among them answered, 'You speak the word of truth; and all that you have spoken has struck into my heart.' Another said, 'I will hear no more from the Hindoos; for it is in vain that they worship idols of wood and stone.'—Again, Smith and Green, in a letter to Mr. Ward, write thus of the people among whom they are stationed: 'The poor heathens are much surprised to hear the gracious news of eternal life through Jesus Christ our Lord. You would admire to see with what gladness they accept the Orissa Testaments at our hands. They say they never thought the Firingees* had such a good book! We have distributed a considerable number of Testaments in the country, and have had the pleasure of sending one to Pooree, and the Braminians of Jugunnath received it gladly. They wanted to pay for it; but we strictly charged the bearer to present it without taking any thing for it.'"

But this is not all. On the 7th Oct. 1811, Peter writes thus.—"At the Doorga festival I preached before the idol, from Psa. cxv. 4—8. All paid great attention. They stopped their drum to hear me. On the last day of the festival, when they throw their idol into the river, I and Krishna went to the river side, and preached Jesus from the same passage to as many as 500, who heard with great attention for two hours. The Colonel, and all the officers, as well as Mr. K. were there †. I was a little afraid to see the Colonel

as I was preaching in so public a manner; yet I did not resist. I have done my Master's will.—As soon as the roads become dry, I shall go out wherever the Lord carries me, I can give my life for his name, though I am so great a coward."

On the 15th November, Peter set out on a journey to Cuttack. The account of his journey cannot fail to prove interesting:—Nov. 15.—"This day, after morning worship and breakfast, I left Balasore. More than thirty of my beloved friends and members* were at breakfast and worship. I delivered a short address to them at parting. They all wept exceedingly. The members accompanied me a mile on the way. I rode three miles, and halted at a place called Ektar-poor. Here I preached Jesus at four different places. Next day I travelled six miles, reaching Soora at three in the afternoon. In this space I preached at four or five places to large audiences. At Soora I found two or three hundred Ooriyas, to whom I preached Jesus twice in the public market, I offered them books, but they were afraid to receive them. After worship numbers came to the room which I had hired for the night, twenty or thirty in a company. They seemed to be pleased with what they had heard. Some were very free, and inquired much about the Gospel. I told them that this was the only word of God, and that Jesus was the only Saviour; and they seemed to be satisfied, receiving the tracts without fear, together with three Testaments and four Psalters. Among them were both Brahmans and Shoodras. Some of them began to read immediately. I explained to them some parts of John's Gospel. Some fell down to worship me; but I said, There is but one God: to him alone you ought to pay your adorations. We did not part till ten o'clock at night.

"On the Lord's-day I rested. It was in a village containing more than a thousand houses, of Brahmans, Shoodras and Mussulmans. They earnestly requested me to remain with them, and explain to them the way of salvation by Jesus Christ. I was so fully employed in explaining the word, and answering questions, that I could scarcely find time to eat. From eight in the morning to nine in the evening I had more than fifty, at different times, in my room. I felt somewhat embarrassed at seeing so great a crowd, but the Lord enabled me to speak boldly

* That is, the *unclean*; a name given by them to all who are without cast."

† The Missionary has here given a test of

the accuracy of his statement. If it is false, "the Colonel, and all the officers, and Mr. K." can prove it to be so.

* Chiefly native converts.

in his name. Some sat down with me for two hours at a time, reading the New Testament and hearing it explained. Others earnestly entreated for a Testament, or a tract; and when they had obtained their request, seemed as glad as if they had gained some rich prize. Some cried out, 'All is true, all is true! we were blind: our religion is false, our devtas are unclean: this is the true and only way of salvation.' I gave away eight Testaments, as many Psalters, and a great number of tracts. 'Lord open the eyes of this people, and shew them the hidden things of thy law.'

"At Bhudruka, as well as in the way to it, I preached Jesus to multitudes. The people seemed so eager for books, that I think I could have distributed a thousand, if I had had them.—Arrived at Gaj-poor, a noted village in Orissa. Here reside a number of learned Brahmans: I think there might be about one thousand good houses. The country round seemed very fruitful. As soon as I entered the town, I preached Jesus, on the bank of the river, to a crowded assembly, in which were many Brahmans. Finding no accommodation in the bazar, I proceeded to an old garrison, built with large stones, but which I found was preoccupied by some Mussulmans on their way to Mecca. To them, however, I declared the unsearchable riches of Christ.

"On Friday morning, the 22d, my books which I had left orders to have sent after me arrived. After having dressed myself, I took the Bible in my hand, and, seating myself at the head of the bazar, I preached from Matt. iii. 2, "Repent ye, for the kingdom of heaven is at hand." I sat from twelve o'clock till seven in the evening, reading and explaining the word of God. I gave away many tracts; also two Testaments to two very sensible Ooriyas, one of whom appeared very serious and attentive, and after I had departed to my lodgings, came and inquired very particularly about the way of salvation."

The Orissa language, into which the New Testament is translated, is spoken all through Orissa.

In respect to translations of the Scriptures, the Missionaries state, that five versions are already printed and now circulating in India, viz. the Bengalee, the Sungskrit, the Orissa, the Hindee, and the Mahratta. In the Bengalee the whole of the Bible has been printed; in the Sungskrit the New Testament and the Pentateuch; in the Orissa the New Testament, the prophetic books, and the Hagiographa; in the other two lan-

guages the New Testament only; the Pentateuch, however, in both is ready for the press.

Four versions of the New Testament were at press in Aug. 1811, viz. the Seck, printed as far as St. Mark; the Chinese, of which the first two Gospels are printed, and the whole of the New Testament, and more than half of the Pentateuch translated; the Kurnata, in translating which the same progress has been made as in the Chinese; the Telinga, in which the whole of the New Testament is ready for the press. The historical books in Sungskrit and Orissa are also ready for the press.

The versions preparing for the press are the Burman: the Magud., the learned language both of the Burman Empire and of Ceylon, and which has a great affinity with the Sungskrit, and the language of Cashmere.

The Missionaries have been enabled to cast types in almost all the characters used in India, including not only all those already mentioned, but the Tamil, Malayalam and Singalese, which they have prepared at the request of the Calcutta Auxiliary Bible Society. They have made great improvements in the printing of the Chinese, so as to reduce the expense merely of printing to a rate inconceivably small. They suppose that the printing of a copy of the New Testament, when 10,000 are printed, may be effected for little more than one penny. They have also succeeded in improving the manufacture of paper in India, so as that it should resist the worm; and, being a third cheaper than English paper, they will thus gain considerably.

With a view to these translations, the Missionaries have instituted a seminary at Serampore, where youths are instructed in the Greek, Hebrew, and Latin languages, while they are acquiring and perhaps conversing in the various native languages of India. This seminary at present contains ten youths, six of them belonging to the mission family. Besides the Hebrew, Greek, and Latin, all of them are carefully instructed in the Chinese and Sungskrit, a thorough and critical knowledge of these two languages being of the very first importance, as they form the basis of nearly all the dialects from Persia to Japan, and from Cape Comorin to the Snowy Mountains.

The Missionaries acknowledge with gratitude the pecuniary aids they have received from their friends in England and Scotland from the British and Foreign Bible Society and from America; and they add, "it is from these donations that we have been en-

abled to carry on the work; the fund formed in India being exhausted, and no new one succeeding."

Mr. Fernandez, the missionary who is stationed at Dinagepore and Sadamah^l, thus writes to his brethren:

"May 11, 1811.—In one or two of my letters to you some time ago, I expressed some hopes of soon having it in my power to give you a pleasing account of an addition to the Dinagepore church. My hopes, by the blessing of God, have been fully realised. On the 5th instant, two men and three women were baptised at this place in the presence of many spectators. Their names are, Durpa-narayana, Booddhisnath, Rutnee, Aduree, and Shreemutee," of whom four are Hindoos and one a Mohammedan.

"June 28. A Hindoo, a silversmith by occupation, has lately been seriously impressed with a concern for his soul. He is the head of a large family of thirteen persons, the greater part of whom he has persuaded to renounce their Hindooism and embrace Christianity. I have preached and prayed at the house, and they, as well as some of their neighbours, heard with great attention.

"Aug. 26. Since I wrote last, six persons have thrown off their cast; namely, two young men, an aged woman, and three children."

"I am happy to inform you that I hope, through the blessing of God, I shall soon have an addition of six or seven more to the church here. The native brethren and sisters, including their children, who have voluntarily thrown off their cast here, and at Sadamah^l, now amount to twenty-five."

Mr. Mardon, who is stationed at Gonmahy, continues to preach and superintend the schools in that neighbourhood. He was meditating an attempt to introduce the Gospel among the inhabitants of the Rajmuhul hills, situated near him, who differ in many respects from the Hindoos in general, particularly in their having no cast.

Mr. W. Carey, who is stationed at Cutwa, speaks of the congregations there as being still large, and of the schools as fast increasing. Kangalee, a native preacher, who is joined with him in the mission, frequently itinerates in the neighbourhood. An extract from this part of the report will shew how such persons are received.

"On his arrival at Lakra-koonda, he says he 'conversed with many in a most pleasant manner.' From thence, accompanied by some of the brethren, he proceeded to preach the Gospel in the neighbourhood. Some

opposed it; but others appeared to believe it, and treated the preachers with hospitality."

"In a second journey, Kangalee writes thus to Mr. W. Carey:—June 30, 1811.—On the third day we stopped at Mr. W.'s, at Sioree, and had much comfort in talking of the love of Jesus with him. The next day at Kalika-poora, we held conversation on the Gospel with two goldsmiths and several vira-gees, in a pleasant manner. Arriving at Lakra-koonda, we made known the Gospel to numbers who came to the market. Among others there were some persons of property at the market, who came to us, and inquired for Rosaraja. We asked them, why they wished to see our friend? They said, 'He abuses our customs, shastras, brahmans, and gods, and we want to know why he thus acts.' We said, 'There is but one God: it is He whom we preach; and many, renouncing their own works, have taken refuge in the death of Christ. By Christ we are reconciled to God. This we believe, and are certain of.' We then took the New Testament, and made known from it the news of Christ's death. Some contradicted; others heard attentively. We staid here two or three days, after which we crossed the river Ujrya, and made known the Gospel in several other places. The head constable of these places took us to his house, and told us he would give us a piece of ground, that a school-house might be erected upon it, and this preaching continued. We said, 'Give us it to rent.' He answered, 'I give it you freely; do not be afraid! We know not why he was thus kind to us.'

At Jessore, C. C. Aratoon continues to conduct the mission, aided by five native preachers.

Mr. F. Carey, who is at Rangoon in the Burman empire, is diligently employed in constructing a Burman Dictionary, and in translating the Scriptures, both into the Burman and the Palee or Magudah. His associate, Mr. Chater, was going to settle at Colombo in Ceylon, where the Palee is also the learned language. A missionary is also about to be sent to Java, where, as well as among the Malays, there are numbers of professed Christians. A mission has also been fixed at Patna, and another at Agra. From the latter place one of the missionaries writes, that being detained at Allahabad in his way to Agra, he "went out early in the morning, and began with talking to the people at a ghaut till breakfast. After breakfast," he says, "brother Peacock, myself, and Vrundavun, went into the more populous part of the city, and were engaged the re-

remainder of the morning. The news of our going to Agra appears to have got on before us; as in different places we met with people inquiring for 'the Sahibs that gave away the new shastra.' Hence, on making our appearance at this city, the people came to the boat in great numbers. In the evening I stood by the river side and preached to several hundreds, and gave away many tracts and parts of the New Testament. In general they heard with attention, and received the books with eagerness. On Monday morning, Vrundavan and I went out early and spoke to a number of people; and before we had returned to the boat, many were waiting for us by the river side. Dismissing breakfast as soon as possible, I preached to them the glad tidings of the kingdom of God; and when the sun became too hot, went on the boat, where I was engaged without intermission till the evening, in preaching, teaching, reading, exhorting, and distributing books to those who were earnest to obtain them. Three Sanskrit Testaments, fifty or sixty parts of the Testament, and some hundreds of tracts were thus sent abroad to proclaim the acceptable year of the Lord. I have been in many places where the word of God has excited great attention; but never saw a greater spirit of inquiry after 'the new way' than was discovered at Allahabad. Mussulmans and Hindoos, learned and unlearned, all seemed eager to hear the word of God. Seeing these things, I regretted, for the moment, that I had to proceed onward; and prayed, 'O Lord, send forth more labourers into thy harvest!' After we had left the city, several came after us, in the course of the day, some eight or nine miles, for books. Thus the standard of Immanuel has been displayed at Priyag (the Hindoo name for Allahabad), to the apparent joy of many people. When Patna and Agra become efficient stations, then at the great assemblies at Priyag, in January, a detachment from each might meet here, and find a month's employment in preaching to almost all the different nations of India."

Is it possible to read these extracts, and many more might have been given, without feeling the utter groundlessness of the clamours which have been raised against any attempt to Christianize the natives of Hindostan; and may we not add, without being forced to acknowledge the criminality of obstructing the progress of such an attempt? All we contend for is, that the Gospel of our Lord and Saviour Jesus Christ, as held by Protestants, may have the same

degree of toleration which is afforded to the Brahminical and Mohammedan superstitions to the religion of the Buddhists and the Seeks, to the faith of the Roman Catholic and the Armenian Christians. Sir James Mackintosh, in a letter from India in 1807, is said to have remarked, "that all religions were tolerated in that country except Christianity." We wish this reproach to be wiped away. And surely this wish will not be deemed unreasonable in the view of any man, who is not a bigoted enemy to Christianity itself. In respect to the practicability of diffusing Christianity in India, as well as the safety of attempting its diffusion, a doubt can hardly exist in the mind of any man who will take the pains to examine the evidence on the subject. If this be so, how can any one who acknowledges the Divine origin of our holy faith, its salutary influence on domestic, social, and civil happiness, and its awful connection with the situation of man, as an accountable being, and an heir of immortality, deny, or question for one moment, the sacred obligation under which we are placed, to attempt its diffusion by those quiet and peaceable means which are alone authorized by the Gospel?

One word more about Juggernaut, before we quit it for more pleasing subjects. Dr. Carey, whose testimony must be allowed to deserve no small weight, whether we consider his local knowledge, his habits of laborious research, or the uniformly high character which has been given him by all the successive governments of India, during the last fifteen years, thus expresses himself in a letter to a friend:

"Idolatry destroys more than the sword, yet in a way which is scarcely perceived. The numbers who die in their long pilgrimages, either through want or fatigue, or from dysenteries, and fevers, caught by lying out, and want of accommodation, is incredible. I only mention one idol, the famous Juggunmath in Orissa, to which twelve or thirteen pilgrimages are made every year. It is calculated that the number who go thither is, on some occasions, 600,000 persons, and scarcely ever less than 100,000. I suppose, at the lowest calculation, that, in the year, 1,200,000 persons attend. Now, if only one in ten died, the mortality caused by this one idol would be 120,000 in a year; but some are of opinion that not many more than one in ten survive, and return home again. Besides these, I calculate that 10,000 women annually burn with the bodies of their deceased husbands. The cus-

tom of half immersing persons supposed to be dying, undoubtedly occasions the premature death of many, and the multitudes destroyed in other methods would swell the catalogue to an extent almost exceeding credibility.

“How much should every friend of the Redeemer, and of men, desire the universal spread of that Gospel, which secures glory to God in the highest, and peace on earth.”

Now, even if we admit that the lower calculation is that which is nearest the truth, yet what a monstrous waste of human life have we here, the direct result of those very institutions which we have heard extolled as so mild and beneficent. But we will leave this subject for the present, and proceed to other parts of this report.

A letter from Calcutta, dated in May, 1811, informs us, that “Sebuk ram,” a native convert, “proves a very zealous and active instrument here: he is indefatigable in his labours of love for the souls of his benighted countrymen: indeed, he preaches nearly from morning till night; and some of his appointed places are at a considerable distance from each other. He has no less than eighteen different places to preach at during the week, at some of which large congregations assemble. In the fort Bazar, last Wednesday, he preached to a party of not less than 150 Hindoos, Mussulmans, Portuguese, &c. almost the whole of whom confessed the truth of what he declared from the Bible; many of them were melted into tears, and applied to Mr. W. for Bengalee Testaments, and tracts. Others requested leave to visit Sebuk-ram at his own quarters for further information. On visiting a friend in the fort, last Monday evening, I was highly gratified to find his hall as full as it could hold of persons hearing the Gospel with attention from brother Sebuk-ram.”

Another letter, written at Calcutta in September, 1811, contains the following information:—

“Among the children just added to the school, is Thomas, a distressed Malay boy, introduced by Captain Williams, a subscriber to the Institution. It appears that Captain Williams saved the lad’s life, with two others, who had been stolen from a neighbouring island, for the purpose of being sold for food, to the Battas, a nation of cannibals, and were then actually fattening for sale!!!”

“Mr. Marshman to Mr. Fuller.—Sept. 1, 1811.

“We have the most abundant reason for gratitude for the mercy manifested to the

church in Calcutta this year. The number baptised in eight months is fifty. Among the young members, there are five or six who are learning the Bengalee and Hindee characters, that they may read the word of God to their heathen servants and neighbours. Among the soldiers in the fort, the lower ranks of Europeans, the youth born in the country, the Portuguese Roman Catholics, the Gospel makes great progress; and in some degree among Hindoos and Mussulmans. Some of all these have been baptised this year.

“Before the monthly prayer-meeting for the spread of the Gospel, we held a meeting of all such as love to dispense the word of God amongst their ignorant neighbours, when Testaments in English, Bengalee, Hindee, Orissa, &c. are given them from a store kept in the vestry for the purpose. At the same time, the manner in which those already distributed were received, and the conversations which followed, are reported as an encouragement to future efforts. By this, a missionary spirit is kindled and promoted among the younger members.

“But there is another machine moving in Calcutta, which I hope, with the Divine blessing, will do much hereafter for the cause of God. This is what we call *The Benevolent Institution for instructing the Children of indigent Christians*. Of these, it is said, there are in Calcutta 7000 families of the Portuguese, besides Armenians, Greeks, &c. On December 25, 1809, I preached a sermon in our chapel, and began a school for their gratuitous instruction. The number of children now in it is 230, who are taught on the plan suggested by Dr. Bell, and improved by Mr. Lancaster. Our brother Leonard, the master, enters into it most heartily. The parents of these children are, many of them, four descents from European Portuguese, incapable of reading a Portuguese book, or of understanding a Portuguese sermon; so that they are all heathen but the name. Hence, as all the service of their churches is performed either in Portuguese or Latin, they are in darkness thick as midnight, with regard to the way of salvation. Besides this, they are literally the poor of Calcutta, and poor indeed they are, beyond either Hindoos or Mussulmans. Yet they are capable of salvation; and I may add, capable of great exertion. Brought up in poverty and hardship; acquainted with the customs, manners, and ideas of the natives; inured to the climate, and familiar with the idiom of the language, were the

Gospel to gladden and conquer their hearts, *they are the persons, beyond almost any others, to carry it through the country.* Of this, John Peter is a full proof, who is of this description, of Armenian extraction, and as dark, in complexion, as any of them. Convinced of the extensive advantages which the cause of God might reap from this field, I determined to leave no stone unturned to forward the undertaking. The object is, to teach them reading, writing, and arithmetic, both in English and Bengalee, and to make them familiar with the Scriptures in both languages, as the grand means of making them wise unto salvation.

"The expense, I saw, would be heavy, and that our congregation would be unable to sustain it. We therefore opened subscriptions; but the number of subscribers was small. At the same time, applications were continually making for the admission of more children. Printed statements were therefore addressed to the principal inhabitants of the city, in favour of the Institution. An unprovoked newspaper attack compelled the Missionaries to defend themselves through the same vehicle. The result has been, that though another institution of the same kind has been set up, yet the Missionaries have had their subscriptions doubled, if not trebled, and so were relieved from all their difficulties.

"Nothing" (continues the Missionary,) "could have been more opportune for us than this attack. It has published and accredited the Benevolent Institution, both with the public and the government. It may now be carried to any extent. Its support is certain, while managed in the economical manner in which we shall manage it. The school, now, contains 250 children; and on premises within a hundred yards of our own chapel, in the very heart of the city, we are erecting, with our own capital, a place 90 feet by 70; which will contain nearly 800 children. This building we shall let to the public at a moderate rent. It is now six years since I first met with Mr. Lancaster's plan of teaching; and I have availed myself of it in my own school in a greater or less degree ever since. Lately I met with Dr. Bell, which, with Lancaster's last book, sent out three or four years ago, has put me in possession of the whole system. We have, however, made some alterations, which, I hope, will prove valuable to the cause of religion."

After detailing his plan for familiarising the youth with the Bible, he thus proceeds:

"But among, say 400 boys, thus trained

up in the knowledge of the Scriptures, may we not hope that some will be savingly converted?" Mr. Marshman then goes on to describe the measures to be taken with lads, when they discover signs of personal religion, especially if with this there be a good capacity. From them, monitors will be selected; and if they continue promising, these monitors may be removed to Serampore, where they will receive learning of a higher kind, and be fitted for missionary labours. He also suggests the possibility of this system of Scripture tuition being extended through the country, even by means of natives who are not Christians; which, though a disadvantage, would not wholly defeat the object, provided the schools were superintended by a few Europeans, whose hearts were in the work. And as to the expense, *a rupee annually for each child would cover it!* "Let this principle," he says, "be acted upon for twenty or thirty years, and, with a Divine blessing, idolatry would be cut up by the roots."

Giving an account of some of their converts, they observe as follows:

"Abdulla Mushee is a Mussulman, a native of Delhi, but, while residing at Cawnpore, heard the Gospel from the Rev. Mr. Marryn, and voluntarily renounced his cast, and made an open profession of the Christian religion. Fearing the Mussulmans at Cawnpore, he came down to Calcutta, where he now resides, declaring to all that he does not believe in Mahomed, but trusts for the salvation of his soul merely to the merits of Jesus Christ.

"Maosee-bux, also a Mussulman, was formerly a servant on board a ship, but, through some disorder, lost his sight, and is now obliged to procure his subsistence by begging. We have a rule to distribute, on Tuesday afternoon, something to the poor, when we have an opportunity of dropping a word or two among them relative to the Gospel. This poor man was among the number who came to receive alms, and was so impressed with a sense of his sin, that he has thrown off his cast, and made a profession of his belief in Christ, which has drawn upon him the frowns of all his former associates.

"I one day asked him how he came to receive his first impressions. He said, that when he heard of the great love of Christ for sinners, in leaving his throne above, and coming down to die for them, and reflected on his own dissolute life, he was so moved by a sense of gratitude, as well as by fear, that he was determined in the strength of

the Lord, to renounce his cast, his connexions, and his sins, and, as a poor sinner, to throw himself at the feet of Jesus."

BRISTOL CHURCH MISSIONARY ASSOCIATION.

A numerous and very respectable meeting was held in the Guildhall of the city of Bristol, on the 25th of March, the Mayor of Bristol in the chair, for the formation of an Association in aid of the Church Missionary Society. The Rev. Josiah Pratt, the Secretary of the Society, explained to the meeting its object, constitution, and proceedings; disavowing all hostility or rivalry to other institutions formed for similar purposes; but forcibly urging on the members of the Established Church their high obligation to come forward and take their share in attempting the conversion of the heathen world. J. S. Harford, jun. Esq. in a very elegant speech, moved the first resolution, which was ably seconded by the Rev. T. T. Biddulph. The principal clergy and gentlemen of Bristol took a share in the business of the day, or have given their support to the Bristol Church Missionary Association. The most perfect cordiality prevailed; and few meetings have witnessed such a display of talent, eloquence, and piety. The Duke of Beaufort is Patron, and the Mayor of Bristol, and Members for the city for the time being, are Vice-Presidents. The Rev. James Vaughan, and the Rev. Fountain Elwin, are Secretaries; and Thomas Daniel, Esq. Treasurer. The contributions will amount, it is supposed, to two thousand pounds. An account of the meeting is preparing for publication.

CHURCH MISSIONARY SOCIETY.

The thirteenth anniversary of this society will be held on Tuesday, the 4th day of May. A sermon, will be preached before the Society at St. Ann's church, Blackfriars, by the Rev. W. Dealtry. Service to begin at half past ten. The general meeting of the subscribers will be held at two o'clock precisely, at the New London Tavern, Cheapside.

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of this society will be held on Wednesday, the 5th of May, at Freemason's Hall, in Great Queen-street, Lincoln's Inn-Fields. The President will take the chair at 12 o'clock precisely.

PRAYER-BOOK AND HOMELY SOCIETY.

The first anniversary of this institution will be held on Thursday, the 6th of May,

A sermon will on that day be preached before the Society at Christ Church, Newgate-street, by the Rev. J. W. Cunningham, Vicar of Harrow. Service will begin at half past ten o'clock. The General Meeting of the Society will afterwards be held at the Freemason's Tavern, Great Queen-street, Lincoln's-Inn Fields, at two o'clock precisely. This is an institution which we have taken various occasions of recommending to our readers. We will only now remark, that it is one which ought to stand second to none but the Bible Society, in the estimation of members of the Church of England; and we cannot but express a hope, that such of them as come to town to attend the anniversary of the Bible Society on the preceding day, will make such arrangements as may enable them to lend their countenance and patronage to the Prayer-book and Homely Society also.

RELIGIOUS TRACT SOCIETY.

The annual meeting of this society will be held at the City of London Tavern, Bishopsgate-street, opposite Threadneedle-street, on Thursday, the 13th of May, at half past six o'clock in the morning. The chair will be taken at half past seven precisely.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

On the 7th inst. his Royal Highness the Duke of Kent, attended by the Lord Mayor and Sheriffs; Earls Crawford and Besborough; Lords Dundas and Erskine; W. Wilberforce, Esq. M. P.; T. Babington, Esq. M. P.; T. R. Kempe, Esq. M. P.; Benj. Shaw, Esq. M. P.; Sir S. C. Hunter, Bart.; C. Magnay, Esq.; E. Maitland, Esq.; W. B. Trevalyan, Esq.; T. Walker, Esq. &c. &c. and a numerous body of the friends of the Society, with the children under their patronage, went in procession from the Old London Tavern, Bishopsgate-street, to lay the first stone of the intended episcopal chapel, and buildings, about to be erected by the Society at Bethnal Green. After the 100th Psalm had been sung by the children, and the inscription on the brass plate had been read, his Royal Highness deposited several coins, and laid the first stone, in which he was assisted by the noblemen and gentlemen present. A prayer was offered up by the Rev. H. Atkins, A. M. for the Divine blessing on the chapel, and the important designs connected with its erection, in promoting the conversion of the Jews. The children then sang, " Hosanna

to the Son of David," &c. The Rev. Basil Woodd then, in the most earnest manner, recommended the objects of the London Society to the support, and encouragement of the numerous assemblage present. It is computed that not less than 20,000 spectators were upon the ground. His Royal Highness, the noble lords, and company, returned to the tavern to dinner, where they were joined by the Right Rev. the Lord Bishop of Cloyne, and many others, to the number of 300.

His Royal Highness, who has accepted the office of Patron, and many of the gentlemen present, addressed the company on the benefits likely to result from this institution. Nearly 1000. were subscribed, in addition to a donation of 200l. by a lady.

CHRISTIANITY IN INDIA.

We have not been disappointed in our anticipations respecting the lively interest which the cause of Christianity in India would excite, throughout every part of the kingdom, when it became known that there was the slightest reason to apprehend, that the proposed Charter might not contain provisions for granting reasonable facilities to its introduction. Meetings have been held, not only in London, but in most of the great towns of the kingdom, which have been very numerous and respectfully attended, and which have, as with one voice, resolved to address the legislature on the subject. It would be altogether impossible for us to detail the proceedings of any one of these meetings. Suffice it to say, that on no occasion has there been manifested a more unequivocal expression of public sentiment, distinguished in an eminent degree by moderation, and supported by a splendour of eloquence worthy of the cause. The United Kingdom has shewn itself alive to its paramount obligations, and its high destinies. It has felt, that as it is the Ruler, so ought it to be the Benefactor of the East. Contemning the unbelieving prejudices, the groundless alarms, and the cobweb sophistry, which would retain India in darkness and blood, and deny to her the dawning of that Light whose effulgence is destined to enlighten and cheer the universe; Great Britain is now convinced, that it is not only her indispensable duty, but her true policy, (principles of conduct which are never in reality dis severed from each other), no longer to retard but to aid the conquering march of the Prince of Peace.

But let none mistake our objects. We have no wish—no, not the most distant,

that the governing power in India should itself become the active propagator of Christianity. All we want is his protection to such well-accredited persons as shall go forth on this sacred errand, so long as their orderly and loyal demeanour shall entitle them to that protection. We wish Protestant Christianity to participate in the free and liberal toleration which is accorded to the religions of Brahma, Buddha, and Mahomet. We wish to see no arms used in this holy war, excepting those which were used by the Apostles and Evangelists of primitive Christianity, when they went forth to convert to the faith of the Gospel a world immersed in darkness,—“lying in wickedness.” We ask for no facilities beyond those which were granted to the Christian Missionaries who first ventured to accost our forefathers amid their Druid oaks, and whose persuasive accents laid the first stone of that temple which now fills the land with its glory.

We cannot better express our views on this subject, than by inserting the chief part of the resolutions which have been adopted by the Church Missionary Society, and which may be considered as expressing, with little variation, the substance of the numerous sets of resolutions, and numerous petitions, that have been drawn up on this subject. They are as follows, viz.

That this Society, persuaded of the indispensable obligation which lies on its members, as Christians, to extend the inestimable benefits of their religion among ignorant and heathen nations; and lamenting that greater efforts for the accomplishment of this object have not been made, in modern times, by members of the Established Church, has been formed about twelve years, for the purpose of introducing the Gospel into various countries in Africa and the East.

That this Society, believing the natives of India, both Mohammedan and Hindoo, to be in a state of mental and moral degradation, which may reasonably excite the warmest zeal for the introduction of the Gospel among them; and esteeming their condition, as fellow-subjects of the British Crown, to be an additional motive to this important work, has considered it to be one great purpose of its institution, to provide missionaries and other means of instruction for our Indian settlements, and the adjacent countries; and that it has already, in some degree, directed its attention to this general object, by contributing to the translation of the Scriptures into some of the languages of India, by promoting their circulation in that

country, and by giving education in England to persons likely to undertake the employment of missionaries; but that it has been discouraged by an apprehension of difficulties arising on the part of the East-India Company, by whom, as it conceives, the territories within the limits of their Charter have been rendered less accessible to Christian missionaries than almost any other region of the earth.

That the Society is persuaded, that the apprehension of danger arising from attempts to diffuse the knowledge of the Gospel in India, is not founded in any facts which have occurred; and it is deeply convinced, that there is no true prudence or political expediency in any system which tends to perpetuate the idolatry and other corruptions of our Indian fellow-subjects; and that to suppose their present prejudices in favour of these evils to be an insuperable obstacle to the introduction of the Gospel among them, is a sentiment inconsistent with the known experience of the world, and utterly unworthy of a generous and Christian nation, it being well known, that in various instances and at different times, vast numbers of Hindoos have renounced their native superstitions, and have adopted new modes of faith.

That large bodies of Syrian Christians have existed for many centuries on the coast of Malabar, a considerable portion of whom profess our own faith; and that the declension of Christian knowledge in these churches, as well as the state of numerous other native Christians, and also the circumstances of many of our own countrymen, and of their descendants by native women, together with the condition of at least fifty millions of British subjects in that quarter of the globe involved in gross and inhuman superstitions, are subjects which have attracted the serious attention of this Society, and which it cannot contemplate without the most earnest desire that no unavoidable impediments to the instruction of the inhabitants of India in Christian truth, may be suffered to remain.

That this Society is duly sensible of the great advantages which the natives of India have derived from their subjection to the East-India Company, through the upright administration of law, the communication of important civil rights and privileges, and various new securities which have been given for the protection of their persons and property; and has also heard with satisfaction of the suppression of a few of the inhuman parts of their superstition: but it maintains

that the moral and religious degradation of the inhabitants of India, has not excited the same degree of attention that has been employed in improving their civil and political state; and it observes, with deep regret, that the number of clergymen sent to that country, appears very inadequate to the spiritual care even of the European inhabitants; that very few churches or other decent places of worship, have been provided; that by no means sufficient attention has been given to the establishment of schools for the children of the lower orders, and especially for the descendants of Europeans by native women; that the number of Missionaries allowed to instruct the natives has been extremely limited; and that even the worst enemies of the Hindoo idolatry, appear to have been too partially restrained.

That this Society has learnt with pain, that Christianity is liable to discouragement, in consequence of native converts hitherto having been generally excluded from those official situations in India, which are freely bestowed on Hindoos and Mohammedans; although an opposite course of policy has been pursued by the King's government in Ceylon, without any interruption of the public tranquillity.

That this Society is far from wishing the authority of Government to be employed in imposing Christianity on the Mohammedans and Hindoos, and would deprecate any departure from the principles of toleration towards the professors of those religions; but earnestly desires to promote the peaceable diffusion of moral and religious light, by all prudent and quiet means; and is of opinion, that manifest and flagrant crimes, from whatever cause they may proceed, ought, by all proper methods, to be suppressed in every state.

That this Society, on the several grounds which have been stated, earnestly hopes that at this important era, when a new Charter is about to be granted to the East-India Company, which may affect the highest religious interests of many thousand of their countrymen, and of many millions of their fellow-subjects, care will be taken to prevent future obstructions to the introduction of Christian light into our Indian territories, and to afford facility to Christian missionaries and schoolmasters, who may be disposed to go out to India with a view to that important object, as well as to assure them protection during their residence in that country, so long as they shall conduct themselves in an orderly and peaceable manner; and that such other steps may be taken, as may secure to our

own countrymen in India a larger portion than they have hitherto enjoyed of those religious advantages which are possessed in the parent country.

It will be expected that we should say a few words on the nature of the evidence which has already been heard on this important question.

Lord Teignmouth's testimony was to the following effect. It might be dangerous for preachers publicly to attack Mahomet as an impostor, or to load Brahminism with opprobrious terms; and certainly such kind of preaching could not be necessary to the conversion of the natives. In private conferences, however, even to this effect there would not be the same danger, as appears from the conferences of the Danish missionaries with some Brahmins in 1717, at a time when the authority of the natives was established in India, which were conducted on the avowed principle that Christianity was true and Hinduism false, and yet produced no ill consequence. There is nothing in the character of a missionary offensive to the people of India; and if his conduct be prudent and pious, he will be highly esteemed by them. Considerable danger might attend an *indiscreet* zeal: but we have proof that a judicious and prudent zeal may be exercised effectually and safely to the conversion of the natives. There have been missionaries in Bengal from this country for seventeen years: they have circulated the Scriptures and many tracts in the dialects of India, but nothing they have done has caused alarm among the natives. The mutiny at Vellore was to be ascribed in no degree either to missionaries, or the circulation of the Bible or religious tracts, but to an order of Government, which some designing persons had availed themselves of to excite disaffection. The appointment of a bishop in India will be viewed with perfect indifference by the natives. The natives are not likely ever to be brought to believe, while the Government of India leaves them unmolested in their religion, that it means to impose Christianity upon them, merely because Parliament recognizes the propriety of sending missionaries thither; nor could the enemies of Great Britain make any use of the circumstance to her disadvantage: A compulsory law might indeed be attended with danger, but a Parliamentary enactment, merely allowing persons to reside in India for the purpose of teaching Christianity to the natives, would not be attended with any danger. The moral cha-

racter of the Hindus is very low; a compound of servility, fraud, and duplicity: and their religion is certainly not calculated to correct it. The burning of widows on the funeral pile of their husbands is incited by their religion. Infanticide was also practised in the province of Bénarès, till prohibited by the Government. At Juggernaut persons throw themselves under the wheels of a car, and suffer themselves to be crushed to death; and this is regarded as a religious rite and meritorious sacrifice by the Hindus, and is sanctioned by the Brahmins. Other cruelties are understood to prevail, and their temples contain very indecent pictures. The Brahmins have peculiar exemptions and immunities. The killing of a Brahmin is an inexcusable crime, besides being liable to the punishments of the law. The Brahmins will sometimes threaten to kill themselves, to extort money or gain a point. The distinction of castes is a great impediment to moral improvement. The women are the mere slaves of their husbands. Christianity would tend to improve their civil condition. The discreet and well regulated efforts of missionaries, as they have been hitherto conducted, would not be dangerous to the peace and security of India. The Dutch and Danes were more active than the English in propagating Christianity in India; and no inconveniences are known to have followed from their activity. There are in India, particularly the south, considerable numbers of native Protestant Christians; likewise Syrian Christians, and Portuguese converts. No convulsions are known to have attended these successful efforts to extend Christianity.

The testimony of Mr. Hastings, of Mr. Cooper, and Mr. Graham, was of a very different complexion from that of Lord Teignmouth. They concurred in expressing their strong apprehensions of danger from any attempt which might seem to be encouraged by Government for converting the Hindus and Mussulmans to Christianity; and their fear lest the appointment of a bishop should excite the utmost alarm in India: they were less fearful of missionaries, unconnected with the Government, and using such prudent means of persuasion as they might possess, than of a bishop who would appear to come invested with authority. — This, however, was mere matter of opinion: no facts were stated to support the view they took of the subject. Indeed, no facts could be stated by them. They seemed wholly unapprised both of the progress which Christianity had already made, without danger, in India, and of the

efforts now-making to extend its influence.

Mr. Cooper, who filled for ten years a seat in the Supreme Council, was not aware that there were any Christians at all in India, although under the government of which he formed a part, they amounted to many hundred thousands; and even in Calcutta, the seat of that government, it now appears, that while Mr. Cooper was not aware that there was one native Christian, there are 7000 families of such Christians, chiefly of the Armenian and Roman Catholic persuasion. It is hardly conceivable how so thorough a degree of inacquaintance with the real state of Christianity in our Indian dominions could prevail even in the high council of India. Surely, whatever reliance we may place on the opinions of such persons in reference to subjects of commerce or general policy, of which they may have cultivated a knowledge; no great degree of deference can be fairly due to their opinions on a subject, of the facts of which they are so entirely ignorant as that of Christianity in India. Mr. Cooper was also fearful that the petitions now preparing for Parliament, and the resolutions which have appeared in the public prints on this subject, would create alarm in India;—forgetting that the Indian government exercises a complete controul over the press of that country, and that nothing can there be published without its *imprimatur*; forgetting that the Resolution of the House of Commons in 1793, had excited no attention in India, and had even hardly been known there; forgetting also, or rather, not having known, that in the College of Fort William itself, questions have been openly debated, in the native languages, in the presence of the native pundits, and those questions published in the Gazette, which went to discussion of the enormities of the native superstitions, and the benefits which would attend the gradual extension of the Christian faith.

Mr. Graham admitted, that a tax was levied on the pilgrims who resorted to Juggernaut, which was applied, in the first instance, to the maintenance of the temple and its priests, the idol and his car; the residue of it being brought into the public treasury. He admitted also, that self-immolations under the car of the idol were frequent; and that government had endeavoured by persuasion to diminish their frequency, without having given offence to the natives, or having excited disturbance among them.

We ought not to omit, in this statement of the evidence which has been brought before the public on this momentous subject, what fell from the Marquis Wellesley,

in a speech which he lately made on the various points connected with the renewal of the Company's Charter. He strongly combated the opinion so prevalent in this country, that the customs, manners, feelings, and habits of India, were fixed and immutable. If this was true, how had it occurred that our government there had already done so much; that it had introduced so many changes into the civil institutions of the country—changes, the benefits of which were felt by the natives? What gave our Sepoy armies decided advantage over other natives; but the gradual departure from original habits and prejudices, slowly and cautiously, and progressively introduced? Although no attempts at sudden or compulsory changes were to be encouraged; yet change by gradual operation might be relied on. As to an Ecclesiastical Establishment for British India, he had always thought it desirable, and that it would tend to raise the European character in the eyes of the natives. The best way, however, would be, to combine a church establishment with the collegiate institution at Calcutta. In extending Christianity to India, we ought to proceed gradually and temperately, and chiefly in the way of combining religion with education. It should not appear, however, to proceed under the authority of government. With regard to missionaries, he never knew of any danger arising from them. He never heard of any convulsions or alarms produced by them. Some of them were learned men, and had been employed in the College in Bengal. He had always considered them as a quiet, orderly, discreet, and learned body; and he had employed them in the education of youth, and in translations, and more particularly in translating the Scriptures into the Eastern languages. He had issued no order, however, for the dissemination of these translations among the natives. He had thought it his duty to have the Scriptures translated into the languages of the East, and to give the learned natives, employed in the translations access to the sacred fountains of divine truth. He thought that a Christian governor could do no less, and that a British governor could do no more.

One word, and only one word more at present. What is the nature of the danger apprehended from missionaries? We can think of no danger that is reasonably to be apprehended except to their own persons; such danger as a Paul had to encounter at Lystra. Is this what is meant? We wish those who speak so much of danger would define precisely their meaning.

VIEW OF PUBLIC AFFAIRS.

NORTH OF EUROPE.

We were misled by the newspapers of the day when we stated in our last number, that all the fortresses to the North and East of Magdeburg, except Dantzick, were in the hands of the Russians. They still retain four or five others; all of which, however, are blockaded by a Russian force.

As soon as the conclusion of a treaty offensive and defensive between RUSSIA and PRUSSIA was known in FRANCE, advantage was taken of the circumstance to call out a farther accession of force in addition to the 500,000 men already ordered. A levy of 180,000 has been resolved on as a counterbalance to the power of Prussia; and the formation of a local militia of 250,000 men has been also decreed, with a view of guarding the coasts of France from any descent which England may meditate. Besides this, the whole male population capable of service from twenty to sixty is to be called out. To assist in organizing this vast force Bonaparte has drawn Marshal Soult from Spain, with about 20,000 of his best troops; and extraordinary dispatch appears to be employed in clothing and drilling the conscripts, and removing them from the interior of France to the theatre of the war. Bonaparte himself quitted Paris on the 15th inst. at one o'clock in the morning to take the command of his armies: and we may expect therefore that the campaign will soon open with some desperate attempt to retrieve his fallen fortunes. He has appointed the Empress regent during his absence.

On the side of the powers opposed to France, no small activity in the way of preparation for the approaching conflict seems also to have been exerted. The grand army of Russia, strengthened by large reinforcements, and bringing with it fresh "clouds" of those Cossacks who have already contributed so much to darken the destinies of France, is advancing through Saxony. The headquarters of the emperor Alexander were at Dresden on the 8th inst. A Prussian force under Blücher was in advance, marching on Erfurth. The Saxon troops have at length separated from the French, and have retired to Torgau; and it is stated to be the general wish of the soldiery and people to join the Russian standard. Wittgenstein, whose army had advanced through Berlin, is stated

to have crossed the Elbe in considerable force, and to have been joined by 6000 Swedes, the advanced guard of an army of 30,000 men, which is to co-operate with him under the command of Bernadotte in person, who was expected on the Elbe on the 16th instant. We are disposed to attach much importance to the accession of this Swedish force, and particularly to that of the able and experienced captain who commands them. Besides this, there appears to be a very general rising of the inhabitants of Germany north of the Elbe, as well as a very strong disposition to rise in Hanover and the other German states.

Several affairs have already taken place on the Elbe, in which the Russians have had decidedly the advantage. These first successes, however partial, will doubtless produce a very favourable effect on the minds of the population. In one instance, a French force of three or four thousand men had advanced from Bremen to punish the revolt of Luneburg: after a considerable resistance, they got possession of the town. Scarcely, however, were they masters of it, and had begun their military executions, before a Russian force arrived, which, after a severe conflict, made the whole of the French force, which was not killed, prisoners; thus also saving from death many of the poor wretches who had been condemned to be shot. The French General Morand, who was mortally wounded in the fight, died in three days after.

Nearly about the same time, a large body of French, amounting to about 22,000 men, had advanced from Magdeburg on the road to Berlin. It was attacked by a part of Wittgenstein's army and defeated, losing about 2000 men. The Generals Grenier and Grunder were wounded; 27 officers and 900 privates were taken.

These affairs, however, may be considered as no more than mere skirmishes in comparison of the dreadfully extensive and sanguinary battles of which we may soon expect to hear.

The rage of Bonaparte towards the Hamburgers and others, who have raised the standard of revolt against his usurped authority, may be conceived from the numerous and violent menaces which it has impelled him to employ. He has announced his intention of exacting a severe vengeance, and has

placed them out of the protection of the law; in other words, under the indiscriminate proscription of a military execution. We call this declaration imprudent, inasmuch as it must tend to add tenfold vigour to the resistance of the proscribed parties. Their contest will literally be for death or victory. There is no man who would not prefer dying with arms in his hands, gallantly stemming the tide of his country's ruin, to perishing on a scaffold, or being butchered in the midst of his family. In what a state is the world, that men should calmly speak and think of such alternatives! The Russian Generals have announced their intention of retaliating, on the French, any act of severity which may be exercised on the people of Germany.

An ambassador, Count Bernstorff, has arrived at this Court, from DENMARK; a circumstance which has confirmed the general hope of an accommodation with that country; and of her uniting in the common cause against France.

A small party of thirty men, sent from Heligoland, to garrison Bremerlehe, has been cut off by a French force from Bremen.

SPAIN.

We have already adverted to the return of Marshal Soult to France, with a considerable part of his army, amounting, as is reported, to 20,000 men. This diminution of the French force in the Peninsula, we trust, will have a considerable influence on the issue of the campaign which is about to commence. A part of Lord Wellington's army has advanced to Placentia. His headquarters were still at Frenada, about the beginning of this month. Sir J. Murray, who commands the allied force at Alicant,

had moved forwards, and taken possession of Alcoy, obtaining, at the same time, some slight advantage over the enemy's troops. In consequence of this movement, Suchet had quitted Valencia, and concentrated his forces on the right bank of the Xucar. The French army of the south is stationed between Talavera, Madrid, and Toledo; that of the centre has moved towards the Doura. Lord Wellington was expected shortly to open the campaign in great force. It is understood to have been retarded in some measure by the great sickness of his troops. The Cortez has effected another change in the regency of Spain, superseding the former regency on account of their tardiness in executing the decree for abolishing the Inquisition, and appointing a new one, which has proceeded to enforce with vigour the decree on that subject.

UNITED STATES.

A most extensive blockade of the American ports has been ordered by our Government. It comprehends every principal port from New Orleans, in the Gulf of Mexico, to Boston, which last, however, is not included in it. A British Order in Council having given permission to neutral ships to carry provisions from the Eastern States to the West Indies, the President has sent a message to Congress, calling on them to consider and provide against this attempt to disunite, by an insidious distinction, the Southern and Eastern States. His message is couched in very intemperate language; and he proposes to Congress to interdict not only all trade under special licences, but all trade whatever in foreign bottoms, as they are almost universally employed on British account.

GREAT BRITAIN.

DOMESTIC INTELLIGENCE.

The most remarkable of our domestic occurrences respect the Addresses which have been made to the Princess of Wales from the City of London, and other parts of the kingdom, on her preservation from the conspiracy which threatened both her honour and her life. Every loyal subject must doubtless rejoice in the complete acquittal of that illustrious and injured person from the criminal charges which were falsely and maliciously preferred against her. We cannot help thinking, however, that there has been much of party-feeling mixed with the general love of justice, and hatred of oppression, which have dictated the present expression of public sentiment; and much also of a secret hope in some minds, that the

restless agitation of this unhappy affair will have a certain undefinable effect in weakening the general reverence for those who fill the first ranks in the state. In the view of the Christian, we would also remark, it never can be an allowable policy, without a plain and obvious necessity, to contribute to keep alive the feelings of irritation between persons, of whom it must be our first wish, that all their animosities should be buried in perpetual oblivion.

Sir Thomas Plomer has been appointed Vice-Chancellor; and Lord Napier, Lord Commissioner to the General Assembly of Scotland.

NAVAL INTELLIGENCE.

Several attacks have been made by our

ships in the Mediterranean on flotillas of the enemy, which have been conducted with great gallantry and success. In one case, a descent was made on the coast of Calabria, and a considerable French force defeated, with the loss of one hundred and fifty men killed and wounded, and one hundred and sixty prisoners.

The sloop of war, *La Bonne Citoyenne*,

has arrived from Brazil, with a very large amount of specie and bullion on board. It has been estimated at a million sterling. Great fears had been entertained for her safety; and at one time, insurance could not be effected, on the property that was on board under fifty guineas per cent.

A French flotilla of twenty schuyts has been destroyed in the Elbe.

OBITUARY.

REV. HENRY MARTYN.

ON or about the 16th of October, 1812; died at Tocat, in Asia Minor, on his way from Persia to England, the Rev. Henry Martyn, Fellow of St. John's College, Cambridge, and Chaplain to the East India Company.

By this mournful event society has lost one of its most beneficent members, learning one of her brightest ornaments, and Christianity a devoted champion:

To give even a brief sketch of Mr. Martyn's character and apostolical labours, would scarcely be practicable within the limits of our obituary; yet this we should have felt it our duty to have attempted, had we not been informed, that a biographical memoir of this eminent servant of God has been undertaken by a person fully competent to the work.

Such a publication cannot fail to be highly interesting to the religious public, at a period when every Christian mind is turned to the promulgation of the Gospel in India. All who have this glorious object at heart, and who knew Mr. Martyn's capacity and zeal to promote it, will be gratified to learn that his manuscripts* are preserved, and that means

* Amongst these manuscripts is a work written against Mahometanism, by Mr. Martyn, during his residence at Shiraz, in consequence of a challenge from one of the most learned and temperate of the Persian doctors there. The Persian began the controversy. Mr. Martyn replied what was unanswerable, and then subjoined a second more direct attack on the glaring absurdities

have been taken to secure their safe transmission to England. An inventory of his papers and effects was made at his own request two days before his death, and these, together with a certificate of his death from the Governor of Tocat, were safely delivered to Mr. Morier, the British consul at Constantinople, by a Tartar and a Persian servant, who attended him to the last. It is much to be regretted, that from these persons none of the immediate circumstances attending his last hours appear to have been collected. At least, they have not yet been communicated by Mr. Morier, who confines himself to the observation that "as he was in an ill state of health when he departed from Tabriz on the 1st of September, it is to be presumed that the heat of the weather, the fatigue of the journey, and the want of medical assistance in those parts, by a particular direction of Divine Providence, were the cause of his dissolution." What was the state of Mr. Martyn's mind in the near con-

of Mahometanism, with a statement of the nature and evidences of Christianity. The Soofis then as well as the Doctor desired a demonstration, from the very beginning, of the truth of any revelation. Their request was complied with; and as this third treatise contained an examination of the doctrine of the Soofis (the Vedanti school of Persia), and pointed out, that their favourite tenet was substantiated by the Gospel, and by that only, it was read with interest, and was made the means of convincing many.

templation of eternity, will appear from the following extract of a letter written from Tabriz at the commencement of his last illness, and addressed to a clergyman of the Church of England, to whom under God he owed his first religious impressions.

“ You will have learnt that I have applied for leave to come to England on furlough: a measure you will disapprove, but you would not, were you to see the pitiable condition to which I am reduced, and knew what it is to traverse the continent of Asia in the destitute state in which I am. If you wish not to see me, I can say, that I think it most probable you will not; the way before me being not better than that past over, which has nearly killed me. I would not pain your heart, my dear brother, but we who are in Jesus have the privilege of viewing life and death as nearly the same, since both are ours; and I thank a gracious God that sickness never came at a time when I was more free from apparent reasons for living. Nothing seemingly remains for me to do, but to follow the rest of my family to the tomb.”

To comment on the resignation to the Divine will expressed in this passage would be to weaken its effect. In explanation of the last sentence, it may however be observed, that Mr. Martyn having some time before lost both his parents, and two married sisters, had at the time of writing this letter just received intelligence of the death of his elder brother, the last survivor, himself excepted, of his father's family.

The distress of this brother's widow, and nine children, reduced by their father's death to absolute want, seem to have weighed heavily on his mind. In another part of the same letter he expresses his earnest solicitude for their welfare, and his gratitude to those who had befriended them in their late trying affliction. In compliance with his dying wishes, and (may we not be-

lieve) in answer to his dying prayer, several of Mr. Martyn's friends have stepped forward to rescue this numerous family from the anxiety and indigence in which they are now involved. The University of Cambridge has not been backward on this occasion: and St. John's College, of which Mr. Martyn was a member, has liberally headed a subscription for their benefit. Still, however, the sum collected bears a small proportion to their necessities, the eldest son being alone provided with permanent employment, and the two elder daughters only partially maintaining themselves by needle-work, whilst the six younger children are at present incapable of contributing to their own support. It is hoped, that for these children presentations to schools may be obtained, when their case is made known to those who admired the character and deplore the loss of their late uncle. The ages of the younger girls are ten, eleven, thirteen, and sixteen; those of the boys, five and eight. Henry, the elder of these, is of a weakly constitution, and therefore less fit to be apprenticed than his younger brother; but his mind bids fair to profit by the advantages of a liberal education, if such should be bestowed on him. Further particulars may be learned by application to Mr. Hatchard, 190, Piccadilly, to whom also subscriptions may be sent. An account has likewise been opened for the same purpose at Messrs. Down, Thornton, and Co. Bartholomew-lane, London, in the names of the Rev. Charles Simeon and Mr. John Thornton, who have undertaken the management of the subscription.

REV. THOMAS ROBINSON.

WE have the melancholy duty of announcing, in this number, the sudden and lamented death of the venerable Mr. Robinson, Vicar of St. Mary's, in Leicester.

Mr. Robinson's health had been gradually declining during the last three years, and more rapidly during

the last six months. Early in December he was seized with an attack of apoplexy, from which he appears never to have entirely recovered, although he resumed the greater part of his wonted labours. On the Sunday preceding his death, he performed the full service of his church in the evening, and preached with more than usual animation and vigour. It was the Sunday previous to the Leicester Assizes; an event which he had been accustomed to improve with peculiar energy and success. His text was taken from James v. 9. "Behold, the Judge standeth before the door." He mentioned the case of some unhappy criminals whom he had been visiting in the prison, and his sermon seems to have excited much interest in many of his hearers.

On the Monday and Tuesday he visited the prisons, and preached in the Borough Gaol, of which he was the Chaplain on the Tuesday morning. He made several private visits on the same day, and delivered his usual lecture in the evening. His discourse was on the important subject of justification, from the third chapter of the Epistle to the Romans. He was remarkably full and perspicuous in his statement, but had not his usual liveliness and force. He had complained of drowsiness, languor, and incapacity during the whole day, and after preaching, acknowledged that he was very poorly, and remained quite silent. In the morning he rose better than he had been for some days, and transacted business with the Secretary of the Bible Society; arranging the several particulars of the approaching Anniversary Meeting, and indulging much of his accustomed pleasantry.

He had just finished the act of shaving himself, which he performed immediately after conversing with the Secretary, when he suddenly dropped the razor from his hand; his countenance, words and manner betrayed much confusion

and emotion of mind; and after resting for a few moments in his chair, he was conducted without difficulty to his bed, on which he laid himself quietly down, and closed his eyes never to open them more in this world. He lingered for eight hours, but never shewed any signs of sense after he had retired to his bed. He died at five o'clock in the afternoon, on the 24th of March, in the sixty-fourth year of his age.

In the death of Mr. Robinson, society has lost one of its most useful and active benefactors, and distinguished ornaments; and the church of Christ one of its ablest, most faithful, and most successful defenders. In every relation which he sustained, his removal has made a void which will long be most deeply and severely felt. His country, his county, his town, his bereaved family, his mourning people, have lost a father, a friend, a counsellor, a guide; under God, their support, their comfort and their joy. Seldom has any man's death been more widely, more cordially, or more justly lamented. The town of Leicester became one general scene of distress and mourning as the tidings of his death spread through it. But in many other parts of the kingdom, where Mr Robinson's name was well known; indeed, it may be said, throughout the whole island; a portion of kindred sympathy has been excited and expressed.

His funeral took place on the Monday following his death, and was marked by the attendance of an immense concourse of persons, amounting as has been supposed to four thousand; and by the deep and unaffected anguish which appeared to pervade every spectator. In the language of a most eloquent speaker on this sad subject, "the whole town seemed to have been moved from its foundations," to testify its sorrow. Each individual of the multitude which was present

found it difficult to tear himself from the consecrated spot in which his remains were deposited.

His funeral sermon, which consisted chiefly of a view of his life and character, was preached in the evening of the day after his interment, by the Rev. Edward Vaughan, Vicar of St. Martin's and All-saints, in Leicester, from Galatians i. 24. The concourse of attendants on this occasion was even greater than on the preceding day.

Mr. Robinson may be considered as one peculiarly favoured in his death. If he was not permitted to bear that testimony to the truth and efficacy of religion in his last moments, which may in some circum-

stances be desirable; his transition from the vigorous exercise of his faculties to his eternal state was so rapid as to bear in some degree the appearance of a translation rather than a death. Like one of old, he died before his eye was dim. His life was his testimony, and his pulpit might almost seem the chariot by which this father in Israel ascended into his rest.

We have authority to state, that a memorial of his life and ministry will be prepared by Mr. Vaughan, who had been favoured with his intimate friendship for years, and towards whom Mr. Robinson was accustomed to express a parental regard.

ANSWERS TO CORRESPONDENTS.

MANY articles of Literary Intelligence have been necessarily omitted from the lateness of the time of their being sent.

The critical importance of the East India question, will be our apology for having shut out many articles of Religions Intelligence which might otherwise have found a place.

T. H. K.; PASTOR; PENELOPE; V. G.; THROGNIS; E. L. C.; M. R.; A. H.; PIRLAGATHS; THEOPHYLACT; CL——; J. W.; S***; E. M. I. I.; W. M. H.; ADOLESCENS; PIETAS ET LIBERALITAS; are under consideration.

We are obliged to S. L. for his hint, but we do not think that Paley has been misunderstood by the impugners of his doctrine of expediency.

V. E. I.; R. S.; A CONSTANT READER; MINIMUS; LOQUAX; have been received.

G. S. FABER; JOHN; Ἰγγλαττης; AN ANXIOUS MOTHER; S. P.; ANTISOCIUS; GRATUS; will be inserted.

We beg to refer J. O. to our volume for 1805, pp. 234 and 306.

We should be glad to satisfy the inquiries of S. H.; but he must be aware that it would be impossible for us to enter into an exposition of the particular demerits of all the pieces which we may decline to insert.

We agree with G. W. B. in thinking that the Quarterly Review has shewn itself of late more favourable to sound religion than it formerly appeared to be.

A Lady who has honoured us with a letter, and an offer of assistance, is mistaken, in supposing that Mrs. Trimmer had any concern in this Work.

P. S. April 29.—Accounts have this day been received of fresh and very considerable successes on the part of the Russians.

ERRATA in the last Number.

Page 198, col. 1, line 2. from bottom, for *missions*, read *mission*.
199, col. 2. line 1. for *composed*, read *compose*.

THE
CHRISTIAN OBSERVER.

No. 137.]

MAY, 1813.

[No. 5. Vol. XIII.]

RELIGIOUS COMMUNICATIONS.

THE COTTAGER'S WIFE.

Concluded from p. 206.

I KNOW not, whether the account which I have already sent of my poor parishioner, M. W—, may have interested any of my readers: yet, judging from my own feelings in similar cases, I cannot but suppose that some of them have been gratified by the simple and unaffected piety both of M. and of her mother; and may be desirous to see the conclusion of my narrative, which I promised in my former paper. I shall proceed, therefore, with my rustic history without farther preface.

On the Friday following the preceding conversation with M.'s mother, being Christmas-day, I repaired to my village church to celebrate that truly joyful festival; and to unite with it the commemoration of the death of that gracious Saviour, at the recollection of whose birth we had previously rejoiced. Although the morning was unusually cold, the beams of the winter's sun were bright and cheering, and seemed to hail the return of that hallowed season, in which, with so much propriety, we are invited to express our gratitude for the dawning of that "Day-spring from on high" which can alone "guide our feet into the way of peace." My rustic flock assembled in the house of God; and while our thanksgivings and prayers ascended, I trust, with acceptance before the Throne of Grace, the hearts of some at least amongst us were, I hope, warmed by our meditations on the angelic anthem which so clearly and beautifully describes

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the blessed effects of the Saviour's birth: "Glory to God in the highest, and on earth peace, good-will towards men." The sacramental table was next approached, where, in unison with multitudes of our Christian brethren throughout the world, we again joined in that exalted hymn; and, together with our praises for the finished work of redemption, offered up our supplications to Him that sitteth "at the right hand of God the Father," to "have mercy upon us," and to "receive our prayers." The delightful service of the sanctuary being thus ended, I proceeded to the cottage of my poor sick friend; and, as it was very near the church, the clerk followed with the sacred provision of which we had just partaken at the public communion.

I found M. anxiously expecting us. Her little chamber had been made as neat as possible for the occasion; and in one corner of it a napkin was spread on a table, at which we were to commemorate the last Supper of our Lord. There is something peculiarly solemn and affecting in every celebration of this holy institution; but the interest of the service has always appeared to me to be greatly heightened, when administered to the sick and dying Christian. Much as these sacred mysteries have been abused by superstition, and vainly relied on by ignorance and self-righteousness, there does seem to me to be an eminent propriety in exhibiting, to the departing believer, "Jesus Christ and him crucified," in the evident and significant symbols of the sacrament. The weakness of nature, oppressed by

mortal disease and pain, then especially requires the assistance of these outward memorials, and although the appetite for "the bread which perisheth," may now be nearly extinct; yet the desire for that "which came down from heaven," and "endureth unto everlasting life," which "the Son of Man giveth," may perhaps be more than ever lively and sincere. The Christian, therefore, entering on the last stage of his earthly pilgrimage, is generally and justly anxious to be provided with that sacred viaticum which is to cheer his fainting spirits, and to support his weary steps in the dark valley of the shadow of death. With this blessed table spread before him, and with the presence and guidance of the great Master of the feast, he fears no evil: his rod and his staff, they comfort him.

It was under these impressions, that I met and found my poor parishioner. To my inquiries as to her bodily health, she replied, that she felt herself rapidly declining; but that she was much more peaceful and happy in her mind than she had ever been before: "I have been longing, sir, for this day to come; for I can truly say with my Saviour himself, 'With desire have I desired to eat this passover before I suffer.'" "I rejoice to hear you say so," said I; "and now let us pray that Christ may be present with us, by his Spirit, to bless us." "I have been praying for this, sir, before you came, and I do hope and believe that he will be with us; for I come to him as a poor, perishing sinner, and put my whole trust in him for pardon and salvation. I have been thinking, this morning, of his love in coming down from heaven to save us; and how much he suffered, that we might not perish, but have everlasting life: and now I rejoice in this opportunity of receiving the sacrament of his blessed body and blood.—Ah! sir, you see we have not been able to persuade my poor husband to take it with me;

but I earnestly hope that you will prevail upon him to receive it when I am gone, and that God will give him grace to become a true Christian."

We now prepared for our affecting service. M. her poor aged mother, myself, and my clerk, were alone present. M. desired to be lifted up in the bed, that she might join in the communion with as much solemnity and attention as her extreme weakness would allow. She was accordingly supported as well as circumstances admitted; and emaciated as she was, the delusive colour in her cheeks, and the brilliancy of her eyes, animated partly by the fatal fire of disease and partly by the more serene fervour of devotion, rendered her an interesting object of contemplation. We began our supplications to Him who corrects those whom he loves, and chastises every one whom he receives, that he would have mercy upon her who was now visited by his hand, and grant that she might take her sickness patiently, and recover her bodily health (if such were His gracious will), and that, whensoever her soul should depart from the body, it might be without spot presented unto Him, through Jesus Christ our Lord. We read the consoling admonition of the Apostle, in the twelfth chapter of the Epistle to the Hebrews, which is adopted in the opening of the preceding prayer, and the still more encouraging and inestimable declaration of our Saviour, in the fifth chapter of St. John's Gospel; "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." I shall not soon forget the devout and animated look of gratitude which, with clasped hands, M. directed towards heaven, while I pronounced these delightful words. I must not, however, detain your readers, Mr. Editor, by detailing every step in the progress of

this interesting service; suffice it to say, that my poor friend joined with the most marked and lively devotion in every part of it, in the humbling confession of sin, in the gracious declarations and promises of forgiveness through faith in the atoning blood of our Redeemer, and in the glowing ascriptions of praise to Almighty God "for his unspeakable gift." The solemn and heartfelt tone in which she confirmed her hope of eternal salvation through the sacrifice of Christ upon the cross, as she received the visible emblems of his body and blood and the tokens of his dying love, was peculiarly impressive; and satisfied me that she was *indeed* "feeding on Him in her heart, by faith with thanksgiving." Nor was the deportment of her aged mother less striking and edifying. There was in her a mingled air of grief, submission, and devout thankfulness, which encouraged the best hopes of her real piety, and greatly added to the solemnity and interest of this affecting scene. For myself, while my heart was lifted up to Him whose death we had been commemorating, in gratitude and praise for his exceeding great love in thus dying for us, and in instituting these holy mysteries, and in prayer for the sanctified improvement of our late participation in them, I could truly say, "Lord, it is good for me to be here." So thought my dying parishioner also: for, as I was preparing to take my leave of her, she suddenly observed, "O! this is more than I ever felt before." Fearing that her exertion in sitting up, during the administration of the sacrament, had produced some additional uneasiness, I said to her, "Is it *pain* that you feel?" "Oh! no, sir; comfort, happiness, such as I never before experienced. My Saviour is indeed with me. He is mine, and I am his. I cannot doubt that he will forgive and save me. He knows that I love him *above all things*, and desire to be with him; but I am willing to wait,

and to suffer whatever he pleases to lay upon me; and when the holy will of God is done, I hope to dwell with him for ever in heaven. I am truly thankful, sir, for this blessed sacrament, and have now but little more to do or wish for as to this world; but I hope you will come and see me as long as I remain here—that will be a great comfort to me. Do not grieve, my dear mother:" perceiving her venerable parent in tears: "it is the will of God, you know, that my journey should be so short; but, blessed be his holy name, I feel that I am in the way to heaven, and there, I hope, you will shortly meet me. When Mr. N—— preached poor Mr. P——'s funeral sermon, sir," addressing herself to me, "he told us that he was gone to see the King of glory; and I trust I am going to see him also." "I trust you are," said I, "and rejoice to find that you are able to look forward with so delightful a hope. We have prayed for this—and now I only hope and pray, that God will continue to be with you; that he will sanctify you in body, soul, and spirit, and preserve you to his heavenly kingdom."

Under the influence of these feelings, I left the cottage of my poor, sick friend, and returned home with an increased conviction of the infinite value of the Gospel; and still more firmly persuaded, by all that I had just seen and felt, that it is the grand remedy for all the evils under which mankind labour; that it can give peace to the troubled conscience, pardon to the guilty, rest to the weary, comfort to the afflicted, health to the sick, and even life to the dead—that it is, in short, what the Apostle well describes it, "the power of God unto salvation to every one that believeth."

But I must begin to draw towards the close of my village narrative. Two days after that on which I made the visit last described, I again saw M——. During this short interval her disease had made a rapid progress, and I plainly perceived that

it would soon remove her from a world of pain and sorrow. Although considerably weaker, and suffering more acutely than before, she expressed the same humble yet joyful hope of acceptance through her Redeemer, and her earnest desire "to depart and to be with Christ." "But I cannot help thinking, sir," said she, "that I must *suffer* more yet, before I can be fit for heaven." "You do not suppose," I replied, fearing at the moment that she might be imagining her sufferings to be in some manner meritorious, "that the pain which you endure can purchase heaven, or in itself prove profitable to you." "Oh no, sir; God forbid that I should trust in any thing for salvation, but the merits of my Saviour. I only meant, that as I was a very sinful creature, and deserved to be afflicted, and had found the benefit of pain and suffering, in weaning me from a vain and worldly life, I should probably have to go through more than I have yet suffered; but perhaps I do not express myself as I ought." "There is truth," said I, "in what you say. You know the Scripture says, that Christ was made perfect through suffering; and we may be well contented to be like him, if we may dwell with him for ever in glory. Every member of Christ is in a measure conformed or made like to him in suffering; but his alone was meritorious—ours is intended to humble and purify us, and God knows best how much, and what kind of suffering is most suited to sanctify us. He will not lay upon *you* more than is good for you, or more than he will enable you to bear. Resign yourself to him, and be assured that he will support you in every trial, and make you more than conqueror, through him who hath loved us." "I trust he will, and do not doubt his goodness, though I am so sinful and unworthy a creature." After a short pause, M—— continued—"I am glad to see and hear you again, sir, for my poor mother was obliged to leave me yesterday, and

the neighbours who are kind enough to come and see me, talk almost entirely about worldly things; and I tell them, I have done with the world, and only wish to think and speak of what concerns the salvation of my soul. Indeed, I have but one thing which gives me much anxiety; and that is about my poor dear babe. I used to think how happy I should be when I had him; but I have never had health to enjoy him, and now I must very soon be parted from him for ever, as to this world! Poor dear, little fellow, I can resign him cheerfully, sometimes, when he is away from me; but, as soon as I see him, it goes to my very heart." "I do not doubt it," I replied. "It is, indeed, a painful task for you to leave him so young, in a world like this; but his father and grandmother will no doubt be kind to him, and take all the care of him in their power, and he shall not want a friend:—but entrust him in the hands of your heavenly Father. He will take him up, though every other friend should forsake him, and will not suffer him to want. 'I have been young,' said the Psalmist, 'and now am old; yet never saw I the righteous forsaken, nor his seed begging their bread.' Hope in God, that as he has blessed *you*, so he will also bless your *offspring*." "This is my earnest prayer, sir; and I hope God will enable me to commit myself, my child, and my husband, into his hands, to do as it seemeth good in his sight." My poor friend was so much exhausted by her exertion during this conversation, although it was comparatively a short one, that I was obliged to close my visit more quickly than usual, which I did by reading a few passages of Scripture, suited to her state, and commending her in prayer to the mercy and grace of God our Saviour. As I was leaving the room, she repeated her earnest request, that I would remember her in my prayers, and that I would visit her during the short remainder of her earthly pilgrim-

mage; adding, with a sort of prophetic feeling, that if she should not live to see me again, she trusted that through the merits of that blessed Redeemer, in whom we believed, we should meet in heaven. See her, indeed, again I did; but I regret to say, that it was only during the state of extreme weakness and insensibility, into which she suddenly fell a few days after my last interview with her. I was prevented by a heavy fall of snow from repeating my visit till the following Sunday; when on reaching the cottage, I learned to my disappointment and sorrow, that her powers both of mind and body were nearly exhausted, and that she was wholly unconscious of what passed around her. On entering her room, I found that it was indeed so; and in contemplating the decay of the outward form, I could only rejoice, that I had witnessed the renewal of "the inward man" day by day; that although the "earthly house of her tabernacle" was nearly dissolved, there was such solid ground for believing, that she would shortly inhabit "a building of God, an house not made with hands, eternal in the heavens."

The mother of M— not having been able from the fatigue of her former journey, to return to her, I could collect but little from those who attended her, of the frame of her mind during the short interval of sensibility which followed my preceding visit. The little, however, which I did gather was pleasing and satisfactory. I found that, being aware of her approaching end, she called for her husband and other relatives who were near, and took a solemn and affectionate farewell of them, declaring, in humble yet forcible terms, her reconciliation with God, and her hope of salvation through faith in our Lord Jesus Christ, and earnestly exhorting and beseeching them to flee for refuge to the same gracious and all-sufficient Saviour. She then desired to see her little boy, and commended him to the protection and blessing of

Almighty God, charging her husband to bring him up in "the nurture and admonition of the Lord;" and having again urged them to attend to the things which belonged to their peace, while the day of life lasted, she said that she had nothing farther to do in this world, but humbly to wait for the time of her departure; adding, that she prayed to be entirely patient and resigned, and hoped that I should see her once more to assist her in preparing for her last trying conflict. This, however, I was prevented by her unconscious state from doing, otherwise than by my prayers in her behalf. After I left her, she revived only for a few minutes, during which she faintly but delightfully repeated her faith and hope of salvation; and soon afterwards slept peacefully in the Lord; leaving on the minds of those who witnessed her departure, a lively impression of her extraordinary piety, and heavenly happiness.

The funeral of my poor parishioner took place on the following Sunday. The journey was too great to allow of her aged parent being present; but it was attended by a crowd of relatives, who testified, by their grief and regret, the affection with which they loved her, and the sincerity with which they mourned her loss. A village funeral is always solemn and affecting. The absence of that ostentatious and misplaced pomp which accompanies the interment of the great, tends at once to soften and impress the mind; and where, as in the present instance, a well-grounded hope can be entertained of the happiness of the departed, the contrast between the consignment of the poor remains to the lowly grave, and the recollection of the heavenly glory to which the emancipated spirit has been exalted, is productive of feelings and reflections, of the most touching yet animating nature. I endeavoured to improve this solemn and instructive occasion, from the pulpit; and trust, that our me-

ditations on the frailty of man, and the inestimable value of that word of the Lord which endureth for ever, and which by the Gospel is preached unto us, were not altogether in vain.

And here, Mr. Editor, I must at length conclude my narrative. I might, indeed, detain you yet longer by adding some of the reflections which this subject has suggested to me; but I have already exceeded the limits which I had prescribed to myself, when I began this humble account, and the minds of your readers will readily supply the instructive lessons which it so obviously presents. I will only repeat, therefore, that the preceding memorial affords another testimony to the inestimable value of the Gospel, which thus evidently triumphed over poverty, disease, and death itself; and proved the source of pardon, peace, holiness, hope and joy, to one who possessed but little of this world's goods, and who, but for this heavenly treasure, would have been poor indeed! The example, too, of this interesting young woman is not only an additional evidence of the capability of those who are in the lowest ranks in life to understand and receive the great doctrines of the Gospel, but of the nature and efficacy of Divine teaching. My departed parishioner was but little acquainted with human forms and professions of religion. She was taught and drawn of God, and received with the simplicity of faith and love, that ingrafted word which was able to save her soul. While, therefore, I would particularly hold out the example of her piety, as an encouragement to my clerical brethren to persevere in their parochial labours, and to hope for similar proofs of the power and reality of religion amongst the poor of their flocks; let us, whether rich or poor, whether old or young, diligently inquire, as to the nature of our own knowledge, faith, and practice. Let us examine the foundation upon which we are building our hopes of

salvation, remembering that the hour cannot be far distant which will try its stability to the utmost. I know not that I can express a better wish, than that we may all possess the deep humility, firm faith, animated hope, and heavenly temper, which I beheld, and have thus imperfectly described, in "the Cottager's Wife;" who, to adopt Cowper's beautiful lines, which more than once occurred to me in the course of this employment,

"Just knew, and knew no more, her Bible true—

A truth the brilliant Frenchman never knew;
And in that Charter read, with sparkling eyes,
Her title to a treasure in the skies.

Oh, bless'd effect of penury and want,
The seed sown there, how vigorous is the
plant!—

The light they walk by, kindled from above,
Shows them the shortest way to life and love.
They, strangers to the controversial field,
Where Deists, always foil'd, yet scorn to yield,
And never check'd by what impedes the
wise,

BELIEVE, RUSH FORWARD, AND POSSESS
THE PRIZE."

I am, &c.

EVANDER.

To the Editor of the Christian Observer.

As I have been led to understand, that many persons wish to know my sentiments relative to the great events of the day, as viewed in connection with what I have written on the subject of prophecy, I readily communicate them through the medium of your publication.

1. In my work on the 1260 days, I attempted to shew, that *the last head of the great apocalyptic beast, or secular Roman empire was the feudal imperial sovereignty, first established by Charlemagne in France, and afterwards translated into Germany under Otho.* But this sovereignty has since reverted from Germany to France, when the title of *Emperor of the Romans* was formally abdicated by the chief of the house of Austria, and when Italy and a large part of the Carlovigian

empire, together with the titles of *King of Italy and Rome* were successfully claimed by the chief of the French government. If, therefore, my interpretation rest on a solid basis, *the imperial sovereignty of France* is the present representative of the last head of the Roman beast.

2. I further endeavoured to shew in the same work, that the series of apocalyptic vials commenced about the epoch of the French Revolution; that four of them had begun to be poured out previous to the publication of the work, but that the fifth and its successors were then still future. Now the fifth vial is said to be poured out upon *the throne or imperial authority of the beast*; and its effect is *the filling of his whole kingdom with darkness, and the producing of an inconceivable degree of rage in the hearts of his adherents*. But the French Government had become the beast under his last head, previous to the effusion of this vial. Therefore, if such an opinion be well-founded, the prophecy of the fifth vial must relate to some signal humiliation, or rather series of humiliations, which *France*, considered as *the present representative of the last head*, is destined to undergo.

3. I have now little more to do than to call the attention of the serious inquirer to what has been passing on the great stage of Europe during the space of the last four years and a half. Towards the close of the year 1808, I ventured to express my suspicion, that the fifth vial had begun to be poured out on the throne of the beast, when, in the summer of that year, a direct opposition to his tyrannical authority commenced in Spain*. Contrary to the opinion of many who imagined that the Spanish patriots would immediately be crushed, they still, month after month, persevered with all the generous spirit of Gothic chivalry, in resistance to their worse than Moorish oppressor, and the ty-

rant was each day further removed than ever from their subjugation. Meanwhile the baneful stream of the vial still continued to flow; and the resistance, which had commenced in Spain, extended itself with increased energy to the North. The events of the last campaign are fresh in the minds of us all: and I need do nothing more than remark, that the whole conduct of the Russians almost resembles a studious accomplishment of the prophecy. Every blow is expressly levelled at *the throne or western imperial authority* of the last head now transferred to France. The vassal states are exhorted to throw off the degrading yoke: assistance is promised to all such as shall be willing to break their chains: and the whole system of policy is strongly accomplished in the recent conduct of the Russian officer before Hamburgh, who refused to treat with the French municipality, and declared that he knew no authority in that city except the ancient senate. In short, let your readers only attentively peruse the prophecy of the fifth vial, which is described as succeeding the burning military tyranny exercised under the fourth, and then judge, whether we have not reason to believe it now and for some years past to be in a state of actual accomplishment. *The fifth angel poured out his vial upon the throne of the beast: and his kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.*

4. Whether the stream of the vial has now attained its full height, or additional calamities still impend over the throne of the present bestial Roman government, must be determined by the event. But, if my premises be well founded, that is to say, if *France* be now *the representative of the Carolingian or last head of the Roman beast*, which I apprehend can scarcely be doubted: if this be the case, we must not

* See Christ. Observ. for 1808, p. 757.

too hastily, with some sanguine politicians, anticipate the *total* downfall of the revolutionary order of things in that country. The bestial kingdom is darkened indeed, but the darkness is only temporary: the throne is attacked, but it is not subverted. After a certain period left undetermined in prophecy, we find the last head again in full power; we observe it rising with increased energy after its mortifying humiliation. Under the yet future sixth vial, when the waters of the mystic Euphrates have begun to be dried up, the beast appears, leagued with the false Romish prophet, and again influencing, as of late, a confederacy of the kings of the whole Oecumenic or Roman world. But here his victories terminate. He and his allies are only gathering themselves together to the battle of the great day of God, when their final destruction will be accomplished*.

5. What time will elapse, ere the beast recovers from his present depression, we have no specific documents to determine. I think it *probable*, that several years will pass over, ere his strength will be sufficiently renewed for the last great exertion. And I am the more induced to hazard this conjecture; because I think it most likely, that the 1260 years commenced A. D. 606 or 607, and consequently that they will terminate A. D. 1866 or 1867. The present attack on the throne of the beast will perhaps operate as a retardation; and thus prevent that almost immediate completion of the closing scenes of prophecy; which some of my contemporaries have, in *my* judgment, been too hastily led to expect. As yet the restoration of the Jews is future; and the 1260 years have not yet expired. Our *children* may see the great judgments of God on the beast, the false prophet, and their regal confederates: but I more and more doubt, as I *always* doubted (which I fear may some-

times have procured for me the character of pertinacity), whether *we ourselves* are destined to behold it. The general harmony of prophecy seems to me almost necessarily to require, that the 1260 years should not expire until the year 1866; certainly not until the Jews have begun to be restored. But, for a more ample discussion of this point, I must refer the public to what I have written in my three works on the subject. My *Dissertation on the 1260 Years*, my *Connected View of the Prophecies relative to the Jews*, and my *Dissertation on Daniel's 70 Weeks*, ought all to be read together, as forming different branches of one topic. If this be done, it will be seen how harmoniously prophecy corresponds with prophecy, and how decidedly the present great events tend to establish the general propriety of my system of interpretation. In attacking Russia, the mighty *kingdom of the north*, Buonaparte exceeded the commission given to his empire; and the event has been such as might almost have been anticipated.

Your humble Servant,

G. S. FABER.

Long Newton, April 5, 1813.

To the Editor of the Christian Observer.

To investigate truth with calmness and impartiality, is the part of every liberal and ingenious mind. Thank God, this spirit seems to gain ground: the shadows of prejudice are gradually vanishing, and the true light, we hope, will shine more and more to the perfect day. The following remarks are submitted to the candid discussion of your readers, on that text in the first Epistle of John ii. 20; "Ye have an unction from the Holy One, and ye know all things."

From the context here, and the general scope of the Epistle, it appears that the Apostle is guarding the Christians of his day against seducers, who were even then beginning to subvert a fundamental doc-

* Comp. Rev. xvi. 12—16, with xix. 19, 20, 21.

trine of the Church, denying that Jesus was the Messiah. Even already (saith he, ver. 18.) there are many antichrists sprung up, *γεγονασιν*. And, I have written to you concerning those who are seducing, or leading you astray; ver. 25. It seems that *πάντα*, in the 20th ver., is the accusative case singular, agreeing with *ἀνθρώπων* understood. So likewise *πλανῶντων*, in ver. 26, and *πάντων* in ver. 29, may have *ἀνθρώπων*, for the substantive understood. Therefore, according to the context, the 20th verse may be rendered thus.—*Ye have an unction from the Holy One, and ye know every man: that is, Ye have spiritual light or discernment, to distinguish these men, so as not to be misled or deceived by them.—Oil is typical of light, or of the gifts and graces of the Holy Spirit. Therefore unction, or anointing, here means a spirit of illumination, or knowledge and discernment in divine things.*

At the first verse of ch. iv., John saith,—*Try the spirits, whether they be of God.* How were they to try them, but by that spiritual light which they had received; and by comparing the doctrine of these men with what they had heard from the beginning? They might likewise form some judgment of them, by observing their temper of mind, and their conduct in the general tenor of their life. *Every spirit that confesseth not Jesus Christ, who is come in the flesh, is not of God: and this is that spirit of antichrist, of which ye have heard that it should come, and is even now already in the world.* To confess Christ, is to acknowledge him in all his attributes, and to yield him a consistent homage, by speaking and acting agreeably to the precepts which he has enjoined.

THEOPHYLACT.

To the Editor of the Christian Observer.

FEW periodical publications are calculated in their principle to prove of more beneficial effect, than the

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Christian Observer; and in conducting it, it should ever be remembered, that to please or oblige individual readers or correspondents is but a secondary motive, which cannot admit of the first to be superseded.

Before I enter upon the cause of this remark, I must express the very great satisfaction I experienced in reading the review of the New Directory for Nonconformist Churches. In the observations upon the alleged defects in the church service, a necessary remark seems to have been omitted, respecting the concluding sentences in the Litany. To a sensible and devout worshipper in the Establishment, it might be unnecessary to notice the connection of these sentences with those which begin that part of the service: "O God, the Father of heaven, &c.—O God the Son, Redeemer of the world, &c.—O God the Holy Ghost," &c. But, so far from vain repetition or fanaticism, these sentences are, as you justly express them, an inimitable climax, until the office transfers itself into the language of inspiration, and merges into the Prayer of our Lord; and, considered in connection, imply—Lord, our Creator, the Father of heaven, have mercy upon us—Christ, our Redeemer, have mercy upon us—Lord, our Sanctifier, have mercy upon us—Our Father, &c.

Having observed that attention to correspondents must be a secondary motive in your selections for publication, I shall take the liberty of remarking, that novel interpretations of any passages of the sacred text should be well considered, as to their real importance, before they are inserted: how far they have a tendency to afford real light to the mind, or whether they may not be likely to unsettle it, claims due examination.

The remarker on Hebrews xii. 24, in your Number for January, speaks very positively respecting the sense he has given to the passage; but is it not without due reflection? Let the Scriptures be exa-

mined, "comparing spiritual things with spiritual." In Genesis iv. 10, God says to Cain, "Thy brother's blood crieth unto me from the ground." Hebrews xii. 24, the Apostle says, "The blood of Jesus speaketh better things than the blood of Abel." On examining various commentators upon the passage, they all agree in the interpretation of it as generally understood;—Abel's blood, shed by Cain, crying for vengeance—the blood of Christ, shed upon the cross, pleading for mercy. And to me it does not appear that any comparison can be made between the blood of the firstlings of Abel's flock, and the blood of the perfect sin-offering upon Mount Calvary. In fact, the blood of Abel's sacrifice is not represented as speaking at all. Abel looked, through this act of his, by faith, to the promised Seed that should bruise the serpent's head. The blood of Abel himself did speak; it cried unto God for vengeance against his murderer. The blood of Jesus, says the Apostle, speaketh. "Father, forgive them," was the Saviour's cry. What benefit could arise to the Christian believer, from your correspondent's view of the passage, would be difficult to point out.

Another correspondent, in your Number for February, has given his critical remarks on Acts v. 31; but he does not appear to have followed the rule before noticed, of comparing spiritual things with spiritual.

The law given from Mount Sinai is expressly termed the ministration of condemnation. Its constant voice is, "Cursed is every one that continueth not in all things written in the Book of the Law to do them." It offers no mercy—it has no place for repentance; and had not God graciously continued the Gospel of the patriarchal dispensation under and with the Law of Moses, the descendants of Abraham must have lived in dark despondency. But the whole of the typical sacrifices, the ceremony of the scape-goat, &c; &c. taught a dispensation of grace. The Law

speaks only condemnation; and any doctrine that imparts a hope raising desire and inquiry, may be said, without any force upon the words, to "give repentance." As an instance; when John was baptizing, and had exhorted the Pharisees who came to his baptism to bring forth fruits meet for the repentance he had been preaching, and had declared unto them the danger of trusting to their own peculiar privileges, he assures them that God was able of the stones, the dead Gentiles surrounding them, to raise up children unto Abraham;—an assurance that immediately produced from publicans, and Roman soldiers, the important question, Master, what must we do? And whenever, and wherever, a dispensation of grace and mercy is published, shewing that God hath taken away the handwriting of ordinances that was against us, having nailed them to the cross, may it not be termed the giving of that repentance, which the law could not give, while it was continually denouncing guilt and punishment? When Jesus, who had prayed for his murderers, said to his disciples after his resurrection, "Go, preach the Gospel to every creature, beginning at Jerusalem," was not this giving repentance unto Israel, and that without at all denying God's sovereignty, or legalizing the dispensation of grace?

To convince any man of error or mistake, is not an easy task; but the writer will conclude with applying to himself, and to this sheet, his first observation, and in assuring you, that he prefers the credit and usefulness of your work to any self-gratification he might feel from your notice, and that he shall be satisfied by your passing by, unnoticed, the observations of

A LOVER OF TRUTH.

To the Editor of the Christian Observer.

In most editions, if not in all, of the authorised version of our Bible, it has been customary to distinguish the term Lord, when employed to

translate the Hebrew word יהוה by capital letters. In an edition published (I believe in 1811) by Reeves, this distinction is omitted. I have always considered this distinction to be of some importance, as it has enabled many a sincere, though perhaps unlearned Christian, to combat successfully the sophistical arguments of a Socinian controversialist; and at a time when these opponents of the Deity of the Saviour are exerting themselves to disseminate their dangerous tenets, I must confess I think the omission exceedingly injudicious.

As an advocate for the doctrine of the proper Divinity of the Saviour, I have always considered the titles applied to him as strong proofs of his Deity. In the Old Testament, the title Jehovah יהוה is often applied to the Messiah, and rendered by the English word LORD. In the New Testament, the writers, whenever they make a quotation from the Old, use the Greek word κυριος —a term by which the Hebrew Jehovah is translated in the Septuagint: and sometimes they apply the compound phrase $\text{ο ουν και ο υιος και ο ερχομενος}$ to the Saviour, and consider it as equivalent to the same emphatic Hebrew word. Now, by merely referring to the common editions of our Bible, we can easily perceive when the incommunicable title of Jehorah is applied to the Messiah in the Old Testament, as well as when the correspondent term κυριος , Lord, is used in the New Testament, as a quotation from the Old, and applied to Christ. In the edition to which I refer, this cannot be done, and therefore I think the omission improper, as it tends to weaken the arguments an unlettered Christian may be able to draw from the sacred Scriptures for the Deity of Christ—a doctrine full of consolation, and on which depend his hopes of that “eternal weight of glory,” reserved for those who repose with confidence on the atonement of Him “in whom, though now they see him not, yet believing, they rejoice

with joy unspeakable and full of glory.”

I am, &c.

ANTI-SOCINUS.

FAMILY SERMONS. No. LIII.

Isa. liii. 3.—*He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid, as it were, our faces from him: he was despised, and we esteemed him not.*

THE language of prophecy in this passage, and indeed in the whole of this chapter, seems to have laid aside much of its usual reserve. The prophet is directed by the Spirit of God to speak out, and to describe the person and character of the Messiah as he was to be; to make known his future humiliation, and the triumph which should follow it; and to renounce at once all idea of worldly grandeur, as necessary either to lessen his humiliation, or to give lustre to his triumph. Such a prophecy, so boldly delivered at the distance of 700 years before its fulfilment, and afterwards so wonderfully and exactly fulfilled in the person of Christ, furnishes the most satisfactory proof of the truth of the word of God. The Jews, the great enemies of Christ, had this prophecy in their own keeping, and they would doubtless have been glad, if they could, to have weakened its force. But this was impossible. We see, therefore, in this single prophecy, so preserved, and so fulfilled, the Divine origin of the Christian dispensation. We learn from it, that the humiliation of Christ was no accidental event, but one that was before ordained;—“thus it was written, and thus it behoved Christ to suffer.”

My reflections on the text, on the present occasion, will be chiefly confined to the appearance of Christ in his life, and to the manner of his being received in the world; from which may be drawn some useful practical remarks.

Christ was “a man of sorrows and acquainted with grief.”—Such

was his appearance. We are told also, that "he was despised and rejected of men; we hid, as it were, our faces from him; he was despised, and we esteemed him not." Such was the reception he met with.

1. He was "a man of sorrows, and acquainted with grief."—A man—the Son of God became the Son of man. He who was in the form of God; who thought it no robbery to be equal with God; of whom it was said, "Let all the angels of God worship him," and "Thy throne, O God, is for ever and ever;" he who was "in the beginning," who "was with God," and "was God;" became man, took upon him the form of a servant, was made in the likeness of man, and, being found in fashion as a man, humbled himself even unto death. But the words used by the prophet in the text, and in the surrounding verses, describe him in the most affecting manner as reduced to the lowest and most distressing state.—"A man of sorrows"—that is, as it were, a man made up of sorrows; his lot cast among sorrows, his life measured by the succession of sorrows. Thus are men named from some peculiar and main circumstance in their condition. They are either men of wealth, or men of power, or men of talent, or men of wit, or men of beauty, according to circumstances. But we find nothing of all this, in the description here given of the character of our Lord. "He hath no form, nor comeliness; and when we shall see him, there is no beauty that we should desire him." Riches he left to the rich, and soft clothing to them that were in kings' houses. He shrunk from the offer of power; and as for earthly possessions, he had not where to lay his head. He was "a man of sorrows:" this was his distinction. "Acquainted with grief," or, as the words might be rendered, "known by his grief:" This was the mark by which he might be known from all other men. "His visage was so marred, more than any man, and his form more than the sons of men." None

rivalled him here: it was the only pre-eminence he seemed to court among his creatures: "He was known by his grief." But taking the words in their common sense, "He was acquainted with grief." He was the man who had seen affliction, who grew up to learn every lesson of human suffering. Nor was his mind exercised with his own suffering alone, and familiar only with his own grief. We find him in all points tempted, or tried, like as we are. And not only so, but he wept with those who wept, and he grieved for those who grieved not for themselves. His vast mind could look at once through the whole range of human woe and human guilt; and his soul, filled with the tenderest love, shared, at least by its compassion, and how much none can tell, in all the sufferings of his creatures: "In all their afflictions he was afflicted."—"He was a man of sorrows and acquainted with grief."

2. We come, in the second place, to shew the manner in which Christ was received in the world. "He was despised and rejected of men; we hid, as it were, our faces from him: he was despised, and we esteemed him not."—He was disregarded, disowned, and rejected by the world. The virtues and sufferings which were the subject of admiration to angels, drew neither admiration, nor even attention, from the world, for whose sake alone those graces were displayed and those sufferings endured. And no wonder: the sight was not of a kind to draw our regards. Had he come displaying riches, honour, splendour, power, and pomp, this would have been a sight for which the world was eager. But who was looking out for virtue, and for suffering virtue, and for such virtue in one of low rank, and amongst the company of the poor—those, perhaps, whom no one knew? His miracles, indeed, made a stir: his fame, on their account, reached even Herod's ears, who desired of a long time to see him work some wonder: but what did Herod care, or what

cared the rich, the great, the learned, for his virtues or his sufferings, his heavenly doctrines, his divine mission, his godlike character? They understood, they knew him not: or if known or thought of at all, it was only to be despised. The character of Jesus Christ did not rank the higher with the world at large for any thing they might see or hear of him. They wondered, perhaps, at his miracles, and attempted to account for them. But their respect was turned elsewhere. They had too long accustomed themselves to regard rank, or fortune, or power, as the things truly valuable, to have the least feeling of respect for a poor man, of mean clothing and obscure birth. "Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Judas? Whence hath this man all these things? And they were offended at him." These were circumstances sufficient to cast a cloud over the brightest picture that ever man or angel looked upon: and when under these circumstances he claimed their obedience and respect as the Son of God, not even his miracles and his wisdom could save him from contempt: "He was despised, and we esteemed him not."

But, further, he was disowned: "We hid, as it were, our faces from him."—This was but the next step; for who would own what the world despised? Who would be seen in company which would cause him to forfeit his character with the world? And so indeed it was. For we read, that if any one confessed Christ, he was put out of the synagogue; scouted and reviled, even as he had been himself. Strange fate of suffering virtue! of virtue in any form, but especially in that of Christ! Yet those who best know the world will be least surprised when they hear it even of Christ himself, and much more of his followers.—"We hid, as it were, our faces from him."

The text likewise foretels that he was to be "rejected of men;" that is, his doctrines and his authority were to be disbelieved and renounced. One

would have almost thought that the knowledge of this prophecy would have prevented its full accomplishment; and that when men saw the authority of so wonderful a person renounced, his claims ridiculed, his words, nay his miracles, abused; these very things must have turned against his persecutors, and proved to them, even by their own deeds, that he was the Messiah of whom such things had been foretold. But no: thus it was written, and thus it must be. To the end they persisted in their opposition, until their prejudices had ripened into hatred, and their hatred into bitter persecution. And thus, in the expressive language of St. John, "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not."—"He was despised and rejected of men."

The use I wish at present to make of these remarks is, to gather from them the general condition of piety in the world. We have seen it in its most perfect form, pure and without spot; in its most interesting form also, namely, in a humble and suffering state. And yet, after all, see how it is received! We might have thought that here was goodness enough to call forth admiration, wisdom enough to command respect, benevolence enough to ensure our love; or, at least, affliction and humility enough to claim our pity. And yet He, even He, in whom all this met without any mixture of baser qualities, was despised and rejected of men. And let us not think, it was only through the peculiar hardness, blindness, and obduracy of these Jews, that all this happened. It was human nature, those principles of human nature which we all bear about us as much as even the Jews of old, which led them thus to receive the Lord of Glory. It was a base and corrupt respect for the world, its honours, riches, and pleasures, which led to this disregard and contempt of the Saviour and his religion. It was a mean cowardice, which dared not

own what the world despised. It was a still meaner spirit of jealousy and malice, which could not brook the virtue, the strictness, the holiness in another, which it knew it did not itself possess. And where, in what corner of the world, have not these same principles been felt and acted on by the corrupt heart of man? If we think that to reprove them in the Jews is to be pure from them ourselves, let us remember that they in their turn pretended to find fault with their fathers for the same thing: "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Yet One, who was greater and better than the prophets, they rejected, despised, and hated. And how many of us, with the same language in our lips, would not, under the same circumstances, have followed the same conduct? How many now would not be ashamed to rank among the followers of the persecuted Jesus, and would not be content to conceal our shame in our outcry? Let those, then, who are inclined to cast blame on such as are better than themselves, or are glad to find or fancy defects in the professed followers of Jesus Christ, remember that they are only giving a proof of the very disposition that has been described. If blame were thrown and slanders heaped on perfection itself, in the person of Christ, no wonder if his followers, frail and imperfect as they are, should afford matter of censure, ridicule, or contempt to an ungodly world. The world, perhaps, scarcely deigns to notice them, or at least deems them a cipher in the works of God; but by thus thrusting them from its own society, it fixes them faster in the fellowship of Christ: by ranking them amongst those whom the world does not know, it only places them more certainly among those whom God does know. The Lord knoweth them that are his. "If they have persecuted me, they will also persecute you; if they have kept saying, they will keep yours also." There is a condemnation of

the world, but there is also the comfort and joy of the children of God. They feel, and rejoice to feel, the company they are in. They kiss the chain which binds them closer to their Master, and welcome the brand by which they know they are his. They rejoice that they are counted worthy to suffer shame for his name; and looking to the time when he shall "take away the rebuke of his people from off all the earth," they hope to be then admitted to his throne and glory. And it shall be said in that day, "Lo, this is our God: we have waited for him, and he will save us. This is the Lord: we have waited for him; we will rejoice and be glad in his salvation." Amen.

To the Editor of the Christian Observer.

YOUTH is a season of restlessness, perplexity, and danger:—of restlessness, in the motions of the body and the operations of the mind; of perplexity, in the choice and adoption of opinions; of danger, arising from the reception of maxims, and the pursuit of objects, which may contaminate the purity of the soul, diminish or destroy its peace, and cast a gloom over the most splendid truths of religion. Perhaps, therefore, it may not be altogether useless to suggest, to such of your younger readers as are concerned about the salvation of their souls, the following cautions.

1. Let me caution them against assuming to themselves a language and a mode of action which are not the simple dictate of the heart. This is easily detected by their elder brethren, but not so easily noticed by themselves. Many things in their conduct will appear not to be natural; and if this proceed to a great degree, it will occasion some disgust in others, and, perhaps, in the person himself much subsequent pain.

In some cases, vanity may be the motive; but, in others, it may deserve a milder name. For instance; a pious young person, of an ardent

mind, is in habits of conversation and intimacy with an elder Christian friend, whose example is conceived to be worthy of imitation, and whose expressions fix upon the mind of the young aspirant. From the power of association, these expressions soon become natural, and are sometimes adopted as if they were his own. The example also is followed where imitation may be improper.

Now, the motive to all this is laudable; inasmuch as it proceeds from an earnest desire to be like the children of God. The young believer is anxious to be conformed, both in spirit and in action, to his brethren in Christ; and you may see him, upon his knees, imploring aid from the Holy Ghost, that he might be enabled to make higher attainments and be assimilated to the image of his Redeemer. So far all is well; but let him not be discouraged by a caution, guarding him against an imitation of language and action, which do not originate from the simple feeling of his own breast. If this habit be unobserved, it will acquire strength, and the consequence may be self-deception. He will then have to retrace his steps back to the fountain of his own experience; when he may probably find that he has gone before his experience, and has assumed expressions which he did not thoroughly understand. If this fear have already suggested itself to him, let him take comfort from the thought, that the Spirit of the living God is no stranger to his bosom, since this itself is an evidence of his kind and gracious influence. And while he cherishes this holy jealousy over his own heart, he may take courage; for

—“the best safety lies in fear.”

2. I would further caution them not to be satisfied with certain forms and times of devotion. A certain part of the morning and evening is frequently thought sufficient; while many things occur which have a tendency to kindle a flame of devotion in the soul, and such occur-

rences are not properly improved. Fixed times are undoubtedly very necessary, and those are the best which find the soul most free and active. But we must go farther than this, and cultivate an attention to prayer in all those circumstances which suggest it to our minds. If we should ever feel a kind of half-formed inclination to go upon our knees, and to beg God's direction in any matter, or to thank him for his favours, we should instantly obey the gracious admonition. It is a suggestion from above: therefore let us not stifle it. Have we experienced any little disappointment, any trial which seeks for an alleviation which our dearest earthly friends are unable to afford? Let us fly to Him whose sympathetic bosom is opened to receive all our troubles, and who can speak peace to our souls. Are we harassed by the power of any corruption? To whom can we better repair, than to Him who died upon the cross that he might enable us to overcome it? Have we received any unkind treatment from the world? He who sustained a load of innumerable indignities, and that with unexampled patience, will, if we seek it, give us grace to endure the attacks of insult and derision with mildness and forbearance. Let us yield, therefore, to the softest impressions—improve the most trifling incidents—think how willing God is to hear—how gracious he is in giving us any desire to pray. Let us go and make known our wants, for he will supply them, and will smile upon us. We shall then arise invigorated for new duties, and happy in having complied with the silent whisper of our conscience. Thus, by always obeying these blessed intimations, we shall cultivate communion with God, and learn, in all the comparatively little affairs of life, to make him our counsellor and our friend; our soul will become imbued, as it were, with Divine affections; the irregularity of our corrupt desires will be restrained; the bias of our mind

will be toward that which is good ; our understanding will become enlightened, and our judgment matured.

3. Let me also caution the young against forming a low and imperfect standard of religion. The conduct of careless professors will be a snare to them. It is a stumbling-block productive of very extensive and very serious injury ; inasmuch as many fall on it before the danger is perceived, or even suspected. The mind, in its advance towards maturity, is suspicious of its own conclusions, and is often unwilling to adopt any opinion without the sanction of some friend, or some respectable character upon whom it places reliance. When a sentiment has received a stamp from such a person, the cautious youth is disposed immediately to make it his own, and to act upon it with a confidence proportioned to the degree of respect with which the author of it is regarded. Thus it is in matters of religion. The young Christian, alarmed about the concerns of his soul, and anxious to acquire intelligence as to what may be required of him, and the affections which he is to cherish toward God, looks around him, and examines the conduct, and from thence penetrates to the affections, of those whom he supposes to have made high and great attainments. But how often, alas ! does the examination terminate in disappointment and perplexity ! He discovers a remarkable discordancy between the ideas of excellence which he has received from the Scriptures, and that imperfection of character and dereliction of principle with which we are, all of us indeed, too justly chargeable. If the youth had cherished his own first impressions received from the Bible, how much purer a form might religion often assume among us ! Like the rays of light which, in the passage from the sun, are turned from their original direction by the dense medium of the atmosphere upon which they fall ; so the rays of heavenly light,

beaming from the Gospel, are turned out of their course, in passing through the medium of human infirmity. Celestial objects, when thus viewed, appear not therefore in their true positions. Let, then, the diligent and devout inquirer consult a document which may correct his apprehensions, and inform his mind. Let him take up the Bible as his only guide. Let him endeavour to form his character after the great and exalted models whose excellencies are developed in its sacred pages. Let him not be discouraged by the imperfections and sins of his own heart ; but let him fix his standard high, and he may then hope to make a sure, though perhaps a tardy, approximation to the pure and holy rules of the Gospel.

4. Again : let not the young suffer their minds to be disturbed by the consideration of those mysterious subjects which human ingenuity can never fathom, much less explain. " In the waters of life, the Divine Scriptures," says the admirable Hall, " there are shallows, and there are deeps : shallows, where the lamb may wade ; and deeps, where the elephant may swim *." In this age, when doctrinal subjects are so often adverted to, and perhaps sometimes even mentioned as a criterion of religion, the hint here suggested becomes the more important. The deep mysteries of the Gospel may arrest the attention of the young Christian, and his anxious mind may wish to examine and comprehend them. But these, such as the doctrines of election and predestination, are infinitely above our reach. Let him defer all conversation upon such momentous topics till his mind have acquired more strength and vigour ; for, certainly, they are in no way essential to the work of Divine grace in his soul. The light of truth will gradually shed its beams upon him ; and then, that which he once, in vain, attempted to

* Pratt's edit. Vol. VI. p. 270.

explore, he will, by the power of his growing faith, be disposed, in humble and devout submission, to approve.

5. But lastly; youth is the season when the noble and generous principles of our nature are in their fullest exercise, and unrestrained by the narrow prejudices and passions of maturer age. We admire, accordingly, every thing that is dignified, compassionate, and disinterested. When, therefore, the youthful mind begins to contemplate the dignity, the compassion, the disinterestedness of the Saviour, in whom all these, and a thousand other noble qualities shone with such resplendent lustre, who can be surprised, that a flame of love should burst forth toward him as the adorable centre of every attractive grace. But here, also, a danger may lie concealed. We may be apt to substitute warmth of affection, for sanctification of heart. We may be ready to think our attachment to be the effect of a solid and permanent estimation of the Saviour's character; when, in fact, it is produced by a fervid imagination. We must, therefore, guard against self-deception. Let us not flatter ourselves with the idea of having made great advances in religion, because, at some periods, we feel a glowing love. Let us wait awhile, when, perhaps, the ebullition of some discordant passion, the influence of some corrupt propensity, will prove, by our inability to controul its power, how low is the standard of our present attainment. There is, however, a distinction to be made between transient fervours of the mind, and the ascendancy of the affections toward God, which arises from a delightful intercourse with Heaven. In the latter case, as the soul becomes more conformed to the Redeemer's image, as its corruptions are more and more brought into subjection; then these advances,

made and maintained by fervent prayer, cannot fail of bestowing a peace and joy like the joy in harvest, and that of men when they divide the spoil. But probably, we do not sufficiently keep this distinction in view.

It may be asked, however, by a young inquirer, Am I then to stifle the feelings, and repress the powerful sensibilities of my bosom? No! cherish the swelling and expansive ardour of your love, continue to speak the praises of your Saviour's goodness, till the theme outstretches the powers of utterance. But rest not here. Soar to higher, plunge to deeper, things: It is recorded of a certain Spartan king, that, having advanced into Asia, and obtained some advantages over the satraps governing the Asiatic provinces, he was fired with the prospect of carrying the war even to the gates of the Persian capital, and cherished the hopes of one day adorning his brow with an eastern diadem. Has the reader made any advances in his spiritual career? Has he, through the help of Divine grace, obtained any conquests over his spiritual foes. Let him remember, that much still remains to be accomplished; that his victories must be followed up. Let him keep in view, the splendour of that treasure, the stability of that kingdom, which await him; a treasure that shall never fade, a kingdom that shall never be moved. Let him take to himself the whole armour of God; then, though hosts of adversaries should assail him, he shall stand undaunted and unmoved. Like a courageous veteran, he shall lift his head above all his foes, and overcome all opposition; and, when he has fought the fight, the captain of his salvation shall lead him on to victory and triumph, to glory and a crown.

JOHN.

MISCELLANEOUS.

To the Editor of the Christian Observer.

WHOEVER has attended a country church, particularly during the summer months, must have observed certain clusters of farmers, labourers, and little tradesmen, swarming about the door at service time, to spell over the many notices concerning taxes, enclosures, militiamen, and parish business, which whiten the gates of the temple. As soon as the chiming ceases, the whole party hurry to their seats within. In a moment all hats are before all faces, and the service begins. The farmers, however, having been arrested at the very entrance of the church by the official warnings of the collectors of the taxes, and the commissioners of the enclosure, are so far compelled to go to Divine worship, in order to speculate on their prospective profits and losses by the draining, fencing, building, road-making, and all the contingent expenses of their new allotments, till their minds are completely afloat on the vast illimitable ocean of this world. Then come the labourers and mechanics, who must walk up the aisle under the damping influence of the *List of Persons liable to be drawn for the Militia*; in which catalogue their own names are, as Prince Arthur says, "too plainly writ;" and the next point with them is to balance the inconvenience of their personal attendance, with a subscription to the club for providing substitutes. This is work enough for the whole time of prayers and sermon.

I by no means assert all this to be necessarily the effect of the church-door notices; but it would be trifling with a very serious subject, did I not express a conviction that such things are; not merely because they may be, but because they are the

natural consequences of a cause naturally operative. Let us suppose, however, that the whirl of secular calculation and contrivance ceases to disturb the parties beyond the general Confession. The congregation is then secure to the end of the second Lesson, when there is a more pleasant intrusion of the world in the shape of the bans of marriage; and curiosity forthwith stares at the names of such as have consented to go together hereafter, for better and worse, as far as themselves are concerned, and, in the intermediate three weeks, for the speculation and amusement of their neighbours. We will, nevertheless, assume that every smile and frown is forgotten before the end of the first Collect. Every thing is, therefore, quiet again till the end of the Nicene creed; when taxes, taxes — levies, levies — meetings, meetings, are audibly advertised by the clerk. Here is a third attack on the devout feelings of the worshipper; a third summons to go to the farm and the merchandise; and, as there is an affinity between worldly sensations of all kinds, the levy-notice which the farmer feels, and the dairy-maid only hears, reminds the latter of the militia list, concerning which Colin gave her a saddening whisper as they knelt down at the Confession; and as "Peggy loves a soldier lad," she and the tax-paying farmer keep pace with each other in the abstraction of their thoughts from the proper subjects of the hour. To be, however, "caandid where we can," let us believe that Peggy, and all the rest of the congregaton, retire from the world once more towards the close of the second singing, and maintain an unearthly position to the very termination of the service. One cannot here say, "All's well that ends well;" for, in human concerns, there is very fre-

quently end beyond end in infinite progression; and, as an instance of this hunting beyond the horizon, there is sometimes a parish meeting after service, when all the preceding attempt to do good, if not altogether lost, is yet deadened in its effect. In fact, there is a thorough plunge into the world; a discussion always, a debate generally, and a quarrel now and then, about the pounds, shillings, and pence of the parish; to which are not seldom added many angry exclamations at the importunity of paupers, many ironical sneers at the dilatory payments of certain of the levy-payers, and much "foolish talking and jesting," if the applicants for relief have become distressed by their own vices.

I would things were not so. Yet a few days ago, I observed in one of the evening papers that the evil I lament is about to receive a new degree of strength. By a bill now in the House of Commons, as amended by a committee, to facilitate the performance of the duties of surveyors of highways and turnpike-roads, it is directed that general notices, on the measures to be adopted in pursuance of the act, shall be affixed on church-doors, and proclamations made in the churchyards after Divine service. I cannot but regard this legislative enactment as another (I do not say *intentional*) endeavour to degrade and secularize the established church, by polluting her most serious institutions with the touch of this present world. I trust, that when this bill is going through the House of Lords, the reverend fathers of the church will exert themselves to remove this moral wrong. To say nothing of the addition to the already long list of oral notices in service time, it is impossible not to be startled at the innovation of a *proclamation in the churchyard!* That is, a public address to the congregation on a subject purely secular, at the very moment when they have retired from their minister's benediction; in which he prays that they may be kept by "the peace which

passeth all understanding." They are not permitted, then, to go quietly home, under, it is to be hoped, some influence not merely of the blessing, but of the prayers and sermon; but the world, as it were, stands ready to seize them as soon as they have escaped from the house of God, lest they should, by any means, bear with them from that house something better than they brought thither. Besides, are these proclamations to be delivered on sacramental Sundays? If so, the communicants must either hasten into the churchyard to hear about the Monday's work, and fly back again to the altar; or they must have their devotions interrupted by the loud tones of the officer who is haranguing among the graves. In either case, the world is an unsanctified intruder into the Christian fold.

Gentlemen, both within and without the walls of Parliament, may smile at my apprehensions, as the untimely offspring of credulity or superstition. Yet I plead, sir, not because I barely suspect these consequences, but from a positive knowledge of the ill effects already resulting from the ecclesiastico-secular system. It was but last Tuesday that my own bailiff suggested to me the propriety of remonstrating with the commissioners against cutting a new road across the east side of the heath, because, as he said, "It came into my head, sir, as soon as I read the last notice-paper on Sunday; and I thought at prayers, though to be sure, sir, one ought to be thinking of better things at church, sir; but, however, I thought that."—It is needless to trouble the Christian Observer with the bailiff's reasons against the road; but it may have its use to tell *where* a bailiff may think about the road, and *why* the road happened just then to come into his head. I wish our legislators knew as much of the interior of rusticities as such practical men as (by your leave) myself. We who see with our own eyes through the smokeless atmosphere of a village,

and pursue downright conclusions, have reason to believe that men and women in the country—for of town's people we are no great judges—are sure to be in danger wherever temptation meets them; and I have some cause for thinking that, with a strange perverseness, church temptation pleases them best of any. Whether in church they are physically unemployed, and therefore more open to the enemy's attack, or whatever be the cause, I am sure of this, that if I were compelled to entice a man to do wrong, and wished myself success, I would by no means try experiments on consecrated ground. I should respect or fear what, if I remember right, we called at school the *religio loci*; although I could find much better descriptions of my feelings than this, in the Psalms and the New Testament.

It is my happiness (I wish I better understood it!) to attend a church where the clergyman strongly reminds me of those devout ministers who adorned the Church of England in an earlier period; such, for example, as George Herbert and others of his age and character. I really dread to tell him of the newly-invented *proclamations in the church-yard*; being no stranger to his present feelings when, as he ascends the pulpit after the Nicene creed, he is accompanied up the steps by loud notices from the clerk about what is to be done when the Sabbath (as some would say) is got rid of. I may here mention, that I have frequently heard him enumerate *wanderings of the mind in prayer* among the trials of religious persons. Without presuming to class myself with the characters so described, I must nevertheless own my sympathy with them in this particular; and I have observed (perhaps others have felt something like it) that too frequently in acts of devotion my own mind has swarmed with intrusive imaginations; as if it possessed an inexhaustible store of folly. Oh, thought I, what need of extrinsic allurements to the world, when I have

a world kindling within my own heart! Neither has the confusion I speak of been confined to the secret chamber. It has pursued me to the sanctuary, and even to the altar; so that the seraphic aspirations of the Liturgy have been almost lost upon me; even when they have been uttered by one (my own minister) who, if I may so speak, seems to mingle his inmost soul with his ministrations. How discordant, and doubly discordant, under such circumstances, must be taxes, taxes—levies, levies—meetings, meetings!

Connected with the general subject of my letter is an American story, I once heard, to the following effect:—Conrad Weiser, an Indian interpreter, meeting with his old friend Canasetego, "Conrad," said the Indian, "I have been sometimes at Albany, and have observed, that once in seven days they shut up their shops, and all go to the great house. What do they do there?" "They go," said Conrad, "to hear good things." "So they say," returned the other, "and they told me the same story. But I went lately to Albany to sell skins, and buy blankets, knives, and so on. You know I generally deal with Hans Hanson; but I thought this time I would try some other merchants. However, I called first on Hans, and asked how much he would give for beaver. He said, 4s. a pound; but (says he) I cannot talk on business now; this is the day when we meet together to learn good things, and I am going to the meeting. So I thought I might as well go with him; and away we went.—There stood up a man in black, who began to talk to the people very angrily. I did not understand what he said; but perceiving that he looked at me and at Hans, I imagined he was angry at seeing me there; so I went out, and waited till the meeting broke up. When they came out,—'Well, Hans,' says I, 'I hope you have agreed to give more than 4s. a pound?'—'No,' said Hans, 'I cannot give so much, I cannot give

more than 3s. 6d.—I then spoke to other dealers; but they all sung the same song—three and sixpence, three and sixpence. I was now convinced that instead of going to the great house to learn *good things*, their real business was to consult how to cheat Indians in the price of beaver.”—So much for the American story.

I cannot tell how the truth may be;
I tell the tale as 'twas told to me.

If it be true, it is good evidence of the mischief occasioned by molesting a person with work-day subjects at the doors of a place of worship. The untutored mind of the poor Indian was wise enough, it seems, to draw natural inferences, and the mind of the merchant sufficiently open to an untimely and *ad hominem* temptation.

A question arises, whether it would not be practicable to disperse notices throughout a parish, without bringing them into consecrated ground? All villages have their *mall*. That in my own parish, I acknowledge, cannot be very readily ascertained; as the penthouse at the blacksmith's disputes the claims of the court before the Royal Oak. But I will venture my credit upon the experiment, that every hand-bill stuck up at either of these fashionable lounges, will be read by all the nobility and gentry of our Lilliput, or their retainers, within four-and-twenty hours after its first appearance. Why should not the church-door papers, therefore, be transferred, either to the great post at the penthouse, or to the window-shutter at the Oak? And why, in this age of telegraphic dexterity, may not every village and town in the empire submit to a similar transfer;—not indeed *quite* similar; for cities and towns have their exchanges; market-houses, commercial rooms, and a thousand grand public buildings, which, to your oppidans, are what the blacksmith's and the pot-house are to my tenants and labourers. Besides, the astonishing number and circulation of provincial newspapers is an obviously adequate mean of informing the whole population of every possible variety of

tax, levy, militia, ecclesiastical and civil court, with the most tiresome and official frequency and exactness. In fact, this mean is already resorted to; and it adds to my disquiet very frequently, that advertisements which I had read in the Saturday's paper, and which are known by all of us several hours before the close of the last day of the week, are on the Sunday repeated by the clerk with the same voice and manner as he would use in proclaiming a novel and agreeable article of intelligence.

I want to know, by the way, whether the new method of proclamation is to be employed in the yards (if there are any; and if not, where then?) of dissenting meetings. The supporters of those houses will judge for themselves, whether the toleration act will not be infringed by a practice not to be tolerated by such churchmen as I am. The Catholics too;—what will Mr. Gratton's bill do for them, if they are to be elbowed after mass by an intruding Protestant herald, proclaiming that no emancipation will secure their chapel courts and places from summonses to work from surveyors of the roads? Or, must Baptists, Independents, Methodists, and Papists so arrange their several hours of worship, as to be ready to run to the church-yard just in time to hear the general proclamation? Or, lastly, will the country at large consent to make us poor churchmen do the whole of the road-work, out of delicacy to the feelings of all other parties; who must not be forced to attend the post-exhortation on episcopal and heretical ground?

I am arrived, Mr. Editor, at the half-way house between jest and earnest, without really intending it. This subject, like full many another, unites the serious and the ridiculous in a confederacy not easily dissolved; but it is doubtless more grave than light, by its relative importance. The inquiry is not, whether a church or an individual may be injured by what, when abstractedly considered, is a trifle; but, whether public and private harm will not necessarily

result from a *system* of ecclesiastico-secular legislation. Even conceding the perfect innocence of a read-proclamation, we do not concede the innocence of mingling with acts of spiritual worship an increasing number of interruptions to that worship by acts of worldly convenience. I say nothing stronger than *convenience*, because the makers of these secular regulations formally plead that the most eligible time to give public notices, is in public assemblies. Alas! I wish this plea were rendered valid by the fact that churches are the best filled places of public resort. In the country, properly so called, I have the gratification to think that as yet they are so; but, if I am not misinformed, in towns (including the metropolis) the public are divided into churchmen, dissenters, and absenters. Of the first class there cannot, I believe, in any instance, be collected a number equal to that found in the last; and, in some manufacturing places, even the second class outnumbers the first. The inference I would make from these circumstances has been anticipated; namely, that the supposed expediency of degrading the national church by combinations of a worldly character, is obviated by the incompleteness of their proposed effect.

I trust I am not foolishly afraid of evil resulting to the Establishment exclusively from petty regulations; but every wise man may dread, without disgrace, even the *appearance* of indifference to the spiritual interests of its members. Separatists have much to say (justly or unjustly) about its subjection to the state; and from an early period of the Reformation, the Catholics called our ecclesiastical system a *parliamentary religion*. With them the *spirituale* and the *regale* are very important terms; and so they are with such writers as Jeremy Collier, and all persons who ill comprehend the distinction between the essence of religion and its accidental appendages. The Dissenters virtually

attack us on the parliamentary score; although, in so doing, as I need not say, they mean very differently from the Papists. Be this as it may, however, I think that the State will consult its own prosperity, as well as the Church's dignity, by keeping the two branches of the Constitution at such a distance as may not, on the one hand, tempt the hierarchy to crouch to the senate, nor the senate to disturb the internal arrangements of the church. Now the intrusion of state business into our public worship is, I grant, not properly an interference with the Establishment; but what is the *look* of such intrusion, and what is its obvious tendency? "Surely," said Edmund Burke, in allusion to political sermons, "surely the church is a place where one day's truce ought to be allowed to the dissensions and animosities of mankind*." This is applicable—I do not say *strictly* so, but unquestionably analogous—to the point under discussion. "No sound," says this great man, "ought to be heard in the church, but the healing voice of Christian charity. The cause of civil liberty and civil government gains as little as that of religion, by this confusion of duties." This again is only partially apposite; but the master-principle of Burke's argument is precisely the same as I have endeavoured to illustrate; namely, the necessity of purifying the day and house and ministers of God, from the least contamination of this world. It is very true, that civil subjects of every imaginable sort are connected with religion; but the connection, when attempted, instead of debasing religion by an unseemly mixture of secular and anti-secular business, ought to spiritualize worldly affairs by shewing the direct relation of devotional acts to political and civil duties. If, for example, I hear (as I have heard) my own pastor enforce cheerful submission to the pressures of the times, as a duty owed to our governors, as an act of gratitude to God for preserving us from the unspeakably greater distresses of

* Reflections, p. 14.

† Ibid.

other nations, and as a compliance with the inspired command—*do all things without murmuring*; this is what I call a sanctification of earthly subjects, by illustrating their proper connection with the daily faith and practice of a believer in Christ Jesus. In this case the payment of a tax, or of any other contribution to the public exigencies, does not wear the hard and repulsive aspect of submission to a compulsory demand, but the salutary character of willing subjection to an acknowledged authority.

I have, I trust, neither the vanity nor the ignorance to suppose that the remonstrance of a country gentleman will do much towards abolishing or correcting the usages above described. What I have further to say will chiefly concern such persons as go too much upon that scheme of virtue, which strains at a gnat and swallows a camel, by frowning upon trifles, and countenancing positive evil. The characters in question (perhaps I am one of them) incline to transfer from themselves the guilt of unsteady devotion at church to those law-makers who first invented the art of mingling secular business with public worship. I take the liberty of reminding them and myself at the same time, that simplicity and integrity of mind are better evidenced and strengthened by gratitude for our actual blessings, than by complaining of the imperfection of what will never be perfect. When we enter a church, our hearts ought to burp within us at the recollection, that the national establishment is rooted and grounded in the faith once delivered to the saints; that the legislature, as led by our sovereign princes, first established, and afterwards maintained, the pure doctrines of the Reformation on their present basis, giving to those doctrines “a local habitation and a name” in the public formularies, and thereby (humanly) providing for the perpetuity of evangelical truth; that under this legislative shield the faithful ministers of Jesus Christ may always find a shel-

ter from the accusations of irreligious statesmen or clergymen, while they are also able to enforce upon their people the doctrine taught by the Scriptures—as formally recognized by the Church itself; and that in defect of sound instruction and consistent conduct on the part of the pastor, the flock possesses an indestructible source of edification in the Liturgy and Homilies.

I would advise the gnat-and-camel members of our congregations to submit themselves to the following discipline:—Let every church-door and oral notice be considered by them as a signal for endeavouring to drive the world farther and farther from their thoughts. In this case, a temptation to evil will be converted into an act of religion; an intrusion of the world will be transformed into a Sabbath abstraction from even its lawful and necessary concerns. It will, in one sense, realize the experience of St. John when he said, *I was in the Spirit on the Lord's day!* Devout persons are by no means strangers to the heavenly art of thus “educing good from ill” on occasions far less promising than those here intended. How often has the observation of the intemperance, profaneness, dishonesty, covetousness, or self-consequence of mankind drawn from humble Christians ejaculations to Him who is able to keep them from the evil, “because they are not of the world, even as He was not of the world!” Persons, thus vigilant over themselves, even as they walk the streets, or engage in the necessary intercourse of life, do doubtless extend their vigilance to the day and house of the Lord their God. These are the men who pray for the peace of Jerusalem; and they shall prosper because they love her. But while they are successful in expelling the enemy from their own territories, they are proportionally anxious to secure others from invasion and conquest. There are weak brethren; some very weak, some actually fallen, whom they deeply commiserate; who have retired, or

scarcely maintained their ground even when assailed by the least perceptible temptations. To them the most innocent modification of evil (as some moral reformers would term it) is as a stimulant administered in a delirium.

Let not the world be alarmed, as though the *Sabbatarians*, whom I have produced in the preceding paragraph, should be too abstracted on the first day of the week to execute the public duties of the succeeding six. No—they have not so learned Christ! But they have learned, what Sir Matthew Hale has taught us all, that a Sabbath spent in a sanctified oblivion of the world, is a pledge for the conscientious performance of social and political engagements during the rest of the week. Neither let the mere ecclesiastic charge them with disloyalty to the Church, because they cannot be satisfied by innovations of a degrading and secular nature, when the bare fact is, that they find fault with their valued Establishment, that it may not be found fault with. They wish to defend it without flattering its imperfections. "Good churchmanship," says Mr. Cunningham, in his manly appeal to Dr. Maltby, "does not require that sort of Quixotic attachment, which is captivated by the very defects of the object.*" Indeed it does not; but it requires us to understand the distinction between the fawning of a flatterer, and the remonstrance of a faithful friend. It is with most establishments as with individuals: you may indulge your own indolence, and gain an uncertain interval of quiet, by telling smooth things when the foundations of public or private reputation are sinking deeper and deeper in the quicksands;—you may repose at the banquet with the sword suspended by a hair; and, till the weapon falls, you may eat, drink, and be merry, if indeed you are an adept in the art of fearing no evil till you feel its first and finishing stroke. Ecclesiastical governors might remember with advantage the

military policy of the great Duke of Marlborough, who, in arranging the dispositions of a battle, always took care to provide for the worst. Had this invincible captain provided only for the best, I do not think the name of Blenheim on a map, or the palace of Blenheim in our own island, would have made his countrymen stand on tiptoe as they now do. In the present times, and in all times, no hierarchy is impregnable; but its strength depends, not exclusively upon what was done for it by the giants of other days, but upon the disposition of *existing* ecclesiastics to keep the works in repair, and to add to them in correspondence to any increased activity and skill on the part of hostile powers. Marlborough and Eugene have instructed their successor in the Peninsula to adopt the motto of a distinguished ducal house in this empire, *cavendo tutus*. I trust we have Wellingtons in the church. If we have, there is sufficient opportunity for the exercise of their religious patriotism, in arranging the defensive operations of the war which our Establishment is compelled to maintain against enemies too numerous to be unobserved, and too sagacious not to take advantage of our supineness and security. Supposing, however, we were impregnable, no freedom from external alarm could justify an indifference to our own prosperity, by admitting such innovations on our internal economy as tended to create division, and ultimately a hostile faction, in the garrison itself, because the governor and principal engineers evidenced a disregard to the personal feelings of the subalterns and privates, and thus eventually ensured their own destruction.

ARMIGER.

To the Editor of the Christian Observer.

In consequence of the dissolution of the volunteer corps, I have observed the introduction of a custom, which to many may appear insignificant, but to me seems materially objectionable; and I therefore beg

the favour of some of your correspondents to inform me, whether it has any sanction from usage or from Scripture. The custom to which I allude is, the suspending of the colours belonging to volunteer corps in our churches. As they are certainly not trophies of victory, this cannot, I apprehend, have any sanction from usage, and I am equally at a loss to find for it any sanction from Scripture. When it has been thought proper thus to suspend them in churches, they have usually been put in the body of the building, and not in the choir, as in St. Paul's; but in the church at Marlborough, and also, as I have heard, at Newbury, they are suspended not far from the communion table.

A CONSTANT READER.

To the Editor of the Christian Observer.

I HAVE perused with peculiar interest, the letters enclosed by PARENTES (No. 133, January, 1813), on the religious education of children. The method adopted in the letters above alluded to appears to me most excellent, and perfectly practicable in the more advanced stages of childhood; but I must own myself at a loss to conceive how it would be possible to adopt such a plan during the first four or five years of infancy, when it is, however, necessary that some knowledge of a Divine Being should be attained. Eager to obtain the benefit of advice from the source alluded to above, I earnestly wish to receive a few hints as to the age when it is thought practicable to give the first impressions of religion to an intelligent child; in what manner they should be given, and by what degrees the mysteries of our religion may be unfolded; how far the aid of books may be called in, and what books are recommended before the Bible, Common Prayer-book, and Catechism can be sufficiently understood. To a very young child, when the power of speech is but lately acquired, every idea that is

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gained becomes immediately the subject of conversation, and a parent is pleased that it should be so; but when religion is the theme proposed, how can the subject be brought to a level with the understanding, while the impression of its sanctity is preserved? An answer to these questions will afford much gratification to

AN ANXIOUS MOTHER.

To the Editor of the Christian Observer.

I WAS much pleased with the general tenor of the strictures on a late Baptismal Ball, which appeared in the number for December last. To one part of the paper, however, I hesitate in giving my concurrence.

I allude to the writer's opinion on the fashionable accomplishment of dancing, which "he does not condemn when restrained within reasonable hours, and practised in unexceptionable company."

Having several children, whom I am anxious to educate on Christian principles, and whom I would not unnecessarily restrain in the enjoyment of such recreations and accomplishments as are compatible with the Christian character, I must confess it would be a gratification to me to know the sentiments of the Christian Observer on this point, having myself considerable doubts as to the propriety or necessity of dancing forming a branch of the education of children, to qualify them for any station in society; and as I am apprehensive that the admission of the sentiments contained in the paper alluded to, without any note to qualify or contradict it*, will be construed by the readers of your work generally to be the opinion of the conductors, I am on this account also anxious to see an explicit opinion on the subject.

I. O.

* Such an inference would certainly be very unfair. It is obvious, that if we were to introduce notes of dissent from particular sentiments of our correspondents, we should be rendering ourselves responsible for all from which we did not express our dissent.

—EDITOR.

To the Editor of the Christian Observer.

I was glad to find that curious circumstance, relative to the twentieth Article, brought forward in your number for March, and should be much gratified to see a thorough investigation of it. All that I know respecting the affair is contained in "Letters" addressed some years ago "to the Rev. Mr. Nisbett," by Mr. Pope, classical teacher at a public school in Lancashire, of which the following is an extract. Speaking of this clause, "that the church hath power to decree rites and ceremonies, and hath authority in controversies of faith," as inconsistent with the former Article, he says, p. 153,—"It was not inserted by the compilers in 1562; it was unknown to the Convocation in 1571, not being in the book then ratified by Parliament, as Dr. Fuller acknowledges. In the *Syntagma Confessionum*, published in Germany 1612, though all the other Articles are entire, the twentieth begins with these words: *Ecclesiæ non licet quicquam constituere quod verbo Dei adversatur*. A letter of Hales to Archbishop Laud, 1636, necessarily implied that the clause was not authentic. And Heylin says, that in 1634, Latin copies of the Articles were printed at Oxford without it, and that he had seen such an edition, printed in 1636, at the university press. Leaving this affair to the investigation of those immediately interested in it, and who are more thoroughly versed in ecclesiastical matters than myself, I remain, with sentiments of high respect,

Yours, &c. S. P.

To the Editor of the Christian Observer.

YOUR correspondent CLERICUS (number for March, p. 149,) does not seem aware how far the controverted part of the 20th Article extends. Doubts have been entertained respecting the authenticity of the following words: "The church hath power to decree rites and ceremo-

nies, and authority in controversies of faith."

This clause is certainly not found in some of the early copies, both Latin and English. What weight Mr. Palmer means to attach to the Latin copy printed in 1634, I know not. To me it does not appear of more importance than any subsequent edition.

Should your correspondent wish to enter fully into the question respecting this celebrated clause, I refer him to Bennet's Essay on the Thirty-nine Articles, a book of common occurrence. He will there, according to my apprehension, find its authenticity abundantly proved. But I own that I cannot think it a question of prime importance. When our church prescribed a liturgical form, she actually assumed a power to decree rites and ceremonies; and when she required subscription to creeds and articles, she assumed authority in controversies of faith; an authority, however, as she further states in the 20th Article, to be exercised only in conformity to the word of God. Her judgment, then, on these points, is equally clear, whether the clause stand or fall; and our acquiescence in the doctrine would be equally marked by subscription to the Liturgy and Articles, even if the suggestion of Clericus were adopted, and the clause were "cancelled."

I must express my surprise that he should even hint at a step of such infinite importance as a change in the received text of our Articles, when he is confessedly ignorant of the facts on which the propriety of that change must be grounded. Though the conclusion is drawn only in an hypothetical manner, it would have been more prudent to abstain from it, until he had investigated the truth of the premises.

For the use of such of your readers as want inclination or opportunity to consult Bennet, I subjoin the following statement.

The Articles were originally passed in Convocation in the year 1562,

and the record was preserved in the registry of the Archbishop of Canterbury. This document contained the contested clause, as is proved by a transcript from it, produced by Archbishop Laud in the Star-chamber, which transcript was made and attested by a Notary Public. The archbishop produced it, in answer to a charge brought against him by the Puritan party, of having foisted into the Article this controverted clause. This record soon after passed into the hands of that party; and as the authenticity of the transcript was never impeached, their silence is a satisfactory proof of its accuracy. The original records were burnt in the great fire of London 1666.

There is in the library of Bene't college, Cambridge, a Latin MS. copy of the Articles, signed by the bishops, January 29, 1562, which does not contain the clause. It was bequeathed to the college by Archbishop Parker: but it is evident that this cannot be the authentic record itself. The archbishop could have no right nor power to dispose of the records of Convocation. Besides, this document contains three additional articles, entitled, "Resurrectio mortuorum nondum est facta;" "Defunctorum animæ, neque cum corporibus intereunt, neque otiose dormiunt;" and "Non omnes tandem servandi." These are copied from the Articles passed in Edward the VIth's reign, in which also our 20th Article wants the contested clause. There are numerous corrections in the MS.; sometimes made with red lead, sometimes with black ink. It follows from the whole that this MS. was a preparatory draft, not an official record of a matter of such high concern.

There is no printed Latin copy of the Articles extant of an earlier date than the year 1571. In that year we have two; one printed by Reginald Wolf, the other by John Day. The latter has not the contested clause, but the former contains it.

How absurd, then, was the accusation brought against Archbishop Laud!

In the Bodleian library, Oxford, is a copy of Wolf's edition; to which a parchment roll is affixed, containing the signatures of above an hundred persons, who composed the Lower House of Convocation in 1571, with Dr. John Elmer, the Protocutor, at their head.

The Articles were not set forth by authority in English before the year 1571. But there are two editions of an English translation printed by Richard Jugge, and, as there is good ground for supposing, before the year 1571. These do not contain the clause.

Eight copies are extant in English, printed by Jugge and Cawood in the year 1571. Four of these contain the controverted clause, and four want it. In this year an authentic English translation was passed by Convocation. Now, the records of this Convocation are lost: but there is extant in Bene't college library an English MS. copy of the Articles, subscribed by eleven bishops on the 11th of May. This MS. has not the clause. Bennet has accounted for it, by shewing that this MS. translation was grounded on the old unauthorised English translation, which, as before observed, wanted the clause. At the same time; he contends that the authority of this MS. cannot be pleaded against the clause, because numerous alterations were made by this Convocation in the English translation after the 11th of May, which alterations are not in the MS. It was, therefore, like the Latin MS., a rough draft, not a finished record.

With regard to the discrepancy between the printed English copies of 1571, Bennet has adduced some very ingenious proofs that those copies are genuine which contain the clause, and that those are spurious which omit it; and to him I must refer the curious inquirer.

REVIEW OF NEW PUBLICATIONS.

The Book of Job, literally translated from the Original Hebrew, and restored to its natural Arrangement; with Notes critical and illustrative; and an Introductory Dissertation on its Scene, Scope, Language, Author, and Object. By JOHN MASON GOOD, F.R.S. Member of the American Philosophical Society, and F.L.S. of Philadelphia. 8vo. London. Black and Parry. 1812.

THIS work, in which the various learning and research of the author are successfully employed in the elucidation of the noble original, may justly rank high among the modern productions in Biblical literature: and although we cannot but honour the parent translation of this sublime book in the English Bible, by ascribing to it, as a whole, a decided superiority above all modern versions, both as the most faithful interpretation of the Hebrew text, and as best calculated for general use; we nevertheless admire and approve the exertions of the learned, not only in the removal of the many difficulties which occur, but in transfusing that text into our language in its appropriate poetical form, for the satisfaction of the more erudite class of readers.

The introductory Dissertation occupies 92 pages, and is divided into five sections. The translation, according to Mr. Good's arrangement, is divided into six parts, to each of which an Argument is prefixed; and it takes up 100 pages. This is followed by copious Notes, containing numerous extracts from oriental and classic writers, including 491 pages.

In reviewing works of this description, we do not forget to bear in mind; and wish our readers to

consider, that the various modern translations of the books of Scripture in the English language have one common origin, namely, the authorised English text; and that the form and features of the parent version are generally discoverable in all subsequent versions, which indeed, for the most part, are little else than the same matter and body in a different dress and habiliment, adorned and fashioned according to the taste and skill of the authors. But although this observation holds good as to the substantial part of these translations, we nevertheless are far from complaining of their number or diversity, but are rather disposed to applaud the industry and learning which have produced them; and to indulge the pleasing expectation, that the united labours of the translators may at length lead to the full and satisfactory explanation of every part of the Sacred Volume.

The first section of the preliminary Dissertation is on the "Scene of the Poem;" which he supposes to be Stony Arabia; the second, on its "Scope and Arrangement;" the third, on the "Difficulties attending a Translation;" and the fourth, on its "Author," whom he determines to be Moses, and on its "Æra," which he fixes at a period antecedent to the Exodus. Mr. Good occupies the fifth section of this dissertation on the "Creed, Doctrines, and Ritual," to be deduced from this part of Scripture, which he denominates, "a Depository of Patriarchal Religion, the best and fullest depository in the world, and drawn up by that very pen which was most competent to do justice to it." The chief doctrines of the Patriarchal religion, as collected from different parts of the poem, are, according to Mr. Good, as follows:

" I. The creation of the world by one supreme and eternal Intelligence.

" II. Its regulation, by his perpetual and unintermitting providence.

" III. The intentions of his providence carried into effect by the ministration of a heavenly hierarchy.

" IV. The heavenly hierarchy composed of various ranks and orders, possessing different names, dignities, and offices.

" V. An apostacy or defection in some rank or order of those powers: of which Satan seems to have been one, and, perhaps, chief.

" VI. The good and evil powers or principles, equally formed by the Creator, and hence equally denominated " sons of God ;" both of them employed by him, in the administration of his providence; and both amenable to him at stated courts, held for the purpose of receiving an account of their respective missions.

" VII. A day of future resurrection, judgment, and retribution, to all mankind.

" VIII. The propitiation of the Creator, in the case of human transgressions, by sacrifices, and the mediation and intercession of a righteous person."

" Concerning the doctrine of an universal resurrection and retribution" (says Mr. Good), " the poem, upon a cursory view, may in many places appear to be at variance with itself; for there are several passages which, at first sight, seem to point to an opposite conclusion: and hence a cloud of learned and excellent men in all ages, from St. Chrysostom and St. Ambrose, among the fathers, to Le Clerc, Reiske, Vogel, Michaelis, Warburton, Geddes, and Stock, among modern commentators, have denied that any such doctrine is fairly to be collected from the poem as a whole."

This question is therefore examined by Mr. Good, who first selects the following passages, which seem to be against the existence of a future life.

" Chap. xiv. 18—22.

" And, for ever, as the crumbling mountain dissolveth,

And the rock mouldereth away from his place,

As the waters wear to pieces the stones,
As their overflowings sweep the soil from the land,—

So consumest thou the hope of man;
Thou harasses't him continually till he perish;
Thou weariest out his frame and dispatchest him.

His sons may come to honour, but he shall know it not;

Or they may be impoverish'd, but he shall perceive nothing of them;

For his flesh shall drop away from him;
And his soul shall become a waste from him.

Chap. xvi. 22. Chap. xvii. 1.

But the years numbered to me are come,
And I shall go the way whence I shall not return,

My spirit is seiz'd hold of; my days are extinct;

Mine are the sepulchres.

Chap. xvii. 11.

My days, my projects, are all over:
The resolves of my heart are rent asunder.
Night is assign'd me for day,

A light bordering on the regions of darkness.
While I tarry, the grave is my home;
I am making my bed in the darkness.

I exclaim to CORRUPTION, ' Thou art my father!'

To the WORM, ' My mother! and my sister!'

And where, in such a state, are my hopes?
Yea, my hopes! who shall point them out?

To the grasp of the grave must they fall a prey,

Altogether are they below in the dust.

Chap. xxx. 24, 25.

But not into the sepulchre will he thrust his hand;

Surely there, in its ruin, is freedom:
Should I not then weep for the ruthless day?
My soul lament for the rock?

" Upon all these passages, it may be observed," adds Mr. Good, " that they rather refer to an insensibility or dissipation of the soul upon death, than to the question of a re-existence or resurrection at some future period: and hence they cannot strictly be said to annihilate this latter doctrine."

" The following are the chief passages in favour of a future existence.

* Chap. xiv. 10—15.

But man dieth, and mouldereth:
But the mortal expireth—and where is he?

As the billows pass away with the tides,
And the floods are exhausted and dried up,
So man lieth down, and riseth not;

Till the heavens be dissolv'd, they will not awake;

No—they will not rouse up from their sleep.—

O! that thou wouldst hide me in the grave,
Wouldst conceal me—till thy wrath be past;
That thou wouldst appoint me a fixt time,
and remember me!

But if a man die—shall he, indeed, live again?—

All the days of my appointment will I wait—
Till my renovation come.—

Thou shalt call, and I will answer thee;
Thou shalt yearn towards the work of thy hands."

"This," subjoins Mr. Good, "is a very important passage, in relation to the general question; and is, at the same time, full of poetic beauty of every kind. It proves the tumult of the speaker's mind, and the abruptness and transition of his feelings. It is demonstrative of the existence of the doctrine of a future state, because it is here fully brought forward, and reasoned upon; but it shews also, that though the doctrine was at that era in existence, it admitted of debate; and that the speaker himself, under the immediate pressure of suffering, at one moment doubted, and at another was thoroughly convinced."

"Chap. xix. 23—29.

O! that my words were even now written down;

O! that they were engraven on a table;

With a pen of iron, upon lead!

That they were sculptur'd in a rock for ever!

For 'I know that my REDEEMER liveth!

'And will ascend at last upon the earth;

'And after the disease hath destroyed my skin

'That, in my flesh, I shall see God:

'Whom I shall see for myself.

'And my own eyes shall behold, and not another's,

'Though my reins be consumed within me.'

Then shalt ye say, 'How did we persecute him?'

When the root of the matter is disclosed in me.

O tremble for yourselves before the sword;

For fierce is the vengeance of the sword:

Therefore beware of its judgment."

"Taken in connection with the preceding and succeeding passages, it appears decisive," says Mr. Good, "not only as to the existence of the doctrine at the era in which the work was composed, but as to the speaker's complete and triumphant persuasion of it at the moment of its being uttered. The word 'stand upon the earth,' as given in our common version, he adds, 'is a very feeble and inadequate rendering' the Hebrew עָמַד signifies, indeed, 'to stand'; but more correctly, 'to stand up,' 'mount,' 'rise up,' 'ascend.' It is here, and in various other places, a forensic term, and in such instances should always be rendered 'ascend;' i. e. to the judgment seat. It

is used in the very same sense in chap. xxxi. 14., where our common version, instead of *stand*, translates it *rise up*; 'when God *riseth up*;' which is a better signification than the former, but still remote and inadequate. The bold and severe apostrophic of the speaker to his companions, in the passage that immediately follows, proves obviously that the whole refers to the solemn judgment of the Almighty."

"Chap. xxi. 23—30.

For 'Where, say ye, is the house of this mighty one?

'Yea—where, the fixt mansion of the wicked?—

'Lo! against the day of destruction are the wicked reserv'd;

'In the day of vengeance shall they be brought forth.'

Chap. xxxi. 13, 14.

If I have slighted the cause of my man-servant, or my maid-servant,

In their controversies with me,

What then shall I do when God ascendeth;

And when he visiteth, what shall I answer him?"

In reference to the last set of quotations, Mr. Good justifies his acceptance of the Hebrew word עָמַד as forensically understood in those passages; and we concur with his able reasoning upon it, although the language of the common version, which adopts the word "shall stand upon the earth," may be equally so accepted, and applied to the standing in judgment.

"Upon the whole, it seems clear then," says Mr. Good, "that the doctrine of a future existence, and state of retribution, was fully known at the age in which the book of Job was composed, and that it was fully acceded to by Job himself, when free from the influence of desponding passions: but it does not seem perfectly clear that it was equally acceded to by his companions." "It remained for that dispensation which has brought life and immortality to light,—the resurrection of the body, and the real nature of the soul,—to reconcile the discrepancy, and give to each ground of argument its proper force."

Mr. Good's direct object in offering a new translation of this book is explained, in page 91, to be to furnish one which shall be more strict and literal, and at the same time more expressive of the spirit of the

original, than has before been produced in any language. The disposition, however, which he has made of the initiatory and concluding parts of the book into lines, as if those parts also were poetical, appears to us objectionable. Those parts, viz. the first, second, and last chapters, contain the *history* and do not form a part of the *poem*. Their contents, as well as their style, shew that they were intended to form the needful argument and conclusion of the whole matter.

The extracts already made will furnish our readers with a specimen of the manner in which Mr. Good has executed his arduous task, and which we certainly think highly creditable to him. We proceed to make a few remarks on particular passages.

"For (said Job) peradventure my sons
May have sinned, *nor blessed* God in their
hearts."

Chap. i. 5.

The Hebrew word בָּרַךְ, rendered "blessed," and to which a directly contrary sense has been assigned in several passages of the Old Testament, and among others in the common version of this text, where it is rendered "cursed," shews the extreme perplexity its ambiguous meaning must have caused to translators. Mr. Good has a long explanatory note on the adoption of his reading, and indeed we must allow that there is much force in his observations. The language of our English Bible is certainly most harsh and revolting; and, as a matter of feeling we should be glad to think that Mr. Good's rendering could be maintained. Some interpreters have understood the original word אֱלֹהִים, *Elohim*, as a common name *only*, and here, as in some other places, have translated it "gods." "Peradventure my sons have sinned; and *blessed the gods in their hearts.*" As therefore the word *Elohim*, first attributed to the true God, became afterwards profaned by its application to the false divinities, and is sometimes rendered

in the plural as well as in the singular, the passage may possibly admit of this interpretation: that when Job offered up sacrifices for his sons, he was desirous of purifying them from the secret sin of idolatry. "It may be that my sons have sinned, and blessed the (idol) gods in their hearts."

"And his wife said unto him,
Even yet dost thou hold fast thine integrity,
Blessing God, and dying?"

Chap. ii. 9.

Mr. Good remarks upon this last line, that "such is the correct and elegant rendering of Mr. Parkhurst." But in this opinion we cannot concur, as the language of the original is imperative, and not participial as Mr. Parkhurst supposes. We prefer, therefore, to read it thus:

"Bless God, and die!"

"O! be that day darkness!
Let not God uncloseth it from on high!"

Chap. iii. 4.

There is no occasion to call in the aid of the Arabic, in giving the explanation of the Hebrew verb רָאָה in this place, which instead of being elucidated by this course, appears to us to be rather obscured: nor does the word, we conceive, properly signify to *uncloseth* or *open* in its primary sense, as Mr. Good seems to suppose, but to *search out*, *inquire into*, *investigate*, and in this sense our translators probably understood it: "Let not God *regard it* from above;" i. e. "Let it not be *sought for* among the records of time, but let it be disregarded as unworthy memorial, and perish from the notice of men!"

"Oh! that night! let it be a barren rock!
Let no sprightliness enter into it!
Let the sorcerers of the day curse it,—
The expertest among them that can conjure,
up Leviathan."

Chap. iii. 7, 8.

The alterations in these lines do not appear to us to be an improvement on the old translation. To change the *night* into a *barren rock* seems a strange transmutation; and the *sorcerers of the day* is no less ob-

jectionable. The participial noun, אוררים, no where signifies *sorcerers* in the Hebrew Scriptures, but *execrators, cursers*, i. e. those that *curse*, as our translators have rendered it in this text. Nor is the expression *sorcerers of the day* justifiable; for those workers of darkness, who *shun* the light and *curse* the day, lest their evil work should be made manifest, would more properly be called *sorcerers of the night*. But the text says, אוררי יום, *cursers of the day*. In any case, Mr. Good's translation is inaccurate; for in his sense of the original phrase, it means "execrators of the day," i. e. sorcerers, magicians, necromancers, &c., and accordingly the words "of the day" should have been omitted in his version. That אורר והעוררים עור לירון refers to the exercise of the art of magic and conjuration, is a difficult point to establish. עור, indeed, signifies to *stir or rouse up* as from *sleep*, and some of the old interpreters have adopted the word *Leviathan* in the text: "Qui parati sunt excitare Leviathan."—Vid. Forster's Heb. Lex. Bas. 1557.

"Lo! with the tribes of the field shalt thou be in league."

Chap. v. 23.

The Hebrew text reads אבני השדה, *stones of the field*; and not בני השדה, as our author remarks in his note, *the sons of the field, its progeny and fruits*. This alteration, we conceive, ought to be rejected as novel and unfounded. For our own part, we see nothing incongruous in the sense given to the passage in our common translation. *To be in league with the stones of the field*, is a significant expression, certainly intended to denote the Divine benediction on the field of the just; *the stones of the field* shall not multiply against him, nor shall his land be turned into barrenness, who is thus blessed of God.

"Behold the Eternal, existing in his course, Even over his dust shall raise up another."

Chap. viii. 19.

The Hebrew reads thus:

זן הוא משוש דרוו
ומעפר אחר יצמו:

The demonstrative pronoun, הוא, *Hu*, which our translators have rendered *impersonally*, Mr. Good has rendered "the Eternal," in which he has followed Reiske, whose version, he observes, reads "Ecce Deus." We apprehend that this alteration will not meet the approbation of sober critics.

"Who maketh Arcturus, and Orion, And the Pleiades, and the zones of the south:"

Chap. ix. 9.

In the note introduced to support this new reading, in which, instead of *chambers*, the author adopts the astronomical term *zones*, we observe a strange confusion of the very different senses of דרוו and דרוו. "The Hebrew term דרוו (*hadri*)," Mr. Good observes, "here translated 'zones,' is derived from דרוו, 'to surround, belt, encircle, begirt;' and hence, in one of the Greek texts, (Olymp.) the passage before us is rendered *κυκλόματα Νότου*, 'the circles of the south.'" The proper meaning of דרוו is unquestionably a *chamber*, in the plural, דורים, *chambers*; and is no where found to have the sense of *surrounding*, &c.; nor consequently will it authorise the new reading proposed by Mr. Good. There seems to us no difficulty in understanding the expression:—by *chambers of the south*, we conceive, is meant the *southern constellations*; those regions of the heavens which, in astronomy, designate the places of the stars, and mark them in their stations on both sides of the ecliptic, which is, by astronomers, divided into twelve constellations, called the *zodiacal signs*; and by the ancients among the Hebrews, דורים, *Hadarim*; chambers, or inmost rooms.

"O! that my words were even now written down;—

O! that they were engraven on a table;
With a pen of iron upon lead:

That they were sculptur'd in a rock for ever!

For 'I know that my Redeemer liveth,
And will ascend at last upon the earth?'

Chap. xix. 1.

It is with pleasure we find no alteration proposed in this important testimony of the Patriarch, that can invalidate the doctrine contained in it; and we must commend the translator for the judicious manner in which he has represented the spirit and strength of the original text.

"Treasure up, then, for thyself with Him,
and be at peace.

In redundance shall good come unto thee."

Chap. xxii. 21.

The sense here ascribed to the imperative verb *חַסַּד* is derived by Mr. Good from the signification of the noun *מִסְכָּנוֹת*, *magazines*, or *store-houses*: but, in our opinion, the verb is here used as a forensic term, to signify legal adjustment, an equitable agreement between contending parties, which terminates in mutual satisfaction and amicable settlement; and our common version seems to lean to this interpretation: "Acquaint now thyself with him, and be at peace:" i. e. "Come to an understanding of the case of difference, and be reconciled."

"They steal the fatherless from the breast,
And take in pledge the garment of the
needy:

They make the naked go without clothing,
And the hungry carry the sheaf."

Ch. xxiv. 9, 10.

The Bible translation seems preferable:

"They pluck the fatherless from the breast,
And take the pledge of the poor:
They cause him to go naked without clothing,
And take away the sheaf from the hungry."

"By his Spirit he hath garnished the
heavens:

His hand incurvated the flying serpent."

Chap. xxvi. 13.

That this text has a direct reference to the celestial bodies, and is particularly and magnificently descriptive of those constellations which, extending through the whole circumference of the heavens, are

by astronomers denominated the *Zodiac* and *Ecliptic*, cannot be doubted; and for this reason it seems highly probable, that the astronomical *זמן Nachash* of the ancients is synonymous with that called the *Zodiac* by the moderns. Mr. Good has done justice to this part of his translation, in assigning to it so noble a sense. "Nothing can be more forcible or exquisite: His hand bent into curves that serpentine track which we behold the sun pursuing through the Zodiac, the moment the thunder-storm is cleft in twain, the clouds unloaded and dissipated, and the heavens once more developed in all their ornamental excellence." This admirable and appropriate personification of the ecliptic is in the best style of Oriental poetry.—See his Note, p. 293.

The translator has bestowed no small effort of ingenuity on chap. xxviii. from which we make a partial extract.

1. Truly there is a mine for the silver,
And a bed for the gold which men refine:
2. Iron is dug up from the earth,
And the rock poureth forth copper.
3. Man delveth into the region of darkness,
And examineth, to the utmost limit,
The stones of darkness and death shade:
4. He breaketh up the veins from the matrix,
Which, though thought nothing of, under
the foot,
Are drawn forth, are brandished among
mankind.
5. The earth of itself poureth forth bread;
But below it, windeth a fiery region:
6. Sapphires are its stones,
And gold is its ground;
7. The eagle knoweth not its pathway,
Nor the eye of the vulture descrieth it;
8. The whelps of ferocious beasts have not
tracked it,
Nor the ravenous lion sprang upon it."

The vicissitude of the seasons, and alternate change of summer and winter, caused by the influences of the northern and southern constellations, are understood to be expressed in the following lines in our English version:

"Canst thou bind the sweet influences of
Pleiades?

Or loose the bands of Orion?

Canst thou bring forth Mazzaroth in his
season?

Or canst thou guide Arcturus with his sons?"

Chap. x̄xviii. 31.

Mr. Good has made a change in
the third line, which to us appears
no improvement on the old text.

"Canst thou compel the sweet influences of
the Pleiades?

Or loosen the bands of Orion?

Canst thou lead forth the zodiac in his season?

Or guide Arcturus and his sons?"

The Hebrew names of the several
constellations, כִּמְהוֹ *Cimah*, כִּסְלִי
Kesil, מַזְזָרוֹת *Mazzaroth*, and חַיִּישׁ
Hajish. Why Mr. Good should in-
terpret מַזְזָרוֹת, *Mazzaroth*, the *Zodiac*,
is not very obvious. It seems that,
according to the Chaldean astron-
omy, as far as can be collected from
the text of Job, they divided the
heavens into five regions: that by
the חַיִּישׁ, *Nachash*, is understood the
Zodiac, comprehending the twelve
signs; and that by *Cimah*, *Kesil*,
Mazzaroth, and *Hajish*, are signified
the northern and southern constella-
tions.—See ch. ix. 9. xxvi. 13.

"Canst thou bring forth Mazzaroth in his
season?"

The pronoun "his" precludes
the idea that the *Zodiac* is here
signified, and that the name is to be
construed in the plural: whilst, on
the other hand, it appears to deno-
minate some bright and eminent
star.

"Or guide Arcturus with his sons?"

Arcturus, or *Hajish*, with "his
sons," undoubtedly means some emi-
nent and particular star, with its
whole train in the constellation. But
we hasten on to a conclusion.

Our interpreters, whose language
failed them, in the description of
that noble and spirited animal, the
war-horse, have clothed his neck with
thunder; but Mr. Good will have
it clothed with *lightning*. We quote
this part for the consideration of our
inquiring readers, and as a farther
specimen of Mr. Good's style.

Chap. xxxix. 19.

* Hast thou bestowed on the horse mettlet?

Hast thou clothed his neck with the
thunder-flash?

20. Hast thou given him to launch forth as
an arrow?

Terrible is the pomp of his nostrils:

21. He paweth in the valley, and exulteth;
Boldly he advanceth against the clashing
host:

22. He mocketh at fear, and trembleth not;
Nor turneth he back from the sword.

23. Against him rattleth the quiver,
The glittering spear and the shield:

24. With rage and fury he devoureth the
ground;

And is impatient when the trumpet
soundeth.

25. He exclaimeth among the trumpets,
'Aha!'

And scenteth the battle afar off,

The thunder of the chieftains and the
shouting."

On the whole, we regard this
work as a valuable accession to our
stock of sacred literature, and we
can recommend it with confidence
to the Biblical student, as containing
a great mass of useful information
and valuable criticism.

*On Indian Civilization; or, Report
of a successful Experiment made
during two Years on that Subject,
in fifteen Tamil and five English
native free Schools, with Proposals
for establishing a separate liberal
Native School Society. Humbly
submitted to the Judgment and Pa-
tronage of the Governments of the
Honourable East India Company,
of the respectable Religious Socie-
ties, and the generous, and charita-
ble Public. By C. S. JOURN, Sen-
nior of the Royal Danish Mis-
sion, at Tranquebar, D. P. L.
Corresponding Member of the
Imperial Academy of Curiosities
at Erlang, of the Imperial Aca-
demy of Oeconomy at Peters-
burgh, of the Asiatic Society, and
of the Societies of Natural His-
tory at Berlin, Jena, and Ratis-
bon. London. 1813. pp. 50.
price 2s.*

THE great problem of Christianity
in India is now before the public;

and we are happy to see the attention of all ranks and orders of men drawn, in a daily increasing degree, to this most important question. The discovery of a calculus, adequate to its solution, will be an event to which, perhaps, no other occurrence in this eventful age will afford any just parallel. The abolition of the slave trade, with all its various consequences, will alone admit of being compared with it. Did we appreciate, as Christians ought to do, the value of sixty millions of souls, with all the beneficial effects that would result from evangelizing them, imagination would sink under the mighty calculation. Rewards which the wealth of the East could meanly furnish, would be the desert of the discoverer; and a Christian legislature, whose office and whose practice it is to distinguish the temporal benefactors of the human race with appropriate prizes, could they measure rightly the value of this project, would crown with gold that moral Columbus who should extend the light and limits of Christendom over the yet dark and untried continent of heathen India.

It is not our present intention to wander over the plains of a controversy almost as wide as the continent which it concerns, in order either to prove the duty, or detail the various means which have been proposed, of civilizing and evangelizing our Indian fellow-subjects. We shall only give some account of one project, proposed for this purpose in the pages of a most interesting pamphlet, by Mr. Christopher Samuel John, Senior of the Royal Danish Mission at Tranquebar, and well known from the Reports of the Society for promoting Christian Knowledge, as the venerable fellow-labourer of Messrs. Swartz, Gericke, Pohle, and Kolhoff, of the late lamented Mr. Horst, and of other apostolical missionaries on the Madras, Tanjore, and Tranquebar stations*.

* Vid. Society's Report for 1811, p. 195. Letter from Mr. Pæzold. "Mr. John, of

But before we proceed to give any account of the details in this memorial, it may be of advantage shortly to premise some of the most obvious difficulties which must strike every reflecting person in carrying the great design, so much at heart with every real Christian, into execution. Most unquestionably it must be confessed to be a gigantic undertaking, for a handful of settlers not amounting to more than 30,000, scattered over the vast continent of India, to change the religious creed of a population of not less than sixty millions. Were these 30,000, it is true, all zealous missionaries in the cause, or indeed calculated to countenance, as well as willing to back, the exertions of missionaries, by a prudent use of their influence, and an outward deportment corresponding to the religion they profess, the project might be less appalling. A still larger disproportion of such persons has been found, in the history of past ages, sufficient to effect the conversion of the most populous nations upon earth. Twelve fishermen went forth, and in the face of difficulties far more powerful than exist in India, evangelized the world. But we shrink from the task of reckoning even among the *professed* friends of Christianity in India, the number of virtual ene-

Tranquebar, was labouring under very severe affliction, and had lost his sight." Thus confinned, in his own simple narrative contained in the pamphlet before us: "I experienced afterwards another severe sickness, from which I recovered; but found, to my extreme grief, that my eyes had grown so weak, that I was no more able to read, or to write with my own hand. I was not, however, terrified or dejected by all these unfavourable circumstances, but continued to preach the Gospel in the church, and carried on my correspondence by the aid of my family, &c." p. 11.—"Their colleague, Mr. John," continues the Society's Report, in a letter from the Danish Missionaries, "had lost his sight, but, by the grace of God, he was still able to preach alternately in the Portuguese and Malabar churches, and to continue his correspondence by dictating the necessary letters."

mies to its cause*. We shall only say, that such as they are, were we to look to human agency alone, the comparison of nominal Christians with real Hindoos affords most fearful odds, as well in number as in weight, against the successful propagation of the true religion among the latter.

A second difficulty, and one by itself of enormous magnitude, is that of procuring persons possessed of all the qualifications necessary to recommend and promulge Christianity in the East. The backwardness of our own countrymen, and particularly of the members of our own church, in this most beneficent undertaking, to our shame be it spoken, is notorious. The failure of any *immediate* hope of supply from the Syrian churches is well known: nor less so the venerable Mr. Pohlé's lamentation on the state of the Society's mission at Trichinopoly—"Would to God we could receive new missionaries! I am upwards of 66 years old: my strength failth me, and I may soon be gone, and the mission be an unprovided, for orphan; whereof to think only is painful to me." (Society's Report, 1811, p. 194.) The apprehensions of an unhealthy climate, which render necessary a larger supply of European teachers, tend, we fear, to make that supply more scanty. It is not without some distrust that we look round even upon our zealous fellow-churchmen for an adequate successor to the late lamented Mr. Martyn, who, with every qualification both of head and heart, to attain and to adorn the most exalted sphere of duty in his own country, voluntarily resigned all his

prospects, and devoted himself in early life to that great cause, in which he has prematurely fallen, the victim of his apostolical exertions. Thus, while those who are opposed to the admission of Christianity into India would represent our dominions there as overrun with missionaries, the moment the door is unlocked; our apprehension, an apprehension founded on melancholy experience, is, that comparatively few will be found able and willing to undertake this high commission, to become the heralds of the everlasting Gospel, "the messengers of the churches, and the glory of Christ."

A third difficulty that must strike every reflecting person in this undertaking, is, the effect to be expected from the great variety of sects and parties engaged in it. This is an evil, however, which at present must be considered as exceedingly remote: and we even doubt—when we look at the present state of India, made up of Brahmīnists, Sheevites, Buddhites; persons who regard caste as every thing, and those who reject it as nothing; Seiks; Mussulmans, with their seventy subdivisions; Parsees; Jews; Chinese; Christians of every name, Catholics, Syro-Romish, Syrian, Armenian, Presbyterian, Lutheran, English; all living quietly together under one paternal government—whether it can be regarded as at all formidable. The best means of obviating it will perhaps be found in the adoption of Dr. Buchanan's proposal for an ecclesiastical establishment for British India, accompanied by the most perfect toleration of all religious parties. The reader will find some able remarks on this subject, in Cunningham's Essay on Christianity in India, part ii. ch. 2.

The fourth difficulty, that which has afforded most matter to hackneyed declamation, and which is, of course, of the greatest moment in this discussion, is the disposition of the Indian nations themselves; and

* From the commencement of the last century to the present day, the complaint of the missionaries, both of the Danish mission, and of that conducted by the Society for promoting Christian Knowledge, has been, that the immoral and irreligious lives of the European part of the population of India formed the grand obstacle to the conversion of the natives.

the formidable opposition likely to be raised by the Hindoos in general, and more particularly by the Brahmins, against any innovation in matters of religious faith. We cannot, indeed, yield much to the crude assertions on one side, and concessions on the other, of the *peculiar* attachment of these religionists to their faith; beyond that of any other people on the face of the earth. What people, we should like to know, are not attached to the religion of their forefathers? What priesthood is not interested, and deeply interested, in maintaining "the advowson of the consciences" of their flock? We confess, we see few *peculiarities* in the pretended mysteries of the Hindoo character which do not meet us also in the savage jealousy of the Mahometan—the close shrewdness of the Chinese—the indolent apathy of the American Indian—the wild ferocity of the New Zealander—the judicial blindness of the Jew. We can scarcely think of any thing less promising than the proud and savage front presented to Christian missionaries, by our own Druidical ancestry. And we needed not the authority of Cicero to establish it as a sentiment of universal authority: "Majorum instituta tæri sacris cæremoniisque retinendis, sapientis est." But the very universality of this sentiment makes the application of it to the Hindus in particular quite nugatory. It must either forbid every effort to propagate Christianity in all countries, or none in any. And we believe the notion of the superior antiquity of the Hindoo religion to most others, is false. It is more than probable, the religion has been changed in *dialect* many times. And the Mahometans have, to the credit at least of their zeal, taught innumerable natives of India a new language. In making these observations, we mean only to guard against the too common and easy admission, that Hindostan presents *peculiar* difficulties, wholly disqualifying it as a scene of action to zealous Christians. The difficulties which it presents are common, more or less, to other nations; but doubtless great, and to be combated with the greatest caution. The pride of their authorised priesthood, and the murderous spirit of its agents, is the first lesson to be learnt by the missionary. The severity practised towards each other, in the much-talked of "loss of caste," and which seems to be something very similar to Popish excommunication in Ireland, or to Jewish exclusion from the synagogue in England, only aggravated by the absence of another more powerful body to protect and countenance them, is the next and perhaps the greatest difficulty of all to be encountered; but then it is a difficulty which true Christianity has always had to encounter. Had it not been for the experience we have had in the case of the Syrian Christians; of the Dutch missionaries at Cochin, Cuddalore, Ceylon, Java, &c.; and of the Danish and German missionaries, at Tranquebar, Tanjore, &c.; we should have been disposed to admit, that this difficulty would probably be greater in its operation, in proportion to the gentleness of the means used in the conversion of the natives, as nothing perhaps tends more (judging from what we have seen in our own hemisphere) to infuriate the wilful opposers of truth, than the simple energy of its unassisted efforts; whilst it invites, also, by its meekness, an attack on what may be miscalled its meanness and weakness. Here, it is true, the opposer, ".....fragili quærens illidere dentem offendet solido;" or in plainer language, will find, that "great is the truth, and will prevail." But we must not close our eyes against the costs of that victory; nor omit every prudent forethought of its difficulties: and, perhaps, if we wish to know the nature of the opposition here alluded to, we need go no farther than to the case of our own society at home for the conversion of the Jews; where, with the most

perfect toleration of their religion, the calmest and least obtrusive discussion of their errors, the most benevolent charities in behalf of their poor, both adults and children, still the society, in proportion to its success, has to encounter the most violent opposition from the objects of their benevolence. At the same time, we must admit, that this difficulty is likely to be much greater in its degree, in the case of the Jews, than of any other people in the world.

Such being, then, some of the more obvious difficulties which, it must be admitted, lie in the way of this great undertaking; we now come to draw the attention of our readers to the project offered by Mr. John, for the civilization of India; and which, if we mistake not, whilst it must ultimately lead to the result of evangelising the nation where it is adopted, will elude in its progress some of those obstacles which are probably the hardest to surmount. The plan is stated in the title page, inserted above. In a few words, it consists in an enlarged system of free and general education, upon the united principles of Dr. Bell's and Mr. Lancaster's respective methods. Mr. John details, with a most engaging simplicity, the circumstances which first led his mind to the development of this important, but apparently obvious project. Having been for forty years a zealous labourer in the Danish mission at Tranquebar; being engaged during that time, besides his missionary labours, in the instruction of some Tamul youth, in a separate private school, to which he also admitted the neighbouring Roman Catholic and heathen children; having, moreover, observed how many poor children had been instructed in reading, writing, and cyphering, in Tamul and several European languages, as well as received support in victuals and clothing, in all the mission Orphan schools then at Tranquebar, and the English missions, the Male and Female Asylum at Madras, &c.; and

finally, observing the great eagerness expressed by multitudes of children to enter these establishments, at a time when they were falling into decay, and absolutely obliged to refuse the most crying applications for admission, owing to the heavy pressure of recent events in Europe; Mr. John boldly determined to try the experiment long recommended by Mr. Swartz, and other humane gentlemen, of establishing free schools in all the neighbouring villages, and, as encouragement might be afforded, throughout the whole Tanjore country,—and he undertook, by travel and conference, to gain every possible assistance, as well as to give publicity to his plan, both in India and on his native European shores. Providentially, perhaps, for the success of his plan, he was seized with the sickness mentioned before, just upon the point of setting out for Europe, at a time when, by coming, he could only have witnessed and shared, and perhaps sunk under, the sorrows of his bleeding country. He remained in India, and resumed for a time his accustomed labours, waiting a more favourable opportunity. From this temporary relinquishment of his favourite scheme, he was again roused, by reports of new efforts making in Europe, for the benefit of India, especially by means of the British and Foreign Bible Society; and not less also, by reports of the opposition made to these efforts by certain enemies of the cause, whom he stigmatizes in the following glowing passage.

“ In the year 1808 and 9, I was informed of the zeal and progress of the British and Foreign Bible Society, and other religious societies for filling the world with the Divine light of the holy Scriptures, by translating them into all foreign languages, and sending every where these inestimable presents, throughout all countries of the globe, with a generous and free distribution. I became informed, also, of the increase of the missionary spirit throughout England, for sending servants of Christ to different

parts of the Eastern world, to invite the nations to accept the tender of the blessed Gospel, in order that they might become wise, just, holy, and happy. I observed with joy, how all these institutions were conspiring to conquer gradually the greatest difficulties with a prospect of success, and of benefits which might exceed all human expectation. On the other hand, it provoked my scorn and surprise to be made acquainted with the aspersions of enemies, who declared that the hope of success in any such religious institutions, and even of those proposals for establishing English and native free schools, were ridiculous, absurd, mad, and impossible, and might even be destructive to the English empire throughout Hindostan. Every one who has but a little common sense with competent knowledge of the religious character of the natives, and even of the feelings, sensations, and wishes of the Europeans throughout all ranks of the civil and military stations, and more particularly every person who has the interests of Christianity really at heart, will find it hard to determine whether to receive such reports with a smile due to the vanity and folly of the authors, or with a tear of concern for the mischievous effects which such misstatements may produce." pp. 11—13.

After this, follow some more very spirited animadversions upon a particular writer against the missionary cause, in whom we recognise, though a little battered and bruised we own, the face of our old friend and zealous antagonist, Major Scott Waring, whom he calls to "blush at his assertion, that he is *firmly convinced*, that amongst all the native Christians, there was not one true convert,"—and whom he warns against reflecting upon the Hon. Company, for ordering the protection of the missions, assuring him at the same time, that "if the contents of some mischievous publications to that effect had been translated into the native languages and published, that alone might have been destructive to the whole English empire in India, and would have caused more dangerous revolts than that which took place at Vellore."

Mr. John then proceeds to the renewal of his former plan, for free village schools, on his own resources merely, and those of the

mission and casual charity; pre-facing it by a modest reference to the suggestions of Dr. Kerr on the same subject, in a letter and memorial to Lord Bentinck, noticed in our former volume*. We shall lay the whole statement of his plan before our readers, in his own simple and unvarnished tale.

"This plan I communicated with my brethren here and in the Tanjore country, and to many more gentlemen in the civil and military lines, who sympathised with me with regard to so desirable an object. They all approved of it, and only thought it impracticable from the want of well-qualified schoolmasters, and from the deficiency of necessary support. The many subscriptions on foot for poor widows and orphans, and the present urgent motives for economy, did not promise success. The political state of the country also at this juncture made it advisable to wait for some more favourable period. I felt these difficulties, but they did not deter me entirely." "I made silently a small beginning with the children, who implored and cried for reception, and could not be received into the Orphan School in town. I opened a school in the nearest village, in which about ten Protestant children of the lower class were instructed, and enlarged it for the benefit of Roman Catholics and heathens; the number of which soon increased to eighty, who were taught reading, writing, and cyphering, by an able schoolmaster, and two ushers. Seeing the rapid increase of requests from poor parents of all casts, I established another school at Bethlehem of Sootra children, which was soon frequented by about fifty. Then an honest and moral heathen offered to keep a school according to my regulations, and to teach reading by our printed school books. I accepted of his offer, and the school was soon frequented by sixty children, and a Christian usher was added to teach the Christian children the principles of the Christian religion. In the Tanjore country, beyond the districts of Tranquebar, we had a few schools of the lower cast, in which the children were instructed in catechising and teaching them to learn by heart the prayers in use among us, and the Scripture sentences: to these I added five new ones; and introduced reading, writing, and cyphering; and admitted, also, Roman Catholic and heathen children. When I could not take all the children who

* See Christ. Observ. for 1807, p. 751.

entreated to be received into my house, for learning English, reading, writing, and cyphering, as I had done before, I established one near the mission garden, and one in town, of Protestant Christians; Roman Catholics, and heathen children of the higher cast. The Brahmin parents, as well as others, thought it a benefit to get their children instructed in reading, writing, and cyphering; and not only in English, but also in Tamil, in which they had been so miserably taught, that scarcely any of them can read fluently their own writings, and seldom even a native schoolmaster, or conscriber, or accounting master, is to be found for reading properly a government publication." pp. 17—20.

The attentive reader of the above extract will see no reason to quarrel with us for its length, nor for making Mr. John unfold his own plan, or rather successful experiment, during more than two years. And we shall with equal fearlessness present another long extract to our readers, which follows in the next paragraph, and which will explain the success related in the former, by shewing the line he takes in regard to religion; which seems to us to be the grand secret and *nucleus* of the whole project.

"In order to avoid all suspicions of obtruding on them the Christian Religion, I made known to all schoolmasters and parents, that the intention of my schools was only to teach their children reading and writing, by a more easy and short way, and by means of printed books, which course of education would enable their children to become more wise, prudent, industrious, and active; to provide a good livelihood for themselves, and to render them capable of supporting their poor parents and relatives; to fear God, honor the king, and to become good subjects, submitting to all their superiors whom Divine Providence had placed over them, so that each might learn what his duties were, whether in higher or lower situations in life. By these books they were told they would be instructed and encouraged to love their Creator and heavenly Father, and to love their neighbour as themselves; in which two great commandments was comprehended whatever could tend to make all nations wise, good, and happy, both in this life and in that which is to come. They would thus learn what would comfort and content them in their labours, alleviate

their distresses, render them patient and hopeful in days of sickness, and support them in that awful time when they should experience their great change, leaving this world with all they possess in it, to enter upon an eternal existence where every one must answer for his past conduct, and be either rewarded or punished. We plainly intimated that our religion was too precious a treasure to be obtruded upon them, much less should we think of attempting to allure men by bribes of any kind to do us the favour to be baptized. No, no: they were assured that every one should be left at liberty to continue in his own religious persuasion, ceremonies, and local customs; and if any one of them should wish to become a Christian, he should not be received until after a trial of three years, during which he might not only learn the principles, advantages, and superior excellency of the Christian religion, but also practise it, and make an evident beginning in the way of progress and proficiency. As disciples of Christ, they might then come and entreat to be baptized in the name of the Father, Son, and Holy Ghost; when they would experience how great a happiness it is to become a true Christian, and not only to be one by profession as thousands are both among Europeans and natives, and many rendered worse and more miserable than the heathens by the misuse of their privileges, great and valuable as they are in their own nature and genuine effects. After having made these declarations, all apprehensions and prejudices with relation to my schools were removed." pp. 20—22.

The remainder of the first of the five sections into which this pamphlet is divided, is employed in stating the mode in which certain moral and descriptive parts of the Holy Scriptures are admitted into the school, with selections also from the moral writings and approved poets of the Hindoos themselves. And the success is wholly answerable to expectation.

"Our Psalms," Mr. John observes, "Solomon's Proverbs, Sirach, or Ecclesiasticus are so highly approved of and admired, that many select Psalms and chapters are learnt by heart without objection, and to the satisfaction of many parents." And he concludes: "I will not run out into too large a detail, but will only observe, that all Roman Catholic children and heathens who are acquainted with the order and regulations for

reading books, in my schools, have now less prejudice and a more clear and better idea of our religion, and Holy Scriptures, than they had before." And again: "From these facts established during two years of experiment with twenty schools, and now related in this short report, I hope it will appear that the gradual civilization and enlightening of the nations to the knowledge of what belongs to their peace, is not so impossible and impracticable as it has been represented to be by those who have little practical acquaintance with their character, casts, prejudices and ceremonies." pp. 25, 26.

The second section of this interesting memorial contains proposals to the Hon. Government of India, for establishing a separate liberal free school upon the present plan for the whole of India. Such a plan, he observes, had been before "recommended by Swartz, and approved by the Hon. Court of Directors, who ordered a necessary support by their general letter to the Madras Government." The expense of each national school was there put at 100*l.* per annum; but it would not require, according to Mr. John's plan, more for his twenty schools than 100 pagodas (about 40*l.* sterling per month). He proposes general inspectors or school rectors to be sent from Europe at a salary of 50*l.* or 60*l.* to prepare natives and others for the office of schoolmasters, and to inspect and guide their proceedings. These, with the English chaplains and missionaries, would form at every settlement respectively, an establishment fully competent to carry on the work of Indian civilization and enlightenment with the greatest rapidity and success. Native schoolmasters would be employed to teach reading and writing in the native languages, with the least possible offence to the native parents. Dr. Bell and Mr. Lancaster's school-plan will be found very applicable to the Indians and to the climate. Schools may be easily and with little expense erected every where, or may be formed in Choulties with permission of their owners and inhabitants, as Mr. John has actually experienced. The chaplains,

missionaries, and European inspectors, so embodied, will gradually become also the best agents and distributors of the Holy Scriptures or parts of them. And the Brahmins and other casts, so far from despising or standing in fear of them, Mr. John positively declares, would, as they do, "respect them as priests who offer their vedams without obstruction, and whose intention is to do no harm but rather good to their poor and their children." p. 31.

In this and the third section, Mr. John recommends his plan as to the formation of a grand native school society, with paternal tenderness, to the sanction of the Supreme Government, and then to the Hon. Madras Government for local assistance; and finally, to the Corresponding Committee and Auxiliary Branch of the British and Foreign Bible Society, at Calcutta, where he has already mutually received and imparted the most important assistance in the distribution of the Scriptures or parts of them, and to all the religious societies, and let us add individuals also, both here and in the East, "who have it for their glorious object to enlighten India by preaching and distributing the Scriptures."

"I submit," he continues, "my humble proposal and petition, as an old friend and advocate of children, to the Hon. Madras Government in the first instance, as the nearest succour I can have recourse to. I demand nothing for myself, and am satisfied with what I have, and even deny myself many conveniences which would relieve me in my declining age and infirmities, cheerfully making such sacrifices for carrying on what I have undertaken for the sake of the poor children crying for education." p. 34.

The fourth section contains some pleasing observations on "the influence of the native free schools, on natural history, Indian literature, and other branches of the arts and sciences." Mr. John here shews himself and his colleagues by no means novices in these general studies; and informs us, that neither the Moravian nor other missionaries "have been negligent of Indian li-

terature or natural history, but have communicated on these topics with the learned of past and present times. What Ziegenbalg, Walter, Widebrog, have done, in the first half century of the Danish Mission respecting Indian geography, history, and religion, ancient writings, &c. may be seen in Niecamp's extract of the mission accounts, which has been published in German and Latin," pp. 38, 39. He adds some account of his own labours and travels of discovery on this head: and perhaps speaks somewhat too sanguinely in this part of his memorial, when he enumerates the great advantages which might result to those researches from the presence and activity of intelligent school rectors. "How many millions of the most useful Palmeira trees, and other timber and fruit trees, could be raised in the most barren hilly districts, if European inspectors of free schools were placed throughout the country, who, in their visitations of the schools, might attend to these objects; and engage the native schoolmasters with their pupils to assist in them at their leisure hours, and according to their capacities." p. 42. We should be sorry to see these schools converted too much into seminaries for gardeners, and should prefer the communication of such knowledge as may be conveyed at school in those interesting conversations to which Mr. John refers with all the kindling animation of a youthful lover of nature.

"I have myself often perceived what good effects my conversations upon the beauties of nature have had upon the minds of youth. When I am present at the examinations of the native children, when they deliver their lesson, I speak occasionally to them of the rising and setting of the sun, and turn their notice on the many beautiful and useful objects in our fields and gardens. I tell them anecdotes, and particularly instances of Divine Providence, which are written down by the schoolmasters, translated into English, and dictated for exercises in writing. These they afterwards rehearse by heart, and read also to their relatives at home." p. 37.

We do not, however, mean to deny, but that in the advancing stages of the school establishment, the European rectors of native schools, who have a knowledge of agriculture, gardening, or mechanics, or "who have been dyers, weavers, carpenters, instrument-makers, and those also who have worked in minerals, may be of great use in that country, and may make at least some of their pupils acquainted with their respective professions." The section concludes with an earnest wish to be assisted in his beneficent undertakings, and with mentioning the populous town of Negapatnam as one that presents a large field for civilization, by free schools established under the superintendance he proposes of a chaplain, or missionary, and school rector. And he looks forward with a parental fondness to the arrival of his nephew from Germany, where he is under a course of study for the purpose, as one to whom he shall be glad to confide the care of his schools, and in his own declining years consign an inheritance more valuable than an empire, that of the cares and labours, with the various instruments and means used by himself, of extending the blessed Gospel through the region of Tanjore. Above forty years has Mr. John been so employed: and in the true spirit of an old apostle, "I do not repent," he says, in the fifth section, "of my having been sent to India as a missionary, and of my having laboured in these functions above forty years." Where is the youthful hero, the enterprising Christian, the warm-hearted Englishman, and above all the Churchman justly aspiring in this noble cause, to whom we may whisper, "Go and do thou likewise?" We shall conclude our account of this last section, and of this most interesting memorial, with the bold but intelligent address of Mr. John to the English public, and more especially to the Hon. East India Company.

"You have gained great acquisitions in In-

dia, and are extending your empire every year; be also fathers to the eucrescing millions of your subjects, shew to all men that your empire is beneficial to them, not only from the wisdom and sound policy of your government, but from those aids and instructions you are willing to furnish to the rising generations in that country, providing generously that the poorest of the members shall not be excluded from the benefit. This will endear your characters as their superiors, and will gain you the affections of their hearts, so that they will respect you and obey you, not from motives of fear only, but from those of love and confidence, of good-will, and of conscience.

“By establishing free schools, you will soon see wiser and more virtuous generations rising in succession. This enlargement of the benefits of education will supersede the necessity of any unjust, and imprudent attacks upon their superstitious ceremonies, and upon what at present may seem to them impossible to be reformed of their ancient and inveterate customs. No compulsion, or any kind of force or coercion, must be exhibited to perplex, confound, or terrify them. Let us not obtrude, but only offer them our sacred writings, and at first not the whole Bible, though the translation of it will prove highly beneficial in future, but in smaller parts. The schools are the best way to bring these sacred writings successively into the hands of youth and of their parents; and if ten amongst an hundred should be so foolish as to think the books dangerous in the hands of their children, let them be at liberty to take them out; they who shall remain, will, by their superior knowledge, and enlightened minds and morals, put to shame such as withdraw, and will make them repent of their folly and regret their loss.” pp. 47, 48.

Before we call the attention of our readers to the very obvious application of this school-plan of Mr. John's to the statement, with which we opened this article, of the difficulties attending the communication of Christianity to India; it may be necessary to advert to two objections which may strike with more or less force upon the minds of men, according to their preconceived notions of the propriety of making this attempt at all, or of the means which it may be within the view of Providence to use, to that effect. They are, first, the appearance of deceit in what may be called, be-

guiling the Hindu natives, and leading them backwards and blindfold, as it were, into the Christian religion, by means of a very different intention professed; namely, that of instructing them in general learning. And, secondly, the fact of withholding from the natives, so instructed, the chief truths and most important doctrines of the Christian faith, and, as it may be said, garbling the Holy Scriptures for their perusal, and so acting more disingenuously than even the Jesuits in China, who struck the Cross out of their system, and gave their noviciates no Bible at all.

Now for an answer to the first of these, which was in fact alleged, by Major S. Waring, against this very system as once suggested by Dr. Kerr, we must refer our readers to ourselves, and to certain remarks on the Major's pamphlet, contained in our volume for 1808, pp. 53 & 126. The substance of our observations then was, that no deception was either intended or practised in this plan. Nothing is concealed from the Hindu by this mode of proceeding, which he has any desire to know; nothing, of which he may not fully inform himself, is clandestinely introduced either to his own or his children's attention. Portions of the Scriptures are openly learnt in the school, but so are also portions of their own moral or sacred writers; and no hint is forced, or even stolen upon them, of the superior authority of either. They may expect to make our children Hindus: we may hope to prepare theirs for Christianity; but the field is equally open—the *materiel* of honourable competition common to both, and neither will conquer the other but by the simple and self-acting energy of truth.

The other objection, coming from another quarter, and urged under the impression of very different views, may demand a deeper consideration, and more careful reply. To preach the truth as it is in Jesus, the whole truth, and nothing but

the truth; as it is the first impulse of every sincere Christian, so where it is by any means practicable, it is his first and highest duty. The remark is as applicable, in its way, to the education of children; as to the instruction of adults; and members of a particular church feel bound in duty to carry it on to instruction in their own particular mode of discipline as well as doctrine; to their creed, as well as their practice. Hence, it is impossible to expect, at home, any uniformity of opinion as to the adoption of the Lancasterian or broad-basis mode of education, and much less so where that system, as we believe sometimes to be the case, is made subservient to mere mechanical learning, exclusive of any religious principles whatsoever. The error in this case, evidently is, that you pass by an opportunity which might be improved; you leave a child to precarious instruction in religion, whose education you might find upon a religious basis; you sacrifice a positive advantage in regard to one, and that of all the most important, principle of education, for the sake of another, viz. uniformity and effect in the comparatively inferior branches of it. The guilt, in fact, lies in preferring and "looking to the things that are temporal, rather than those which are eternal."—But a single glance will convince us, that the choice in Hindostan is hardly left us; and that, in any thing like the extent to which it is proposed to carry the establishment of these free native schools, we must either have them or nothing. At least, they may be considered as supplemental to every thing that *can* be done, in the way of conversion, for the Indian natives; and certainly do not stand in the way of the largest exertions in this way. They who would compare the omission of the peculiar doctrines of Scripture, or of the parts containing them in this system, to a similar omission committed in China by the Jesuits, must recollect, that the Jesuits presented their

mutilated creed to their catechumens, and told them it was Christianity. Mr. John presents his mixed code to the Hindu scholar, and distinctly tells him it is not Christianity. The Jesuit emptied the temple of God of its glory, and then welcomed his convert to the shell: Mr. John locks up the hallowed retreat, and freely converses with his pupil in the portico. The Jesuit preached Christ without his cross: Mr. John proposes to teach only what is preparatory to both. Before the Jesuit could reveal *the truth*, he had to reveal his own iniquity; Mr. John's system only by degrees "reveals the righteousness of God, from faith to faith;" at every stage he tells the *truth*, at the last he tells the *whole truth*, and never any thing *but* the truth. It has been laid down as a sort of maxim, that civilization must precede Christianity. We believe the history of the world will afford some decisive facts, and particularly in the case of the Moravian missions, in opposition to this theory. Be that however as it may, those who admit this doctrine can have no difficulty at all in giving their approbation to the progressive system recommended by Mr. John.

If we do not receive this theory in all its extent, we are at least so far inclined to favour it, as to suggest whether there may not be certain stages of society, and of the human mind, to which the great truths of natural, &c. as we should rather call it, of the ancient revealed religion, are more suited than to others, as a ground-work and substratum for the sublime mysteries of Christianity. The Old Testament was given before the New; the Law before the Gospel; even the beautifully moral discourses and pathetic appeals of our Lord, came before the grand Pentecost of evangelical truth. There were, "the first principles of the doctrine of Christ;" and there was "the going on to perfection." Does not something of this order strike us in the plan of

Mr. John? Is it not calculated to awaken the mind and impress the conscience, or at least to ameliorate the principles on which the graft of Christianity may come hereafter to be inserted? May it not be instead of the Law, as a schoolmaster to bring these Gentiles to Christ? And in the *natural* course of things, we had almost said, may not the soul once taught and capacitated to see the invisible things of God, which are to be understood by the things that are made;—once brought to a belief that God is, though a God of nature, and that he is a rewarder of them that diligently seek him;—once impressed with its duty and responsibility as a moral agent to a Higher Power—be awakened in some reflective moment, big with the destinies of its immortal condition, to the heartfelt inquiry, “What shall I do to be saved?” If so, let it be remembered, that this plan provides an instructor ever at hand to satisfy that inquiry. The schools it erects are only supplemental, as we said, to a system of Christian instruction: and the chaplain or the missionary is near to build upon the foundation laid by the schoolmaster. We presume little more need be said or done to satisfy the most rigid advocate for a religious education, that under some circumstances, and the present ones in particular, an education, certainly not decidedly Christian, may nevertheless be beneficially resorted to.

It remains, then, that we very shortly advert to the advantages of this system, as bearing upon the difficulties we have stated in the great project of giving Christianity to India. In the first place, it gives opportunity to a much larger number of Europeans (the 30,000 by whom the sceptre of India is sway-ed) to interest themselves in the improvement of that empire, than any other plan will do. If we cannot convert them into zealous missionaries, nor all of them into exemplary Christians, we may at least hope that many of them may

become active philanthropists, when what they will deem a safe sphere of exertion and benevolent interference is opened before them: they who would even tremble at the name of Christ in India, as the magic word at which its towers are to fall and its empire to be dissolved into air, may still contribute to a fund for educating its children and improving their own subjects in the useful arts of civil life. Thus will *they* become pioneers to Christianity who would not fight in its ranks. They will add weight and force to the weapon which they would not point. They will be made, which they are not now, subsidiary to the views, at least to the hopes of Christian teachers. And what is most highly important, they will have the opportunity, they now have not, of convincing the Brahmins that we too have *some* religion; that consistency is not wholly on the side of Hinduism; that commerce may be made subservient to purposes of benevolence; and that if Christians, as *they* see them, are not forward in exhibiting their faith, at least its existence may be inferred from its fruits.

But if the sphere of useful exertion be thus enlarged to our own countrymen, how much more so would it be by this plan to the natives themselves? The lack of service, so much to be lamented on the part of our own evangelists at home, will be in a vast and perpetually increasing measure supplied by the very persons we desire to instruct; and they may be made in a manner the instruments of their own conversion. It is impossible not to have observed, after a still shorter experience than two years of the application of Dr. Bell's and Mr. Lancaster's plan to an enlarged scheme of national education, with what ease and rapidity the prolific blessing engenders itself, spreads from district to district, and prepares in succession other missionaries and propagators of the system, which may be said to follow, only more rapidly, the same laws of increasing geometrical pro-

gression with population itself. The system, which we think is abundantly proved to be co-operative with Christianity, needs not Christians to propagate or carry it into full execution. On the contrary, says Mr. John,

"Of my heathen seminarists, many display a better character, are more honest, sober, and diligent, than many professed Christians; that they are not yet so strong in knowledge and in faith as to be able to overcome all difficulties and impediments arising from the political state of things at this time, is no wonder to us at all; nor should this consideration depreciate the merits of Mr. Swartz, in not having converted the late of the present Rajah of Tanjore;— who, notwithstanding [the present Rajah], "approved," as Mr. John informs us, "and supported the school plan of the late Mr. Swartz and Mr. Salvin; and still continues his benefactions to the schools of Mr. Kolhoff, and to the poor, in the mission;" nay, to his honour, Mr. John calls the Rajah "the sole original benefactor, who has supported him, and enabled him to put his school-plan into execution*." p. 23.

So much are the heathens, themselves disposed to put their own shoulder to the wheel of this mighty engine, and so unlimited may be the extent of their services, both in patronizing and executing schemes, which will render Christianity at once easy, safe, and, we might almost say, necessary to them, as the ultimate point of progressive civilization!

It is scarcely necessary to advert to the third difficulty in propagating absolute Christianity, although, be it understood, we deem it a duty most imperative so to do, collate-

* "Since February, 1810, his Highness made me another present of 200 pagodas for old types, which were changed into a new set of Tamil print. By this donation, and by what remained of the former, to which I added a share from my own little estate, I was enabled to put a thousand pagodas into the mission cash. This is the only fund from which I have taken for nearly two years past to defray the monthly salary for schoolmasters, ushers, seminarists, &c. and for encouraging the poorest children after the monthly examinations by cash, clothes, fruit, books, paper, pens, &c."

rally with other plans, or even, if necessary, independently of any; viz. the variety of sects and parties employed in the undertaking. Schools, considered in themselves, are, it is true, "publica materies privati juris." The Dissenter may use them as well as the Churchman. But whoever anticipates the effects we do in our own country, from churchmen having taken the education of their children into their own hands, will see still more to hope from the Government of India patronizing the education of the native children; or, at least, of connecting, as much as possible, the great body of school inspectors, and heathen, as well as Christian seminarists, with the Company's chaplains, and whatever it may be, with the future church-establishment of India. The preponderance which must be ever attached to the scale that carries the influence of national education, will quickly determine which is to be the established religion of our Indian empire. The tolerated sects will have, at the same time, a safe and wide ground of co-operation with the Establishment in the general plan of education and civilization. Such a link of union between different denominations, necessarily weakened at home by a variety of conflicting interests, will draw them into closer amity and alliance in the simple and incipient state of religion on that vast continent. And the natives also, instead of being confounded by the *ipse dixit* of each contending and ill-understood sect in succession, will be in a capacity, in many cases, rationally to judge for themselves, when the question of Christianity shall come formally before them.

The last consideration, viz. the opposition likely to be raised by the Brahmins, and amongst the Hindus in general, to any attempt at promoting Christianity in India, is immediately met by this new proposal of a General Native Free School. In the extracts above, we have seen "Brahmin parents, as well as others,"

caught by the benefit of having their children instructed in reading, writing, and cyphering. And the general consent of all classes to this plan of improvement cannot be better expressed than by the following declaration of Mr. John:—"Instead of the ill impression which I apprehended my school regulations, and the books introduced, would make, they were much approved by the generality, and many heads of a number of villages, and more schoolmasters than I could wish, entreated me, by written and verbal request, to establish free schools among them." p. 23.

The probability is, that a very large extension of this school-plan would take place, and that it would have closely fastened itself both on the interests and the affections of the people before any great shew of its anticipated success in regard to the cause of Christianity would be made. And at such a period, supposing it to have arrived, we stake the exclusive truth and Divine efficacy of our own religion—that the alarms of the Brahmins, should they feel any, and the surprize of Juggernaut, will come too late. The citadel will have been already seized; the understandings of the people will have been pre-occupied. Their heathen instructors having already committed themselves on the side of general enlightenment, and not venturing to lag behind in the rapid march of civilization, will perceive too late that every successive ray of light reveals something more of their own deformity and weakness. No longer enshrouded in the mystic clouds of hieroglyphic divinity, they must stand out to their inquisitive votaries as they are. They must come into immediate contact and comparison with the Christian teacher, who will be ever at hand "to give a reason of the hope that is in him with meekness and fear." Now the *ipse dixit* of the Brahmin will share the fate of all others in a period of general illumination. It will be examined:—shall we say more? It will be

refuted.—The lamp that has shone in sepulchral gloom is generally composed of materials which expire in the light of day. To verify this, we need not appeal to the period of the Reformation. The experience of every age, the nature of the human mind, sufficiently convinces us that the thralldom of superstition never survived its darkness. The Vatican may utter its thunders, and Bramah may roll his car, with the same innocuous rage over a free and enlightened population. The storm will need the shades of night to carry to the imagination its wonted terrors. The idol priest may attempt to raise the cry, "Great is Diana of the Ephesians!" but they will cry to those who will be prepared to answer, "The Lord who dwelleth on high is mightier." They may endeavour to sow discontent amongst their votaries, but it will be against those whom these last have found to be their best benefactors. The success of an enraged priesthood (we are only supposing an extreme case) they would find depends upon that influence which they will have imperceptibly lost over the minds of the people; and the Government of India may by these means have as little to fear from a rebellion of the Brahmins, as the Parliament of England from a rising of the clergy in favour of general ignorance.

These, it is true, are remote contingencies; and so, let it be remembered, is any success on the part of Christianity in Hindostan sufficient to awaken the fears of the priests. It is only to those who urge the contingent danger, that we thus propose, with the utmost fearlessness, our contingent security.

It is impossible, however, not to advance a step further in our statement of the security and positive advantages promised by this school-system to our Indian possessions. It is with regard to the peculiar operation of the new mode of education proposed by Dr. Bell and Mr. Lancaster on the mind and disposition of children. Much as we ad-

mire the progress made under this plan in the usual branches of learning, and even gaze at the work of years crowded into weeks by the magic of arrangement and division, we by no means consider this as the only or the chief attribute of excellence which it possesses. To us, the crowning circumstance of this plan, and that which constitutes our sanguine hope of its beneficial effect on the rising generation, is its moral influence, and the complete subjugation of mind and body which it effects to the dominion of right and wholesome discipline. It really seems, to our imagination, if we may be allowed the expression, the embodying of all the desirable qualities of the heart, as well as head, in the frame of an outward and visible behaviour. When we enter one of these grand seminaries of the human mind, we seem to picture to ourselves, in the order and good conduct of the scholars, the silence of submission, the quick attention of obedience, the fire of an honest zeal, the delicate sense of shame, the just principles of alternate rule and subordination, the ready reciprocity of useful assistance: so that, as in a mirror, we see the reflection of the qualities necessary to make or to evidence good subjects, good members of society or of families, good moralists, and, should they be eventually converted, may we not add, good Christians. We are confident we speak here the universal sentiment upon the actual observation of these schools; but we never spoke upon them with the interest which we now do, when we contemplate the possibility of these very principles being cultivated, and, after a very few years, as they might be, flourishing and clothed with all their fruits over the vast continent of half-civilized India. They are principles that bear transplanting. Mr. John informs us, that "Dr. Bell's and Mr. Lancaster's plan is very applicable to the Indians, and to the climate." He might have reminded us, that the basis of the plan was

borrowed from the Indians themselves: that in gratitude, therefore, as well as reason, we are bound to offer to Madras the benefits of the Madras system, improved by English culture. The method, although simple in itself, is yet of so peculiar a structure, as not easily to degenerate; whilst it insures in its own continuance that of its most beneficial consequences. And when we see at home the first of these consequences to be the implantation of a remarkable spirit of obedience in the minds of its pupils, assuredly we shall not be deemed chimerical, if we call it the very desideratum for forming the future generations of our foreign subjects: nor shall we expect that, taught as lessons by this method, and enforced in practice by these habits, "any objection will be made by the Honourable Company, or their connections, when their native subjects in future, from their earliest years, are impressed with the contents of the 13th chapter to the Romans, and the 2d of the 1st Epistle of St. Peter; and when the youth learn to fear God and honour the king—to consider that all orders and classes of superiors are from God, and when they shall give them tribute, and obey their mandates, not only through fear of the sword and dread of punishment, but from the fear of God and for conscience sake." p. 25.

Let it not be forgotten, that we are now reading the sentiments of no vain schemer or ignorant enthusiast, who pretends to legislate for the morals of a people with whose temper, habits, and religion, he is wholly unacquainted. These are the sentiments of a tried man: one who has been tried himself through the long ordeal of a forty years' blameless service in the very spot for which he legislates; and one who has tried the very plan he recommends, and has "found it not wanting." These are the men whom it will be at once honourable and safe for the East India Company to consult: these are the men to whose

opinion; we may say, God himself directs us to entrust the decision of that great moral and religious question now before us. The existence of such men in the heart of our Indian empire is no small gain to us in our present difficulties, and affords a precious resource, to which we must be infatuated not to betake ourselves. It does more; it shews the infinite importance of the very measures now in agitation for providing and transmitting such men to fill up their places, and undertake the highly responsible and beneficial duties of Christian Missionaries. We say, beneficial; for what man in his senses will not say, that such men as Mr. John must render the most beneficial services, political as well as religious, in the present constitution of British India? They reflect credit upon the country from which they came, (would to God it were from England they came!) and upon the religion which they profess. They teach the natives, that all Christians are not irreligious, nor all Europeans occupied only with their own interests. They bespeak the favour of the country to its rulers; whom we are persuaded it hates, for a strange religion, not at all the less because they have not zeal to propagate it; but only mixes contempt with that hatred. Above all, they gain a knowledge most essential to the well-being and the very existence of the British Government in India—a knowledge of the civil, moral, and religious habits of its subjects. Prudent themselves (for prudence is their only defence), they teach others to be prudent also; and they shew *how* to meddle with a religion, of which they alone have studied the nature, and the effects, in the mind of its votaries.

It is trifling to tell us that missionaries must not be sent at any rate, *because* the religion of India must not be meddled with; must not be insulted, must not be fronted in array with Christianity. Who meddled with it at Vellore? Not the Missionaries, but the Company's own *dis-*

creet, informed, authorised servants. Who lately insulted an object of religious worship on the banks of the Ganges, and were for their rashness deservedly driven into the river, and drowned? Not the Missionaries, of Serampore or Cuttack, but the Company's *own military officers.* Has not the Company, as it is, some shew, some shadow of a religious establishment in their constitution? And can they withdraw that little for the sake of ill effects which might arise even from thence, and give to Atheism the exclusive charter of the Indian trade. In this case, they must add another Professor to those which now grace the lecture room of Hertford College. They must catch the Test Act now ready to take its flight from the shores of Britain, and transfer it, with new clauses of negation, to the banks of the Ganges. They must prepare to stand forth to the world in a new character, and exhibit an example, yet unknown in the history of mankind, of a government without a religion—a community ashamed or afraid of its own principles—Christians denying every essential quality of Christianity; just owning the truth, but rather preferring falsehood; with courage enough to act in avowed opposition to their own tenets, and yet with neither the sincerity nor consistency openly to exchange them for others, whose cause they espouse. Far be it from us to hint that such is, or in our apprehension ever will be, the character of the respectable Company we allude to; notwithstanding the crude reasonings of some ephemeral pamphleteers who would be thought to speak *their* sentiments. We are persuaded they know better their own duty as Christians; their own high responsibility, as such, in the situation of governors general of an empire; and the actual condition, real temper, and necessary demands of the peculiar empire over which they rule. They know that Christianity is an active, a progressive principle; that where Christians go, they carry along with

them a light, which you may as well obstruct as that of the morning sun:—that the question is not, *whether* it is to be propagated, but *how*, with safety to their empire, by means duly authorised, and under wise and prudent regulations. They are prepared, we believe, not only to follow, as they *must*, but to lead, as they *may do*, the rapid career of civilization, moral improvement, and religious light, which is bursting upon the “poor Hindoo.” We hope to see them take the lead in this important work, and proceed with a mild and steady course, under the guidance of such able conductors as Mr. John, over that vast continent; diffusing, from a “chariot paved with love,” the blessings of which their subjects are capable, and for which they look up to *them* with outstretched arms and a tone of earnest supplication.

The Government of India will, we are persuaded, feel it a privilege to relieve the crying wants of its subjects, when it is found it can be done with safety to itself. This is the only condition which even the *politician*, if a Christian, can require, to make it his privilege to extend the knowledge and comforts of his own religion. And if we were to be asked, why, under all the pressures and perplexity of the times, we are inclined to call the present a *privileged* age, it will be, not only because as Christians we have reason to anticipate great changes for the better in the moral constitution of this lower world, but also because we have so many opportunities afforded us of concurring ourselves in the apparent designs of Providence. The invention of a new and compendious mode of education, applicable to every nation under heaven, just at the time when a discovery, equally new, has given a spring to the dispersion and translation of the Scriptures utterly unknown before, is a coincidence no less extraordinary in itself than open to every individual to apply aright to the propagation of the true religion. The prodigi-

ous increase of activity thrown by these apparently accidental means, into the ancient and venerable Missionary Society of Great Britain, the Society in Bartlett’s Buildings, with the successful imitation, adopted by that and more modern Missionary Societies, of the vigorous proceedings of the British and Foreign Bible Society: these happening at a time when all ranks and orders of men have the opportunity, through them, of promoting the great cause they uphold amid a population of sixty millions, in the very heart of the heathen world, afford together a subject of contemplation as curious to the philosopher as it is sublime to the Christian.

We cannot think of detaining our readers by any comments upon an inexhaustible subject: we only commend to their redoubled patronage and prayers the several societies we have named, with all their most beneficent undertakings. We hope to see the most extensive co-operation taking place without confusion; reason walking hand in hand with zeal, and supported at once by generosity in giving; and by perseverance in doing good. To the many charitable institutions now employing and gracing the wealth of Britain, we could almost wish that one might be added for the promotion of Native Free Schools in India: except, indeed, the existing Religious Societies shall take up the matter on a sufficiently extensive scale; or unless the plan of private charity shall be superseded by an exercise of the wonted munificence of the Government, either at home or abroad. We cannot press this concluding hope in stronger words than those of the concluding appeal of Mr. John:—

“When shall the long-cherished wishes of the generous advocates for Indian free-schools be openly avowed and patronized? When shall the cries of so many thousands of poor native children imploring for instruction be heard and granted? Let us not be weary of well-doing; for in due season we shall reap if we faint not. As we have therefore

opportunity, let us do good unto all men, especially unto them who are of the household of faith. He that hath pity upon the poor, lendeth unto the Lord; and look what he layeth out, it shall be paid him again."

Letters relative to a Tour on the Continent, undertaken at the Request of the Committee of the British and Foreign Bible Society, in the Year 1812. By the Rev. C. F. A. STEINKOPFF, M.A. Minister of the German Lutheran Church in the Savoy, and Foreign Secretary to the said Society. London: Hatchard. 1813. 12mo: pp. 106. Price 3s. 6d.

THESE Letters are addressed to the co-secretaries of Mr. Steinkopff, the Rev. John Owen and the Rev. Joseph Hughes, and are confined almost entirely to facts connected with the great object for which the journey was undertaken—namely, the diffusion of the Holy Scriptures in different parts of the Continent. He prudently guards himself, however, in the outset, against such misrepresentations as he has already experienced from Dr. Marsh, in respect to his statements concerning Germany. His representations of the want of Bibles in particular places, "will no more justify sweeping conclusions against the state of the countries to which they refer, than the recent discoveries made of similar wants in Great Britain would against the benevolent character and religious condition of this happy and highly favoured land."

Mr. Steinkopff reached Gottenburg about the 20th of June, 1812, where he was introduced to the Governor, who kindly received him, and did all he could to facilitate his journey. He met here with two pious Swedish clergymen, who agreed that a considerable want of Bibles existed among their poor. "I have," said one of them, "about three hundred families in my parish, most of them in needy circumstances, and I really believe scarcely twenty possess a Bible." Mr. Steinkopff presented them with 20*l.* to supply

part of this want, and urged them to stir up the wealthier part of their parishes to supply what would yet be lacking. Their surprise, joy, and gratitude were very great.

The same letter which relates this fact contains an account of the establishment of a Finnish Bible Society at Abo. The circular letter, issued by the Ecclesiastical Consistory on the occasion, states, that the edition of the Finnish Scriptures, printed in 1776, had long since been exhausted, and that a single copy, when to be had at all, sold at from 15 to 26 rix-dollars. While they were considering how they should supply this grievous want, the Rev. Mr. Paterson came to Abo, with an offer of 500*l.* from the British and Foreign Bible Society, in aid of the design. The Governor General having represented this offer favourably to the Emperor, his Majesty not only approved of the measure, but granted 5000 roubles from his privy purse, for the promotion of this object. He likewise permitted the Finnish Bible Society to open a subscription throughout his dominions, and to import, duty-free, all articles necessary for printing Finnish Bibles. A letter is subjoined from the Emperor himself to the Governor General; in which, after stating his persuasion "that religion is the most powerful instrument of raising the morals of a people; and that, when maintained in its purity, it is the strongest band of support to the state;" he makes a farther grant, for five years, to the Finnish Bible Society, of "that part of the corn tythes originally appropriated to printing the Holy Scriptures, but which in latter times has been used for state purposes." This letter was written at the very time that the armies of France were drawing towards the Russian frontier: nor can we disconnect, while we believe in the providential dispensations of the Almighty, the success which has crowned the defensive measures of the Emperor, from his pious efforts

to diffuse more widely among his subjects the knowledge of Divine truth. His conduct, during the last twelve months, has furnished a noble example of fortitude, perseverance and vigour to the various governments of Europe; but it has been still more eminently distinguished, if we may judge from his public acts, by an unfeigned recognition of the Divine supremacy; a tranquil submission to the Divine will, and an unshaken trust in the Divine power and goodness. The solicitude, however, to diffuse true religion, the religion of the Bible, among his subjects, which he has manifested not only in his encouragement of the Finnish Bible Society, but in the more recent establishment, by royal mandate, of a similar society at Petersburg, strikes us more strongly than even his public declarations, as indicating those views and sentiments which must be pleasing to God, and which God has promised to bless. And it is not without feelings of grateful exultation, that, turning our eyes from the Gulph of Finland to our own shores, we see the lists of our own Bible Societies graced with seven royal names, who, we earnestly pray, may feel the full influence of the blessed Book, the diffusion of which they so honourably patronize.

In his way to Helsinburg, Mr. Steinkopff stopped at Warberg, a populous parish, the curate of which, a pious man, with a large family, who receives only 20*l.* per annum, he represents as indefatigable in doing good. He had taken great pains to supply his parishioners with the Scriptures: yet there still remained 300 families destitute of them. In a neighbouring parish, Dean Alsing, whose parish contained 1700 souls, had procured upwards of 1200 copies of the Scriptures from the Stockholm Society, for his own and the eleven other parishes of his deanery; but still he said there were many in these parishes without Bibles. This shewed the great want which must have existed before the

formation of the Stockholm Society. Mr. Steinkopff mentions some other excellent ministers in the neighbourhood of Helsinburg, whom he visited, and whom he found endeavouring to promote the views of the Stockholm Society, in procuring subscriptions from their parishioners for the purpose of supplying the poor with Bibles. One clergyman, Mr. Thulin, had procured 800 subscribers in his parish and neighbourhood. Mr. Steinkopff assisted these different ministers with small sums, for the purchase of Bibles.

At Copenhagen, Mr. Steinkopff first visited Mr. Thorkelin, a counsellor of state, a native of Iceland, a gentleman of taste and learning, whom he found busily employed in revising and correcting the Icelandic Bible. 5000 Icelandic New Testaments had already been printed, a part of which had been sent to Iceland, where they were received with eagerness and gratitude. Mr. Thorkelin introduced our traveller to the Bishop of Zealand, the chief of the twelve Danish Bishops—a man of extensive learning, who excels in Biblical literature, and possesses an excellent collection of Bibles. He expressed much pleasure, as well as astonishment, at the specimens shewn him by Mr. Steinkopff, of the Scriptures now proceeding in Chinese, Bengalee, Orissa, &c.; and at receiving a present of one of the New Testaments in ancient and modern Greek, and of the Gospel of St. Luke in Chinese. The Bishop manifested his grateful sense of the benefit conferred on the Danish prisoners of war by the British and Foreign Bible Society, in printing the Danish New Testament; and by the Society for promoting Christian Knowledge, in printing the Danish Psalm-book, for their use.

In respect to the want of the Scriptures in the Danish dominions, it appeared that in Iceland a real and almost universal want existed; and also that many of the German inhabitants of Copenhagen were without Bibles. The supply of

Danish Bibles had been much more adequate to the necessities of the people; yet a considerable number of the poor, it was agreed by the Bishop of Zealand and another Danish Bishop, would be found without a Bible.

Several other interesting circumstances occurred at Copenhagen, which Mr. Steinkopff quitted on the 7th of July, in order to proceed to Germany. In Roeskilder, he met with his friend Mr. Rosing, late Minister of the Danish Church in London, who takes a lively interest in the state of the Bible Society. This excellent minister lamented not only the want of Bibles in Denmark, which he represented as very great, but the indifference and even contempt of the Scriptures which prevailed among many of his countrymen, and even among some of the clergy—a representation which was fully confirmed by other respectable testimony. Mr. Steinkopff gave him an order for 300 Danish Bibles for distribution. At Christiansfeld, a Moravian settlement on the confines of Jutland and Sleswick, Mr. Steinkopff met with several clergymen belonging to the Fühnen Society, actively engaged in the dispersion of the Scriptures, to whom he gave a donation of 120*l.* for the purchase of Danish Bibles.

One of these clergymen stated, that, when lately visiting his parish from house to house, he found, of 120 families, 70 without Bibles; and another found 150 families, out of 200, which had not one copy. Some parishes, however, were much better supplied: in Flensburg and Sleswick almost every person was provided with a Bible or Testament; but in many other places, hundreds and thousands were destitute of the Scriptures. In Altona and Hamburg, the distress had been so great that some sold even their family Bible.

From Altona Mr. Steinkopff proceeded through Zell, Hanover, Göttingen, Coburg, Bamberg and Erlangen to Nuremberg. In Hanover,

formerly, Bibles were cheap; few families were without them. "Those who needed them," said a respectable old gentleman, "were supplied out of the ecclesiastical funds; and if these did not suffice, we had only to apply to a parental government, and the deficiency was made up. But now distress and poverty are increasing. Many can scarcely satisfy the cries of their children for the bread that perishes; the property of the church is partly gone, &c. All these circumstances occasion a great want of the Scriptures, especially among young people." Similar language was held by a clergyman of Göttingen. Mr. Steinkopff gave to each place 500 Bibles, and received their grateful thanks, and their blessing on the Bible Society. At Neudietendorf, a Moravian settlement near Erfurt, in the neighbourhood of which Bibles were much wanted, Mr. Steinkopff gave an order for 500 Bibles on the Canstein Institution.

At Nuremberg Mr. Steinkopff met with old friends—the Rev. Mr. Schoener, Mr. Kiesling, a pious merchant, who has proved a blessing to thousands, and many others who were the original founders of the German Bible Society. Here also, from the pressure of distress, many poor had parted with their family Bible. Mr. Steinkopff afforded them a considerable supply of Bibles. "I felt," he adds, with his characteristic piety and pathos; "I felt an inexpressible pleasure in thus dispensing the bread of life, and could not but bless God that, in his infinite mercy, it had pleased him to call me to the performance of this service of Christian charity; being fully persuaded that the blessing of the poor, who are ready to perish, would come on all their British benefactors." p 38.

From Nuremberg Mr. Steinkopff travelled through Wurtemberg, the land of his nativity, to Stuttgart, the residence of his parents. The scene of his arrival is highly touching.

"When I beheld again the country which gave me birth, the towns and villages in which I spent my youthful days, the most pleasing recollections filled my mind. Still there remained an uncertainty, whether I should meet my parents and friends alive and well; but, thank God! these apprehensions were soon removed. The chaise stopped at the house of my parents; father and mother, brothers and sisters, ran to meet me: we fell upon each others necks, and scarcely knew whether it was reality or a pleasant dream. I spent a month in the bosom of my family, and enjoyed pleasures, for which I shall ever have cause to bless God." p. 32.

The want of Bibles in Wurtemberg proved to be very great; and Mr. Steinkopff succeeded in establishing a Bible Society at Stuttgart for its supply; to which he presented, as a donation from the British and Foreign Bible Society, 2000, and 600 Bibles and Testaments. He supplied many other places in that province with copies of the Scriptures.

From Wurtemberg Mr. Steinkopff visited Switzerland. At Schaffhausen he found that a Bible Society had been formed by the zeal of its inhabitants, whom he encouraged by a present of 200 Bibles. In his way to Zurich, he stopped at Winterthur, "a small but neat and wealthy town, where scarcely a poor family exists, and the Bible is the inmate of almost every house." At Zurich, the Antistes Hess (author, we presume, of the Life of Zuinglius), seconded the wishes of Mr. Steinkopff, and a Bible Society was formed, to which he gave a donation of 250*l*. A new edition of the Zurich Bible was immediately determined upon.

"The sacred joy that beamed in the eye of the venerable President of the Zurich Church, and the good wishes, prayers, and blessings, he poured forth on behalf of our Society, and the British nation, formed a scene too affecting for me to describe. Swiftly passed the hours I spent in the company of these excellent men: my spirit felt refreshed; my zeal was rekindled; my resolution to perform my blessed charge, in spite of all difficulties and dangers, with alacrity and vigour, was renewed; and I left Zurich, still more charmed with its Christian

inhabitants than with the beautiful sight of the Glaciers, illumined as they then were by the rays of the rising sun." p. 51.

His journey to Basle, and the particulars of his intercourse with the Bible Society at that place, hardly admit of abridgment. "I wish, my dear friends," exclaims our pious and feeling traveller; "I wish you could have been eye and ear witnesses of this affecting interview. The whole was a sight at which the angels of God rejoice." To this society 700*l*. were presented for various purposes.

Returning from Basle to Stuttgart, he met at Kehl with some friends from Strasburg, where a Bible Society has also been formed. On the 21st September, he bade a final adieu to Stuttgart, and to his parents and friends there, expecting to see them no more on this side the grave. The whole family assembled to prayers, and they parted with thanksgivings and praises, with weeping and supplications. As he passed through Frankfort, it was fair-time; and there he met with many excellent Christian friends, with whom he left 50*l*. for supplying with Bibles such as were most necessitous. Here he found that the Prince of Hessen Homberg had lately paid particular attention to the spiritual wants of his subjects, and begun to distribute the Oracles of Truth to many of his poor people.

In passing through a number of small Catholic towns, which formerly belonged to Mainz and Fulda, he observes,—

"I was truly grieved at the want of cleanliness, the squalid poverty and shameful beggary prevailing among too many of their inhabitants; and, what is still more deplorable, their outward appearance seems but a faint image of their moral and spiritual condition. Soon after, I came to Protestant Saxony. What a striking contrast! There you find so much more light, knowledge, neatness, comfort, prosperity. Observe the habitations of the people, mark their dress, watch their behaviour, attend to the whole of their state and conduct; and you will find the most manifest superiority. No where was it more striking than when I came to Neudie-

tendorf, and compared this Moravian settlement, the seat of neatness, industry, and piety, with some of the villages through which I had passed before." pp. 68, 69.

In his way to Leipsic, he met a Polish Jew at an inn :

"It was midnight, and he told me he had travelled ten successive days and nights, in order to reach Leipsic by the commencement of the fair. 'Well,' said I to myself, 'if this man can do and endure so much for the sake of earthly gain, ought I to mind any little inconvenience or difficulty in pursuing far more important and beneficial objects?'" p. 71.

From Leipsic, after leaving, with a worthy clergyman there, 500 copies of the Scriptures for distribution, he went to Dresden. Here he visited Mr. Doering, one of the court chaplains, who firmly adheres "to the truth as it is in Jesus." He represented the want of the Scriptures among numbers of the poor in Dresden to be great. Mr. Steinkopff gave him 500 Canstein Bibles and Testaments, and urged the formation of a Bible Society.

"I visited Count de Hohenthal, one of the ministers of state, and chief, or president, of the ecclesiastical department, who fully confirmed the above statement. His late excellent father, he told me, had entertained the highest veneration for the Holy Scriptures, and printed, at his own private expense, three editions for the benefit of the poor. When a boy, his father had sent him with his tutor, into the houses of the poor, to inquire after both their bodily and their spiritual wants. At that time (it was in 1760), they had met almost in every house with three books, a Bible, a hymn-book, and Arndt's True Christianity. About twenty years after, being himself appointed to an office connected with the care of the poor, he had again personally visited their abodes, but found them greatly altered for the worse; discovering scarcely any where a Bible or Testament. This he could not but ascribe to a growing indifference to religion, which he considered most dangerous in its consequences to the security and welfare of the state. He had already distributed several hundred copies of the Scriptures among the poor on his own estates, and would gladly support a judicious plan for a more general

dispersion of that Sacred Book among the lower classes of the people. I left him with humble gratitude to God, that Saxony was still favoured with men of such sentiments, and imploring his blessing on my feeble endeavours." pp. 73—75.

At Hernhutt, "where a town has sprung up which is the picture of neatness, the seat of piety, and industry; the centre of an active, religious people, called the United Brethren," and whence many useful missionaries have gone forth, in every direction, to convert the heathen; the Unity's Elders' Conference assembled to hear Mr. Steinkopff relate the proceedings of the British and Foreign Bible Society. They felt most grateful for the attention shewn to the Christian Esquimaux, to the converted Negroes in the West Indies, and Hottentots in Africa; and to the Calmuck tribes, and promised to encourage their missionaries to undertake translations of the Scriptures. Mr. Steinkopff deposited 200*l.* with the Conference, to be employed in dispersing Bibles in Lusatia, and other provinces.

From Hernhutt Mr. Steinkopff returned to Leipsic, whence he proceeded to Halle, the town where Franke preached and lived; where many excellent ministers have been educated; where the Orphan-house, the Canstein Bible Institution, and East-India missions were established. Liberally and extensively as the Oracles of Truth have been distributed from this cheap depository, Dr. Knapp, the Professor of Divinity in this university, stated, that even in Halle itself, and its immediate vicinity, many of the poor would be found destitute of the Scriptures, and offered to form a Bible Committee to supply the want. An institution, called the Northern Union, was formed a few months before, in Saxony, which, publicly avowing the want of the Scriptures in several parts of Saxony, pledged themselves to remedy this evil as far as in their power. Mr. Steinkopff left with Dr. Knapp 50*l.*

and purchased several thousand Cantstein Bibles for distribution.

Mr. Steinkopff left Halle on the 8th of October, and, travelling through Wolfenbuttel and Brunswick, arrived safely in Altona, where he succeeded in setting on foot a Bible Society, for relieving the want, both in that place and Hamburg, "of that blessed Book which has proved a balm of consolation to millions of the afflicted, and which still proves to be the power and wisdom of God unto the salvation of immortal souls." From Altona he proceeded to Copenhagen.

"The first day's journey brought me to Hanerau, a large estate of 14 villages, belonging to Mr. Manhardt, who is now a Danish Knight, and fully deserves the Order of Merit with which his King has distinguished him; for, the improvements he has produced on his estate in a civil and religious point of view, are very great indeed. He is a father to his tenants, promotes industry, establishes manufactories, instructs the children himself, and is assisted in his exertions by a worthy pastor, who is as desirous as himself, that every peasant and child in their villages should have a Bible of his own, and be able to read it. As these excellent men had done much themselves, I felt the greater freedom in ministering to their aid as an almoner of the Society's bounty. Collecting, therefore, a number of the children, I addressed them, and presented each with a Hallish Bible. To see them smiling with pleasure, kissing my hands, and otherwise expressing their joy and gratitude in their unaffected childlike manner, was a feast to my mind; and the whole of the scene, at which Mr. Manhardt and family were present, was so impressive and affecting, that I shall long retain the remembrance of it."

"From Hanerau we continued our journey to Emkendorf, the seat of Count Reventlow, a nobleman of fine taste and highly accomplished manners. He had been Danish ambassador at several courts, among which was that of St. James. His lady is distinguished by her talents, her unfeigned piety, her active benevolence, and her Christian fortitude under a complication of disorders which few would be able to endure. She has been ill for twenty years; her sufferings are very great; scarcely ever can she leave her bed; but her mind is unconquered by illness; her zeal in the cause

of God continues most lively; and her exertions to promote the interests of his kingdom are indefatigable. Having read in several periodical publications of the labours of the British and Foreign Bible Society, and other benevolent institutions in England, she wished to hear more, and invited me to spend a few days with her. I accepted the invitation, and bless God that I did. I found in her a character seldom to be met with; she is a mother to her tenants, furnishes them with Bibles, pays particular attention to the schools, provides for orphans, supports the aged, relieves the widow, and is ready to every good word and work. When I came to Emkendorf, the Landgrave of Hessen, stadtholder of the Dutchies of Holstein and Sleswick, and father to the present Queen of Denmark, happened to be there on a visit. He treated me with the utmost kindness, requested me to give him an account of the Bible Society, approved highly of its exertions, and expressed his best wishes for its continued prosperity. I also met in Emkendorf the widow of the late excellent and truly pious Count Bernstorff, who was many years prime minister of Denmark; also the Count and Countess of Stollberg, besides other ladies and gentlemen, who all expressed their high approbation of the plan and proceedings of our Society, and some of whom promised to send their contributions to our Altona friends." pp. 92—96.

After visiting, in the progress of his journey, several active clergymen and others, Mr. Steinkopff arrived at the Moravian settlement of Christiansfeld, where he made a present of 25*l*. for the purpose of distributing Bibles. After some delays, he arrived at Copenhagen, where he was introduced to the Minister of Finance, and to the Governness of the Crown Princess, whom he urged to promote the dissemination of the Scriptures. "The more I saw and heard of the Bishop of Zealand," adds Mr. Steinkopff, "the greater respect and affection I felt for him, both on account of his great learning and his ardent desire to promote every good and truly Christian undertaking." From Copenhagen he crossed to Gottenburgh, every where experiencing the utmost degree of Christian kindness, and every where a lively interest in

the increasing dissemination of the word of God; and, taking his passage in the packet, he landed safely at Harwich on Sunday the 6th of December.

The imperfect sketch we have here given of this singularly interesting Tour, will doubtless only serve to quicken the desire of our readers to peruse the original. If their sympathize with us, the perusal will afford them a very high species of gratification. The work owes nothing to art: it possesses none of those attractions which the decorations of style present to the fastidious taste of the age. All is plain and simple, but yet touching in a high degree; a picture of the mind that dictated it. It borrows, however, from its subject an inte-

rest which no graces of style, or brilliancy of description, could bestow; and as we accompany this excellent man on his errand of peace and mercy, carrying with him the everlasting Gospel, we feel elevated by the reflection, that here he commenced and here he closed his bright career; and that it was by British benevolence he was enabled so well to fulfil his high commission. May the same gracious Providence, who has preserved him among many untold perils, to revisit in safety his adopted country, grant him there many years of increased and still increasing usefulness and comfort, and repay into his own bosom a thousand fold the joy he has been the honoured instrument of imparting to multitudes!

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

PREPARING for publication:—A Narrative of the late Campaign in Russia, with Plans: by Sir R. K. Porter;—General View of the Domestic and Foreign Possessions of the Crown, with their Civil and Military Establishments, by Mr. Adolphus.

In the press:—Arabian Antiquities of Spain, with Drawings, by Mr. Murphy;—Two additional vols. of the Letters of Mrs. E. Montagu;—Ælian's Tactics, from the Greek, by Colonel Dillon;—Researches in Greece, Part I., in 4to, by Major W. M. Leake, of the Royal Artillery;—Sermons on Important Subjects, by the Bishop of Meath;—And a Treatise on Spiritual Comfort, by John Colquhoun, D.D. Minister of the Gospel, Leith.

Mr. Bowyer, of Pall-Mall, is about to publish, under the patronage of the Prince Regent, an Engraving commemorative of the origin, progress, and beneficial effects of the British and Foreign Bible Society, from a picture, painted by T. Stothard, Esq. R. A. The price to subscribers will be two guineas; proof impressions, three guineas.

We understand that a thirteenth edition of the late Rev. Mr. Cecil's Collection of Psalms and Hymns is ready for delivery, at Mrs. Cecil's, No. 5, Little James-street, Bedford Row. And as the sale has been formerly interrupted, steps are now taken to

ensure a regular supply of this work in future.

A society has lately been instituted at Edinburgh, for the suppression of begging, by relieving temporary distress, and encouraging unemployed industry. The peculiar features of the plan are, the enabling persons who have unsuccessfully sought employment at a distance from their native places, to return home again; the opening of a repository for the purchase of articles manufactured by the poor; the distribution of tickets for food, instead of giving money to those who require eleemosynary relief.—Edinburgh is to be arranged for the purposes of this society into districts, in each of which information is to be received by the society's recorders. Visitors and medical assistants are also appointed to administer appropriate relief. How much is such an institution required in London, and in most large English towns!

The foreign journals mention that Drs. Aubon and Lafout, physicians at Constantinople and Salonica, have discovered that vaccination is a preservative from the plague. Of 6000 adults vaccinated, none caught the contagion; even infants, who were vaccinated, continued to suckle mothers who were labouring under the attacks of the plague, without being infected.

CAMBRIDGE.

The subject of the Seatonian prize poem for the present year is, the Death of Saul and Jonathan.

The following are the subjects of the exercises for the members' prizes for the present year:—Senior Bachelors, *Quid potissimum boni vel mali ab infami ordinis juventute literis insituentiâ sit oriundum?*—Middle

Bachelors: *Omnis doctrina ingenuarum et humanarum artium uno quodam societatis vinculo continetur.*

A Grace passed in the Senate, to apply the surplus money (upwards of one thousand pounds) arising from the subscriptions received for a statue of the late Right Hon. William Pitt, now placed in the Senate-house, towards establishing a Scholarship, to be called Pitt's University Scholarship.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Legislative Authority of Revealed Grace; an Essay on the Gospel Dispensation. 7s.—And, A Détente of the Same, in Reply to the Animadversions of the Ecclectic Reviewer. By William Bennet. 3s.

Lectures on the Pastoral Character: by the late George Campbell, D.D. Edited by Jas. Fraser, D.D. Minister of Drumoak, Aberdeenshire. 8vo. 7s.

Lectures on Scripture Miracles: by W. B. Collyer, D.D. 8vo. 14s.

The Present State of the Established Church, pointing out certain operating Causes of Separation, and their Remedy. By the Rev. Joseph L'Oste, LL. B. 2s.

Commentaries on the Affairs of the Christians before the Time of Constantine the Great: or an enlarged View of the Ecclesiastical History of the first three Centuries: accompanied with copious illustrative Notes and References. Translated from the Latin of Mosheim. By Robert Studley Vidal, Esq. F.S.A. 2 vols. 8vo. 4l. 1s.

Our Fathers in the Church our Example: a Sermon preached in the Parish Church of Halsted, Essex, at the Visitation of the Archdeacon of Middlesex. By the Rev. Jonathan Walton, M.A. 2s.

Two Sermons preached in the Churches of St. Peter and St. James, Colchester; by the Rev. W. Dealtry, B.D. F.R.S. 1s. 6d.

Observations on certain Passages of the Old Testament, cited in the Historical Books of the New Testament as Prophecies, and applied to Events there recorded: in Answer to Paine's Age of Reason. Part the Third. 8vo. 7s.

Reflections on Materialism, Immaterialism, an Intermediate State, the Sleep of the Soul; the Resurrection of the Body, and a Future Life; with Arguments to prove that the Resurrection commences at Death. By John Platts. 1s.

Farewell; a Sermon delivered at Cren-dou Lane, High Wycombe, Bucks, Dec. 27, 1812; by the Rev. J. Snelgar. 1s. 6d.

The Duty and Policy of propagating Christianity; a Discourse delivered before the Church Missionary Society for Africa and the East; by the Rev. W. Dealtry, B.D. &c. 1s. 6d.

The Book of Common Prayer of the Church of England and Ireland; being the smallest Common Prayer Book ever printed. Elegantly printed in 12mo. price 7s. in Morocco; or with the New Version of Psalms, 7s. 6d.

MISCELLANEOUS.

Londina Illustrata, No. XIII. and XIV. 8s. each. Large paper, 10s. 6d.

Anecdotes of Literature and Scarce Books. By the Rev. William Beloe, Translator of Herodotus, &c. With a general Index. 6 vols. 8vo. 3l. 8s.

The Magistrate's Manual, or a Summary of the Duties and Powers of a Justice of the Peace: carefully compiled from the best Authorities: with Extracts from adjudged Cases and the Statutes to the 52 George III. inclusive. By William Toone, Attorney at Law. 8vo. 12s.

A Description of the Retreat, an Institution near York, for Insane Persons of the Society of Friends; containing an Account of the Origin and Progress of the Establishment, and the Modes of Treatment, medical and moral; also a Statement of Cases. By Samuel Tuke.

An Inquiry into the Rise and Progress, the Redemption and present State, and the Management of the National Debt of Great Britain. By Robert Hamilton, LL.D. F.R.S.E. Professor of Natural Philosophy in the Marischal College and University of Aberdeen. 8vo. 6s.

An Appeal to the Nations of Europe against the Continental System. By Madame de Staël Holstei. 4s.

A Tour through Italy, exhibiting a View of its Scenery, its Antiquities, and its Monuments; particularly as they are Objects of classical Interest and elucidation with an Account of the present State of its Cities and Towns, and occasional Observations on the recent Spoiliations of the French. By the Rev. John Chetwode Eustace. In 2 large vols. 4to. 5l. 5s. in boards.

Cottage Dialogues among the Irish Peasantry, with Notes, by Mary Leadbeater. Part II. 6s.

The World before the Flood; a Poem, in ten Cantos; with other occasional Pieces: by James Montgomery. 12s.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY FOR AFRICA
AND THE EAST.

ON Tuesday, May 4, was held the thirteenth anniversary of this institution.

The members of the London Church Missionary Association, formed in the Metropolis in aid of the Parent Society, met in the morning at the New London Tavern; when a Report was agreed on to be presented to the General Meeting of the Society, from which it appeared that near 500*l.* had been raised by the Association, in the few months since its formation, by congregational collections; and by weekly and monthly contributions.

The Annual Sermon was preached at the parish church of St. Ann, Blackfriars, by the Rev. William Dealtry, B.D. F.R.S. Examining Chaplain to the Lord Bishop of Bristol, Professor of Mathematics and Natural Philosophy in the East India College, and Fellow of Trinity College, Cambridge. In this truly eloquent and masterly discourse, the preacher, from 2 Cor. v. 14. "The love of Christ constraineth us," made an appeal in behalf of India, which had great effect on his audience, and must be felt by every unprejudiced and conscientious man whom it reaches. A collection was made after the sermon, which amounted to nearly 250*l.*

At two o'clock the annual general meeting was held at the New London Tavern, the Right Hon. Lord Gambier, President, in the Chair, attended by Viscount Galway, the Dean of Wells, Mr. Wilberforce, Mr. H. Thornton, Mr. Grant, Mr. Babington, Mr. Kemp, Mr. C. N. Noel, Col. Macaulay, and from five to six hundred members and friends of the Society.

From the Report it appeared, that the Committee, during the preceding year, had laboured with great success in extending the influence and operations of the Society. In addition to the settlements of Basha and Canoffee, on the Rio Pongas, on the western coast of Africa, a third had been formed at Yongroo, on the Bullom Shore; and the Missionary Butcher, who had spent some time in this country, had returned to Africa, accompanied by three mechanics and their wives, with an investment of stores, &c. amounting nearly to 3000*l.* for the use of the settlements: and schools, and for the establishment of a fourth settlement on the Rio Dembia, which is to be named *Gambier*, in token of respect to the Noble President of

the Society. The Society is about to send a clergyman on a missionary voyage and journey into the Levant; and Dr. Naudi, of Malta, who was present at the meeting, has very kindly engaged to accompany him. Mr. Thomas Kendall, with his wife and six children, had just sailed, under the protection of Government, to strengthen a settlement projected by the Society in New Zealand. The introduction of Christianity into India had engaged very deeply the attention of the Committee. A Deputation had held several conferences with his Majesty's Ministers on the subject, whose favourable disposition toward the great object was reported to the meeting. An able and luminous work, entitled "Colonial Ecclesiastical Establishment," had been written by Dr. Claudius Buchanan, at the request of the Committee, copies of which had been sent, at the charge of the Society, to about 800 Members of both Houses; and the Committee had in various other ways, employed the press in endeavouring to awaken the public to the spiritual interests of our Indian Empire. Resolutions had been passed at a special general meeting held on this subject, and petitions grounded thereon had been presented to both Houses of Parliament. Two more Lutheran Ministers, and three English Students had been received under the protection of the Society. Missionary Associations had been formed in various places; and particularly one at Bristol (some leading members of which were present) on a magnificent scale, under the patronage of his Grace the Duke of Beaufort, which had produced already 2000*l.* Weekly and monthly contributions were strongly urged; and a disposition to form Associations with a view to collect these, and to further the interests of the Society by congregational collections and annual subscriptions, was generally manifesting itself.

Thanks were returned to the Rev. Mr. Dealtry, for his able and impressive sermon: two thousand copies were ordered to be printed immediately, without waiting for the Report; and it was directed that the Members of both Houses should each be furnished with a copy. The Hon. and Very Rev. the Dean of Wells was appointed a Vice-President. The Rev. Basil Woodd preached on Wednesday evening, May 5, before the members and friends of the London Church Missionary Association, at the Church of St.

Lawrence Jewry, Guildhall, when the sum of 51*l.* 18*s.* 5*d.* was collected, which was nearly all in silver, and proved, from the multitude of sixpences and shillings put into the plates, that many of the poorer members of the church, who cannot attend the morning sermon on the anniversary, are yet anxious to aid the cause of missions. It is proposed to continue this Wednesday Evening Sermon annually.

Since the above meeting, accounts have been received of the shipwreck of the *Missionary Butcher* and his companions. They sailed in the *Charles*, Captain Dixon, on the 11th of December. On the 5th of January they passed Goree, about eleven o'clock in the forenoon. About eleven o'clock in the evening, it being dark and the wind blowing rather fresh, the ship struck upon a reef of the Tongui rocks, about five miles distant from the land, and about twenty miles south of the Gambia river.

"It is almost impossible," observes Mr. Butcher, "for a person who has never been in a similar situation, to conceive in what consternation we all were, when the vessel first struck upon the rock. Most of the passengers were already in bed, but were soon roused by the violent shocks. Every one hastened to get on deck, to escape death: some, half naked; others, lightly dressed. It being then dark, and the vessel beating violently upon the rocks, we expected every moment that she would go to pieces. I spoke, and exhorted those around me to commit their souls to our blessed Lord and Saviour, who is alone our all-sufficient righteousness before God; and, taking my wife into my arms, I said, 'My dear, look unto Christ our Saviour; perhaps, after a few minutes, we shall be before his throne, where we shall part no more, but be with him for ever.' Upon which she said, 'The Lord's will be done.'"

The captain and a passenger were killed in a conflict on shore with the natives. By the efforts of Mr. Butcher, and the assistance rendered with the utmost readiness by Major Chisholm, commandant of Goree, a small part of the cargo was saved, and sold at Goree for the benefit of the Underwriters; but it was found necessary, at length, to abandon the brig and nearly her whole cargo, which was taken possession of by the natives, who are called Feloops.

The insurance effected on the Society's property will cover most of the present pecuniary loss; but this afflictive dispensation of Divine Providence will unavoidably retard the execution of its designs for extending its

settlements among the Susoos, and will lead to other expenses. Yet neither are the Missionaries nor the Society discouraged. They know that these trials of their faith and patience are to be expected; and that they commonly attend the early stages of those designs to promote the Divine glory, which become in the end permanently successful.

The Missionaries all reached Goree in safety. Mrs. Meyer, wife of one of the laymen, died of a fever, and was buried in the island. A Spanish vessel had been hired to carry the survivors to their destination. We understand that the journal of Mr. Butcher will appear in the *Missionary Register*, No. V. for May.

BRISTOL ASSOCIATION IN AID OF THE CHURCH MISSIONARY SOCIETY.

Many of the younger members and friends of the Church Missionary Association, established in Bristol, in aid of the "Church Missionary Society for Africa and the East," have formed themselves into an Association, for the purpose of collecting weekly and monthly, and other small subscriptions and donations. They expect much from the exertions of the ladies. The Committee consists of twenty-four persons, members of the Established Church, with power to add to their number. The city has been divided into districts; to each of which one or more members are appropriated; who are to exert themselves in communicating information and procuring contributions. The Association is gratuitously furnished, for this purpose, with a number of copies monthly of the "*Missionary Register*." This plan, steadily acted on by the persons who have originated it, may be the means of diffusing and maintaining a missionary spirit throughout that numerous body of the members of the church to which it particularly applies; and will add, it is believed, many hundred pounds a-year to the funds of the Parent Society.

Associations for a similar purpose, have been formed, or are about to be formed, at Liverpool, Birmingham, Shrewsbury, Cambridge, Norwich, Leeds, Dewsbury, Wycombe, and many other places; and promise an increase of missionary zeal, as well as liberal accessions to the funds of the Society.

THE SERVANTS' FRIEND, INSTITUTED IN THE UNITED PARISHES OF ST. SWITHIN AND ST. MARY BOTHAW.

It is unnecessary to remark how much of the comforts of families depend on the good conduct of our female domestic servants.

It is to be lamented, however, that there

are so few good and respected female servants, and so many bad and unhappy ones. Among the causes to which this evil is to be imputed, may be reckoned, as a very prominent one, a restlessness of mind, and fondness for change, in the young and unwary. By frequent change of situation, female servants expose themselves to the influence of much evil conversation, evil example, and powerful temptation; not only during the intervals of a former and a succeeding employment, but in the successive alterations of the scenes and the companions of their actual services.

Hence it happens, that the morals and habits of those females, who are accustomed to change their situation, become progressively deteriorated on every removal. They are taught to form interests inconsistent with those of their employers: they are tenacious of privilege, and forgetful of duty: they are guilty of waste, falsehood, pilfering and dishonesty, under the assumed name of perquisites: they become impatient of advice and reproof—and unhappily, as their services become totally selfish, removals from situations, in which they might have been respected, frequently take place. At length, from these and other causes, many are glad to shelter themselves, where a truly good servant would on no account remain, and finish the career of heedless change in the wretched ranks of prostitution!

To prevent, if it be possible, even in a few cases, this series of mischief to servants, and of inconvenience to employers—to incite a laudable emulation in servants, by offering an inducement to be stationary, in addition to the respect and esteem they will of course receive from their employers—and, taking it for granted, that those servants who continue the longest in respectable situations are the most deserving of encouragement, a society has been formed (as an experiment) by a few inhabitants of the united parishes of St. Swithin and St. Mary Bothaw, for the purpose of annually bestowing premiums for continued services in the same family. And, although it will be seen by the plan annexed, that the series of rewards for a service of seven years will amount to fifteen pounds, yet are these rewards intended to operate, not merely as pecuniary advantages, but rather as tokens of the general approbation of faithful services.

The objects of this institution are the female servants of subscribers, hired by the year. The subscription is expected to be one guinea annually for each female servant usually kept.

No premium will be paid, but on a written

certificate of length of service, to be signed by the mistress or master respectively.

Every female Servant, from the time of commencing the subscription (the same being regularly continued), and having attended public worship as often as her services have permitted, will be rewarded by the Society with a Christmas gift:

For the First Year's Service, from

Michaelmas, 1812.....	0	10	6
the Second Year.....	1	1	0
the Third Year.....	1	11	6
the Fourth Year.....	2	2	0
the Fifth Year.....	3	3	0
the Sixth Year.....	4	11	6
the Seventh Year.....	5	5	0

18 4 6

Servants, who have been rewarded for a five-years' service, and have become incapacitated, or have families, and are reduced, may be assisted annually with a gratuity, not exceeding two guineas.

For further information, application may be made to the Rev. Mr. Watkins, Rector, Turnwheel Lane; or Mr. Hale, 7, Cannon Street.

WEST INDIES.

The following is an extract from a letter of a most respectable gentleman, who has lately visited the West Indies.

"In these islands, the Moravian and Methodist societies are very numerous, and both are popular with the Whites. The public discourses and private admonitions of the Moravian ministers, and the whole system of their society, seemed suited with peculiar wisdom to the enslaved condition of their flock.

"At St. Johns, Antigua, I was informed, by one of the Moravian clergy, that at the establishment to which he was attached (there was another in the town, and a third in the country), there were no fewer than 2000 communicants, besides 1500 baptized adults. In St. Kitts, the society is equally numerous; and so in St. Croix. General Harcourt said, that in the latter island there were not perhaps 500 negroes not attached to some religious persuasion or another! I cannot conclude, without particularizing *Tortola*. Last war that island was little better than a nest for privateers, without a semblance or a pretence towards religion: at the present day, nearly the entire coloured community are Methodists. On the evening before our departure (not a Sunday), in walking along the streets, the singing of hymns in private houses announced to me that several parties were then engaged in the worship of their Maker."

FOREST OF DEAN.

Agreeably to the plan proposed in our Appendix for last year, a school was opened in the Forest of Dean, on the 11th of January, last: between 200 and 300 children were almost immediately admitted. The foresters appear to be most gratefully impressed by this institution, and are looking forward with much solicitude to the completion of the plan in the erection and endowment of a place of worship.

Through the whole extent of the Forest of Dean, there never has been a place for public worship of any kind. The standard of the Established Church is at last unfurled in that barren desert. A place for assembling together, "to hear of Him, whom to know is eternal life," is now opened, and by the favour of the diocesan, an episcopal license is obtained, for the due performance of Christian worship. The average number of the congregation of "adults," is likely to be from 300 to 500 souls; and as consecration will be granted, on an adequate endowment being procured, the case is submitted to the attention of the clergy, and to all who, from a love to religion in general, and to the Establishment in particular, will assist in securing so great a blessing to these long-neglected people.

Subscriptions will be received in London, at Messrs. Hoares, bankers, Fleet Street; Sir John Lubback, Bart., Lubback, Forster, and Clarke, 11, Mansion House Street, bankers; Mr. Seeley's, 169, Fleet Street; Mr. Hatchard's, Piccadilly; Messrs. Condel and Clarke, 52, New Bond Street; and Messrs. Lucas and Proctor, 39, Gracechurch Street.

Every explanation will be given, by Messrs. Condel and Clarke, Mr. Hatchard, Messrs. Lucas and Proctor, and by the Rev. P. M. Proctor, Newland Vicarage, Colford, Gloucestershire.

Among the subscriptions already received for this purpose, are the following:

	L.	s.	d.
The Rev. Dr. Bell, Prebendary of Westminster	100	0	0
Thomas Hankey, Esq., Bedford Square	15	0	0
Benjamin Smith, Esq. Worbling, Lincolnshire	10	0	0
Charles Bridges, Esq., and Friends; Queen's College, Cambridge	10	0	0
plus (London Post mark) ..	1	0	0
A Widow's Donation	2	0	0

NORTH-WEST LONDON AUXILIARY BIBLE SOCIETY.

This Institution was formed by a numerous and most respectable meeting (includ-

ing about five hundred ladies) assembled for that purpose, at Willis's Rooms, St. James's, on the 18th of March.

His Royal Highness the Duke of Sussex was called to the chair; which he filled with great ability, conducting himself in a manner which was highly interesting. He explained the object of the meeting, and then called on the Secretaries of the Parent Society to state at more length the nature and views of that Institution. With this request, the Rev. Messrs. Steinkopff and Hughes complied.

The speakers on this occasion were, Lord Robert Seymour; John Bacon, Esq.; the Bishop of Cloyne; the Rev. Alexander Waugh; Lord Teignmouth; Sir Thomas Baring, Bart.; Lord Gambier; Sir T. Bernard, Bart.; Rev. J. Mann; Hon. M. Barry; Sir G. Staunton; Rev. J. Owen; Earl of Bessborough; and Rev. B. Woodd. His Royal Highness the Duke of Sussex, was chosen patron of the society; the Hon. and Right Rev. the Lord Bishop of Durham, president; and the following noblemen and gentlemen, vice-presidents: the Marquis of Headfort; the Earl of Bessborough; the Earl of Leitrim; Viscounts Duncannon, Bernard, Primrose, and Valentia; Lord Robert Seymour; the Bishops of Chichester, Salisbury, Norwich, and Cloyne; the Hon. B. Bouverie; the Right Hon. J. Maxwell Barry, M. P.; the Right Hon. R. Pole Carew; the Right Hon. Thomas Steele; Sir William Pole, Sir Samuel E. Bridges, Sir Thomas Bernard, Sir William Pepperell, Sir George Thomas Staunton, Admiral Sir John Orde, and Sir Thomas Baring, Baronets; Calverly Bewicke, Esq. M. P.; Josias Dupré Porcher, Esq. M. P.; the Rev. Archdeacon Heslop, D. D.; and George Smith, Esq. M. P.—Josias Henry Stracey, Esq. was chosen Treasurer;—and the Rev. Basil Woodd, the Rev. Alexander Waugh, John Bacon, Esq. and Charles Bevan, Esq. Secretaries of the Society.

Several affectionate allusions being made by the speakers to the illness of the King, His Royal Highness seemed much moved; and in one of his addresses, spoke most feelingly of the King as the best of fathers, of sovereigns, and of Christians. He afterwards was pleased to say, privately, that he had never known a greater enjoyment than he had that day experienced.

CHELMSFORD AND WEST-ESSEX AUXILIARY BIBLE SOCIETY.

On Tuesday, the 6th of April last, the first Anniversary of the Chelmsford and West

Essex Auxiliary Bible Society, was held at the County Room, in the Shire Hall; Robert Tindall, Esq. vice-president, in the chair, in the absence of the president, Lord Braybrooke, who, in a letter which was read to the meeting, much regretted his inability to attend.

The Rev. Samuel Bennett read the Report of the Committee, which excited considerable interest in the meeting, and was unanimously ordered to be printed. The Rev. E. Dowdeswell, D.D.; the Rev. Messrs. Shirley, Arnold, Thompson; the Rev. Dr. Disney; J. W. Hull, Esq.; and the Rev. Messrs. Newton, Morell, Thornton, &c. &c. in moving and seconding the resolutions of the day, delivered animated and appropriate speeches on the interesting subject of diffusing the Scriptures.

In the course of the proceedings, a letter was read from the Right Honourable N. Vansittart, Chancellor of the Exchequer, in which he accepted the office of Vice-President of the Society, expressing the honour he felt at the notice taken of his humble exertions in favour of its great object; and that he could not consider his name too frequently associated with a Society, whose single aim was the instruction and welfare of all mankind. A letter was also read from the Rev. Wm. Dealtry, expressing his earnest desire for the prosperity of the cause.

The sums received by the Society, during the last year, amounted to 311*l*.

On Saturday, the 13th of March, a Branch Society was formed in the Borough of Maldon, to co-operate with the Chelmsford Bible Society. Peter Wright, Esq. of Hatfield Priory, was chosen President; John May, Esq. Treasurer; Mr. W. Simpson, and Mr. Thos. Harvey, Secretaries.

The subscriptions amounted to 115*l*.

The first anniversary of the Dunmow Branch Bible Society was held on Tuesday, the 13th of April last; the Hon. Lieutenant General Henniker in the Chair.

Above 130*l*. was collected in aid of the Chelmsford Bible Society, to which this Branch is united.

MERIONETHSHIRE AUXILIARY BIBLE SOCIETY.

Thursday, January 7, 1813, being the day appointed by public advertisement for the institution of an Auxiliary Bible Society for the County of Merioneth, under the immediate patronage of Sir Watkin Williams Wynn, Baronet, Lord Lieutenant of the County, and several other respectable Gentlemen, a numerous and respectable meeting took place at the Town Hall, in Bala, at half past twelve, Sir Watkin Williams Wynn, Bart. in the chair.

Sir Watkin Williams Wynn, Bart. M.P. was elected President of the Society:—Sir Thomas Mastyn, Bart. M.P.; Sir Edward Price Lloyd, Bart. M.P.; Richard Watkin Price, Esq. Rhiflas; Bell Lloyd, Esq. Crogen; William Gryffydd Oakeley, Esq. Tan y Bwlch; John Maurice Jones, Esq. Cyffdy; John Wynne, Esq. Garthmeilio; Thomas Edwards, Esq. Tyricha, High Sheriff; Rich. Jones, Esq. Lodge; Richard Jones, Esq. Pant yr Onen; William Parry Richards, Esq. Caerynwch; David Anwyl, Esq. Bala; Robert Evans Williams, Esq. Henblas, Vice President:—the Rev. Thomas Charles, A.B. Treasurer:—and Mr. Hugh Owen and Mr. John Davies, Secretaries.

PERTSHIRE BIBLE SOCIETY.

On the 9th December last, a numerous and respectable meeting was held at Perth, for the purpose of forming a Bible Society for the County; Lawrence Robertson, Esq. Provost of Perth, in the chair. The propositions to that end were ably supported, and unanimously adopted. The Duke of Athol was chosen Patron of the Society:—Lord Gray, President:—L. Robertson, Esq. Provost of Perth; J. Richardson, Esq. of Pitfour; A. Murray, Esq. of Aytoun; and C. Husband, Esq. of Glenearn, Vice-Presidents:—Mr. A. Anderson, Treasurer:—and the Rev. W.A. Thomson, Mr. W. Orme, Rev. Dr. Irvine, and Mr. G. Whitehead, Secretaries.

GRANGEMOUTH BIBLE SOCIETY.

A Bible Society has also been formed at Grangemouth; John Morehead, Esq. President:—Thomas Learmonth, Esq.; James Milne, Esq.; and Colin McNab, Esq.; Vice-Presidents:—Mr. J. Wyse, Treasurer; and A. Laird and J. Lang, Secretaries.

BRISTOL BIBLE ASSOCIATION.

On Thursday, Dec. 31, 1812, a Bible Association was formed in Bristol, under the patronage of the Committee of the Bristol Auxiliary Bible Society. The meeting for this purpose was numerously attended; and in consequence of what passed there, the city and suburbs have been divided into fifteen districts, and a sub-committee appointed for each. At the first quarterly meeting, the amount of subscriptions and donations there received, was announced to be 179*l*. 15*s*. 7*d*. In the short space of ten weeks, 211 Bibles and 99 Testaments had been sold at reduced prices; and a large number of persons were discovered to be destitute of the Scriptures. The number of subscribers of one penny and upwards, already obtained, amounted to nearly one thousand.

SOCIETY FOR THE SUPPORT AND ENCOURAGEMENT OF SUNDAY SCHOOLS.

At the annual general meeting of this Society, held at Batson's Coffee-house, Cornhill, on Wednesday the 14th of April, William Henry Hoare, Esq. V. P. in the chair, the Committee reported, that since the last general meeting, 255 schools had been added to the Society's list, and assistance repeated to 74 other schools formerly established; for which, and the new schools before stated, they had distributed 27,690 spelling-books, 4642 Testaments, and 77 Bibles. That since the commencement of the institution (1785), they had issued 357,385 spelling-books; 75,179 Testaments, and 8078 Bibles, to 3985 schools, containing upwards of 324,000 children. The principality of Wales, which has profited so largely in former years by the Society's bounty, has furnished, in the course of the past year, abundant evidence, that a wide and effectual door of usefulness is opened in that portion of our island. Ireland also has continued to share the attention of the Society, where men of consideration and piety are giving effect to the institution of Sunday Schools; and who have reported their beneficial effects in snatching multitudes from ignorance and vice, and placing them within the walls of an establishment, where every exertion is made to "train them up in the nurture and admonition of the Lord." The Society have likewise established Sunday Schools a-board several of his Majesty's ships at the Nore, and on other stations, which are conducted with the greatest order, and have produced the happiest effects. Since the recent resolution of the Society to extend its patronage throughout the British dominions, the Committee have received applications from Nova Scotia and Newfoundland. A farther field of employment has been presented to them from Canada, where, it is well known, there is a great scarcity of the means for obtaining religious knowledge. It is scarcely necessary to apprise the public, that such an enlargement of operation will require a proportional augmentation of annual funds; and that it has been undertaken in the exercise of that confidence, which British liberality so invariably encourages. "The Society can never allow themselves to believe that an institution, which imparts the rudiments of a Christian education, without either abusing the time allotted to sacred, or trespassing upon that which is required by secular, occupation—an institution which communicates instruction to an indefinite extent, at an expense almost below calculation—an institution which enu-

merates scarcely fewer than 2000 districts, as falling within the sphere of its aid and encouragement, and which can appeal for the evidences of its usefulness to almost every symptom of improvement, which marks the religious character of the times,—the Society cannot allow themselves to believe, that such an institution will be either deserted or suffered to decline; and that, under circumstances which, by exhibiting new and interesting scope for its exertions, give it additional claims on the public countenance and support. It is therefore hoped, that the growing energies of this institution, seconded by the zeal of its patrons and contributors, will continue to find additional employment from year to year; till that happy period arrive, when it will be no longer necessary to 'teach every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know Him, from the least of them unto the greatest of them.'"

CHRISTIANITY IN INDIA.

The following is a list of the petitions which had been presented to both houses of Parliament up to the 20th inst. in favour of the admission of Christianity into India; as far as we have been able to ascertain them. The probability is, that some, perhaps many, may have been omitted. It will be observed, that in some cases the same place is mentioned several times. This, however, is only when, in addition to the general petition, petitions have also gone up from particular branches of the community. For example, in Oxford, there was a petition from the city generally, and another from the members of the Established Church; in Bristol, there was a general petition and one from the Wesleyan Methodists; in Chester, there was also a general petition, and one from the friends and supporters of the Baptist Mission in India. We have no doubt that we shall have to add largely to this list in our next number, as petitions continue to pour in daily.

Ayr; Abingdon; Accrington; Aylesbury; Arbroath; Atherton; Amersham; Aylsham; Ashford; Alfriston; Angus and Mearns, Synod of; Amptill; Anstruther Easter; Atherston; Alfreton; Acle; Aylsham; Ashborne; Almondsbury; Aveing; Bury St. Edmunds; Berwick-upon-Tweed; Battle; Burton-upon-Trent; Bildeston; Birmingham; Bingham; Banbury; Brightelmstone; Brixworth; Brampton, Cold Ashby, Creton Spratton, and West Haddon; Burton-on-the-Water; Bilston and Camu-lane; Bury; Bristol; Bedford; Bulwell; Barnard Castle; Biggleswade; Bridlington; Birmingham; Biggleswade; Banwell; Beaumaris; Barn-

ley; Bailey, Morley, and Churwell; Braintree; Bradford; Burslem; Burnham; Brixham; Beckington; Beccles; Beverly; Bungay; Bodmin; Barnoldswick; Brentford; Bridgnorth; Broseley; Ballingdon; Braintree; Beeston; Burnley; Bishop Stortford; Bisle; Brunt Island; Bridgewater; Belper; Bampton; Blunham; Bristol; Breadgar and Belston; Buckingham; Braunstone; Biggar; Baccup; Bocking; Blackburn; Bradford; Bonsall; Balmerino; Baptist Mission Society; Bingley; Burnham Benow; Brean; Bedworth; Beamster; Birmingham; Charlton and Harold; Cheping Wycombe; Chard; Cleck-Eaton; Coventry; Cardiff; Chester; Chester; Cheltenham; Canterbury; Calverly; Calne; Cullompton; Collingham; Chapel-en-le-Frith; Cefn-byenan; Cefn Mawr; Campden; Chelmsford; Cwntelin and Monach Cranbrook; Chesham and Shardlow; Castle Donningham; Cardington; Crosscomb; Cottonsland; Cheadle; Chelsea; Carmarthen; Coventry; Caerphilly; Colford; Carleton, Rhode, and Burwell; Colbrook; Cambridge; Colchester; Chichester; Cullampton; Chatford; Culmstock; Coppice Cosely; Cawston; Cauldwell, Lullington, and Walton on Trent; Clifton Reynes; Datehet; Daventry; Dewsbury; Driffield; Great; Dingwall; Dissenters in and near London and Westminster; Darlington; Dysart; Dorset; Derizes; Darlaston; Dedham; Diss; Diss; Denbigh; Dunstable; Devon; Debenham; Deptford; Dalkeith; Derby; Downham; Darkhouse Cosely; Dronfield; Duffield; Dunfermline; Dursley; Derby; Eye; Easingwold; Ellaston; East Dereham; Enfield; Ellingham and Kenninghall; Elland; Edinburgh; Earls Colne; Exeter; Eversham; Earls Barton; Exeter; Epworth; Emberton; East Brent; Field, Dawling, and Birmingham; Folkstone; Fife, Synod of; Frome; Fenny Stratford; Faunden; Fakenham; Fairford; Fordon; Frome Setwood; Falmouth; Fishguard; Great Coggeshall; Greasley; Guisely; Rawden, Horsforth, and Yeaden; Glasgow; Glasgow and Ayr, Synod of; Gate Street Chapel; Gildersome; Gamlingay; Gainsborough; Guildford; Grundisburgh; Great Grimsby; Great Berkhamstead; Great Missenden; Gloucester; Great Wigsborough; Greenock; Great Linford; Grantham; Hungerford; Hertford; Henley-upon-Thames; Heyfield; Herstmonceux; Haverfordwest; Hoxton; Harlow; Hayle, Copper House; Halesworth; Henley; Haddingham; Haddington; Hebbenbridge; Hemel Hempstead; Heckmondwike; Horsham; Hucknall; Horsley; High Wycombe; Hinckley; Hen-

forth; Halifax; Harlston; Haworth; Huddersfield; Hillsley; Hitchin; Hamsterley; Hackleton; Holmfirth; Haslingdon; Hooknorton; Halifax; Halston; Halstead; Hammersmith; Helston; Hovingham, Marham, &c.; Huddersfield; Halford-Broad-Oak, &c.; Halifax; Hedon; Hampton Horsley; Horsham and Horsham Saint Faith's; Ipswich and Clare; Ipswich; Ischem; Idle; Ilkeston; Islington and Pentonville; Ilford; Ingham; Inverkeithing; Kendal; Keighley; Kidderminster; King Stanley; Kettering; King's Lynn; Kingston-upon-Hull; Kissingbury; Kelvedon; Keyworth; Kingsbridge; Kirkby Woodhouse; Knaresborough; Kimbolton; Kinross; Kirkby Lonsdale; Kitmany; Kilwinning; Kirkealdy; Mansaintfraid Glynnceviog; Lambeth; London and Westminster; Lewes; Leicester; Liskeard; Liverpool; Llanrwst; Lancaster; Lympsham and South Brent; Laxfield; Lowestoffe; Lodden; Louth; Little Bad-dow; Leith; Layer Breton; Lothian and Tweeddale; Luton; Lenrouth; Lockwood; Lutterworth; Leighton-Buzzard; Lingfield; Loughborough; Leeds; Ditto; Llanelly; Langham; Lascoc; Lincoln; Leith Missionary Society; Louth; Little Staughton and Keysoe; Logie; Linlithgow; Leighton Buzzard; Lavendon; Margate; Maldon; Missionary Society; Melksham; Melton Mowbray; Mansfield; Mysendham; Milborne Port; Middleton, Cheeney, Chalcombe, and Thetford; Moulton; Marazion; Maidstone; Mountford; Ministerley; Maidstone; Mus-selburgh; Moffat; Mallock; Milford; Mangotsfield; Montrose; Mark; Nottingham; New Mills; Newark; Newcastle and the Pot-teries; Northampton; Newbury; Northamp-tonshire; Norwich; Neatis Head; Nor-wich; Newport; Northampton; Neath; New-ark-upon-Trent; New Windsor; Narbeth; Nantwich; ditto; Northrepps; Sidstrand, and Trimmingham; Newport; Newport Pagnell, &c.; North Crawley; Newton Bloss-omville; Newcastle on Tyne; Newcastle on Tyne; New Shoreham; Os-ett; Oundle; Oxford; Oxford; Oakham; Oxendon Chapel; Olney; Penzance; Penn; Preston; Patrington; Plymouth Dock; Plymouth; Port Isaac; Princess Risborough; Pains-wick; Portsmouth and liberties; Potton; Potters, St. near Harlow; Paisley; Port Glasgou; Perth; Portsea; Paulton and Clutbon; Plymouth Dock; Perth and Stir-ling, Synod of; Penbroke; Pembroke-shire; Portsea; Royston; Ramsay; Rous-ton on the Water; Reading; Reading; Roachdale; Radcliffe; Rye; Romsey infra; Romsey Extra; Rochester and

Chatham; Rochford; Ridgmont; Rayleigh; Rugby; Rathin; Redruth; Rotherham; Rushden; Road; Rotherham; Rippon; Radford; Reepham; Richmond, Yorkshire; Raunds; Ravenstone; Rutherglen; Southampton; Sunderland, Bishop Wearmouth, and Monk Wearmouth; Shrewsbury; Stockport; Sawston; Selby; Shields; Scarborough; Sutton, Isle of Ely; Shepton Mallet; Sudbury; Swindon; Swansea; Stonehouse Bast; Stone; Southill; Stirling Presbytery; Stirling; Stockton; Southam; St. Ninians; Swansea; Sittingbourne; Stevenson; Stockton; Shiffnal; St. Columb Major; Sheffield; St. Minver; St. Austle; Scarborough; Stapleford; St. Ives; ditto; St. Neots; Shore; St. Albans; Stafford; Stroud; Stonehouse; Scarning; St. Just; Saffron Waldon; Sutton in Ashfield; Stokegomer; Shelfanger; Swavesey; Stobbing, Bardsfield, and Withersfield; Stowmarket; Seven Oaks; Sedgley; Sanghurst; Skeerness; St. Paul's Cray, St. Mary's Cray, Foot's Cray, and Synesford; St. Kevern; Salisbury; Sheepshead; South Repps, and Cromer; Swaffham; Sawley and Long Eaton; Solva; Sorn; Saint David's; Siston and Wick; Stratford-le-Bow; Sheffield; Sherrington; Stoke Goldington; Saddleworth; Taunton; Trowbridge; ditto; Truro; Tadcaster; Tanworth; Tewkesbury; Tuevey, Harrold; Sharnbrooke, Bletsoe, Stagsden and Carlton; Tetbury; Taisford; Trelill; Tin-

tagel, Minster, and Forrabury; Tavistock; Tewkesbury; Touenham; Thorpe; Thrapston; Felling; Thornbury; Tring; Tisbury; Wells; Towcester; Tottlebank; Tiverton; Taunton; Thotpe Arch; Thornbury; Uxbridge; Uffculm; Winterton; Wigan; Wolston and Draycott; Wantage; Wolverhampton; Wresham; Wallingford; Whitechurch and Wear; Whitechurch; Winchcomb; Wotton-under-Edge; Wellington; Wellington; Whitechurch; Witney; Wadebridge; Walworth, Camberwell, and Peckham; Woolwich; Whitehaven; Winscombe and Compton Bishop; Worcester; Wednesbury; Walsall; Wilton; Whinberg and Westfield; Wymondham; ditto; Westmancote; Welsford; Watford; Wakefield; Worstead; Whitby; Witham; Warrington; Woodbridge; Watfield and villages adjoining; Walton; Wick; Winterboarn; Wington; Wellingborough; Weston; Wedmore; Yarmouth, Great; York; Yeovil; Yaxham and Welbourne; York; Youlgreave.

On the 21st instant, petitions were presented from the following places, viz.—Launceston, Newhaven, Wivelsfield and Lindfield, Callington, Rugby, Chesterfield, Ockbrook and Alvaston, London, Romsey, Lymington, Broughton, Upton upon Severn, Shipston, Cirencester, Deptford, Greenwich, Woolwich, and the Church Missionary Society for Africa and the East.

VIEW OF PUBLIC AFFAIRS.

NORTH OF EUROPE.

THE campaign has at length opened. The French and the Allies have already been engaged in some desperate and sanguinary battles, in which both sides claim the advantage. At present, however, the advantage appears to be on the side of the French, as they have advanced to the banks of the Elbe, while the Russians and Prussians have recrossed it. Bonaparte reached Dresden on the 8th inst. The first serious conflict took place on the 1st of May, and was renewed on the 2d, on the same field of Lutzen where Gustavus Adolphus formerly conquered and fell. It is allowed by both sides to have been maintained with the greatest obstinacy during part of the first and the whole of the second day. The French appear by their own account to have been

very severely handled, and at one time overpowered. The centre, commanded by Bonaparte himself, gave way, and, Lord Cathcart states, was only saved from entire destruction by the advance of his last reserve, and the cover of night. The Allies still remained on the field of battle on the morning of the 3d; but finding that Bonaparte, instead of renewing the engagement, was manœuvring to get into their rear, they deemed it expedient to retreat and recross the Elbe, having it also in view, without doubt, to strengthen themselves by the reinforcements which were advancing from Russia. Although the Allies have thus been compelled to retire, they have retired with a perfectly unbroken front, and with untarnished reputation both for valour and conduct. The statements of Bonaparte

himself bear ample testimony to their eminence in both these respects. Their great superiority in cavalry is also admitted. The loss on each side in these battles is estimated at about 12 or 15,000 men. Few prisoners were taken by either party. The Marshal Bessieres was killed.

The chief apprehension which the advance of Bonaparte at the present moment leads us to entertain, is, that of its possible effect on the vacillating policy of some of the German States. It will for the present prevent the secession of Saxony from his side, if such a secession were in contemplation, and may possibly decide the dubious counsels of the Austrian cabinet in his favour. Such a result would only prove, as on former occasions, the ruinous effects of a dastardly and compromising policy in circumstances like the present. Austria cannot hope to be forgiven her neutrality, should Bonaparte succeed in the present struggle. Those who were not with him, will then be counted to have been against him; and no consideration will then be likely to sway with him in sparing Austria. She will be made to drink to the dregs the cup of humiliation and sorrow.

The old Russian General Kutusoff had died before the battle of Lutzen. He is succeeded by Wittgenstein.

An attempt was lately made by the French to regain possession of Hamburgh, but they were repulsed. It has since been renewed with ampler means, and with a greater likelihood of success. The Danes are said to have avowed their intention of defending that city from French attack, and to have detached a considerable force for that purpose. What line of policy this may indicate it is difficult to say. The mission of Count Bernstorff to London appears to have failed, he having returned to Copenhagen; and it is reported that the failure arose from the inadmissible nature of the claims of Denmark. The Swedes seem to move very slowly to the scene of action. A considerable force remains in Pomerania, waiting the arrival of the Crown Prince, with the rest of his army.

A proclamation has been issued by the Allies, declaring their purpose of retaliating on the French any violence of which they may be guilty towards the inhabitants of the districts which have declared themselves adverse to the French cause.

SPAIN.

A severe action took place on the 13th of April, between the allied army under Lieut-

enant General Sir John Murray, and the French under Suchet; in which the latter, after gaining in the first instance some advantages over the Spaniards, were finally repulsed by the English with considerable loss. The loss of the allies was about 150 killed and 480 wounded. No advantage seems to have resulted from this victory. The opposing armies remained in their former positions.

Lord Wellington had begun to put his army in motion about the same time that the above battle took place on the other side of the Peninsula. His head-quarters were still at Freynada.

An able letter of the Cardinal de Bourbon, President of the Spanish Regency, addressed to the Pope's Nuncio, has been published; in which the infamous conduct of the latter is exposed and reprobated, for having, by secret letters to the Bishops and Chapters, endeavoured to excite disobedience in the name of the Pope to the law abolishing the Inquisition. The only regret we feel on the occasion is, that the disclosure of this transaction was not followed by the punishment which it deserved. The law, we are happy to say, appears to have been carried into full effect, notwithstanding the treasonable resistance of the Nuncio.

SICILY.

An attempt has been made on the part of the Queen to produce a counter-revolution in this island; but it has been defeated. The particulars are reported so obscurely, that we have not been able to ascertain the exact nature or extent of the disturbance.

UNITED STATES.

A vigorous blockade of the American ports, particularly those to the southward of New York, has at length commenced, and demonstrations have been made of an intention to destroy the maritime towns. Great alarm has in consequence of this been excited among the inhabitants.

It is stated, that Russia has made an offer of her mediation in composing the differences between the United States and Great Britain, which has been accepted by the former.

Another naval victory has been achieved by the Americans. The American sloop of war Hornet captured the British sloop of war Peacock, after a very short contest. The latter sunk almost immediately after the colours were struck, having been reduced in 15 or 20 minutes to a mere wreck.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

1. We have already adverted to the vast number of petitions which have been presented to both Houses of Parliament, on the subject of Christianity in India. No new proceedings of any other kind have taken place on this subject, during the present month. The examination of evidence, brought forward by the Company, on the mercantile part of the question, closed on the 24th. Neither the Government nor the advocates for an open trade intend to bring forward any evidence. The whole subject will be brought under the consideration of Parliament on the 31st, when it may be expected that some light will be thrown on the course which will be pursued in respect to Christianity.

2. The Catholic relief bill had passed through several of its stages in the House of Commons, with a considerable majority in its favour. It was thrown out, however, on its recommitment, on the 24th inst. after a long debate, by a majority of four, in a house consisting of upwards of 500 members. The clause on which the House divided was that which opened both houses of Parliament to the Catholics. This clause being lost, the advocates of the bill declined the farther prosecution of the measure at present.

3. Lord Harrowby's bill, for securing a sufficient provision for stipendiary curates, and for enforcing their residence, has at length passed the House of Lords, although opposed by the whole bench of bishops, and by the Lord Chancellor, and the Lord Chief Justice. Lord Ellenborough is represented by the Times newspaper, to have remarked in the course of his speech, that "although he was confident it was not the object of the noble Lord who originated the bill, yet he had no doubt but it was the object of several, to reduce the smaller livings, so as to render them of little value to their patrons; in order that they might be purchased by a fund, which he knew was busily employed in purchasing livings, in order

to fill them with persons most injurious to the Church of England, and, he would say, to sound Christianity."

We cannot persuade ourselves that this report is accurate; for it is hardly possible his lordship should have said that he knew a fund was busily employed in buying up small livings, when there is actually no such fund in existence. If Lord Ellenborough really did make the statement attributed to him, he must have been grossly imposed upon by some person to whom he has incautiously given his confidence, and who, we do not scruple to affirm, has made him the organ of publishing a statement wholly unfounded in fact. We should not have used this strong language, if we were not sure of the utter groundlessness of the allegation in question, and if we did not hope that it might induce Lord Ellenborough to examine into the accuracy of the information on which he has too hastily relied. Let him oblige his informant to name to him the parties, or any of the parties, connected with this land; and to name also the single living which this fund has been employed to purchase. We are confident, that even this slight imposition will go beyond his informant's powers; and that his lordship will find himself under the necessity of admitting, that his confidence has been most iniquitously abused.

We are far, however, from meaning to affirm, that the institution of such a fund, for supplying the Church of England with zealous and laborious ministers, would require any apology, in whatever invidious light some persons might be disposed to represent it. And, for our own part, we should not be sorry to see the suggestion which the premature fears of Lord Ellenborough have furnished, taken up, and extensively acted upon, by persons of piety attached to the Church of England. We are persuaded that superfluous wealth could not be more beneficially employed.

ANSWERS TO CORRESPONDENTS.

T. Y.; J. P.; C. W.; A. C.; PHILEATHES BIBLICUS; G. F. B. M.; &c.; On *Silence*; THEONIS; R. S.; ANTIPROLOGISTON; H.; have come to hand, and will be attended to.

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

THE subject of my present communication is John Langborne, a young man of 31 years of age; who, for a forgery committed in the army accounts, was sentenced to death, and executed on the 25th of February last.

He was born of respectable parents, in a remote county in the north: his education was decent; and at about the age of 17, he was sent out to the West Indies. Here, after some stay, he caught the yellow fever; and while under its debilitating effects, uncertain what the event might be, his conscience told him he was unfit to appear before a holy God. It pleased God, however, to restore him at this time, and he returned to England for the purpose of establishing his health.

Shortly after, he sailed again for the West Indies; and acquitted himself so much to the satisfaction of his employers, by his industry and vigilance, that he obtained the management of two or three estates, and was evidently rising in the world beyond his expectations. But he entered into money transactions imprudently, and on his return to England found he had such pecuniary claims to satisfy, as deprived him nearly of his all.

His habits of life thus far had by no means fitted him for a quiet acquiescence in this reverse of condition. He assumed an appearance which he could ill support; and after being guilty of one act of gross cruelty and deception, which from delicacy to the survivors it is not

expedient to particularise, his extravagance brought him to poverty, and he enlisted in the army.

Being a young man of prepossessing manners, and of talents superior to his situation, he was raised from the condition of a private, and placed in a confidential situation as clerk in the military dépôt at Maidstone. This situation, with prudence, would have afforded him an ample competence; but at the same time it gave him too great facility of supplying himself fraudulently with money, with little risk of immediate detection.

He became a gamester, a cock-fighter, and also a sportsman; keeping many dogs, for which he paid extravagant sums, one of his dogs costing him 20l. He also freely indulged in the gratification of his lusts, whatever misery he might occasion either at home or abroad. He became, at the same time, hasty, impetuous, impatient of contradiction. When such were his habits, can it be wondered that his purse should be soon exhausted? In order to recruit it, he drew various sums to a very large amount, during the three last years of his life, which he continued to pass through the books, relying for impunity on the usually distant investigation to which the army accounts were then submitted.

“O! what did I endure,” said he, “before and after the first fraud was committed. I took the book into my hand—I threw it away again, and for the first day prevailed; on the second day my pecuniary distresses became more pressing, and I at once performed the

desperate act; and now what would I not have given that it was undone. I went on, however, in extravagance, still defrauding the public to supply it; but yet my desire and hope was to replace the sums I had taken. For this purpose I speculated largely in the lottery, and bought ticket after ticket: but God disappointed me in all my struggles to disengage myself, and for the merciful purpose of bringing me to the condition in which you now find me."

His state, during the whole of this season, appears to have been very miserable. His conscience gave him no rest day or night. If he saw a Bible in his wife's hand, he would become enraged, and insist on her not reading *that book*. He blamed her for going to church. He would rise suddenly out of bed, and walk up and down his chamber, striking his forehead, and crying out, what a wretch he was! "I once dreamed," said he, "that I was in company with my father and mother; and that suddenly the officers came in, and took me, before their face. I awoke in horror. I often thought of dispatching myself, but God graciously prevented me. I began to feel that God would bring all home to me at last."

At length the hour of detection arrived; but it arrived sooner in the anticipation of his own conscience, than it did in reality. This gave him the opportunity to escape: but, as he often said, "in the strange infatuation which seized me at this time, I see the hand of God most evidently: He never intended that I should escape." He, however, made the attempt: he ordered a chaise, took with him his wife, utterly amazed at his conduct which he refused to explain, his favourite dog, his gun, and portmanteau. As he passed the barracks at Maidstone, his face was pale with anguish, and his whole deportment on his journey bespoke a heart deeply agitated; sometimes feeding on its own cares, in the most determined

silence; at others, bursting forth in all the extravagance of the most impassioned sorrow. Arrived at London, he went to one of the most public inns, from which he could be the most easily traced, and took the mail for Lancaster; still accompanied by his dog and gun, and his portmanteau, with his name engraved on it at full length, by which he gave the most plain traces both of his person and route.

On his arrival at Lancaster, he intended to have gone aboard a vessel, which was to sail the next morning for the West Indies; but as he was passing through the streets he saw the mail on the point of setting off for town. An unaccountable desire seized him at that moment, to retrace his way to London. He obeyed the impulse, and still with the same fatal accompaniments took his place for London. He stopped at Derby in his way; and, as he was about to fulfil an engagement to dine with a gentleman there, he was traced by his favourite dog, and taken into custody.

He had now no hope of escape: he knew he was guilty, and that his guilt would be easily proved. It was no small blessing to him, that he arrived at this state of mind at so early a stage of his confinement, as it is the hope of life under capital convictions which prevents the mind from giving its attention to the concerns of the soul. As he anticipated, such was the event. He was tried, convicted, and condemned; and there seemed to be no doubt that the sentence would be executed.

He was now removed from the state side of the prison to the press-yard, the place of the condemned: and it was here, in his solitary cell, on the first night after his confinement, that all the awful reality of his situation burst upon him. "I was shut out from the world," he said; "and I threw myself on my knees before God, who alone could help me. I asked him to pity me, and save my soul!"

About this time a young man, then at college at Cambridge, who had been his school-fellow in his boyish days at their native place, heard of his distressing situation, and felt for the interests of his soul. He wrote to him, affectionately entreating him to consider his eternal welfare, and pointing out to him the great fundamental doctrines of the Gospel. He returned answers to these letters, but they were of an unsatisfactory nature: his ideas were evidently confused. By desire of this friend, he was visited by another gentleman, who had been the instrument, in the hands of a gracious God, in turning another poor criminal from the error of his way. Nor were his pious efforts unblest here, in the two or three visits he paid him before his return to Cambridge. Langhorne was also occasionally visited by a clergyman; and the representations of scriptural truth, which by these exertions of his kind friend had reached him from so many channels, appeared to have produced a deep impression on his mind.

More than a week after his condemnation, I was requested, the Ordinary being indisposed, to preach what is called the "condemned sermon," to four poor men, who were to suffer the sentence of the law on the following Monday morning. I complied with the request. The persons for whom the sermon was intended, although entreated to attend, persisted in begging leave to decline it. Langhorne was present, and was observed to pay particular attention. He told me afterwards, that he wished much to have requested me to attend him; for that the doctrines just suited his case.

About a fortnight after this, his kind friend at Cambridge, although I was wholly unknown to him but by name, wrote to me, requesting me to visit Langhorne.

On Sunday the 21st of February, I saw him for the first time in private. The report had been made at the levee on Saturday; and of se-

venteen capitally convicted, he alone was left for execution. This was no more than he expected. He received me most kindly, but under very evident depression of spirits. My first interview was necessarily short and interrupted; but I was much impressed with his ardent desire to have done with the world, and to attend to the things which concerned his soul.

On repeating my visit on Monday morning, I learned from him the chief particulars of his life, some of which have been already detailed. He had, never, he said, been happy: his conscience was always goading him. From his first illness in the West Indies, to that hour, he knew not what happiness was. "I have forsaken God, and he has let me come to this pass:" and, describing his leaving England for the West Indies the second time, his face became suddenly convulsed with agony. "It was the very day," he exclaimed, "after my dear mother was buried!" His mind seemed to grasp at once the happy retrospect of those days when he was blessed by his mother's instructions, and to contrast them with his present state; and the burst of tears, with which he relieved his bosom, seemed to say, "O! what would she say could she see me now?"

After he had thus informed me of his life, I explained to him, at full length, the great fundamental doctrines of the Gospel; the nature and necessity of true repentance, and of faith in a crucified Saviour. After pressing these views upon him, which he seemed prepared to admit as those which alone could save his soul, we ended our interview with prayer, in which his mind seemed to me to be seriously engaged.

From the full disclosure which he seemed desirous of making; his confession and lamentation of his sins; his complaint of his own obduracy; the suitableness which he saw in the scheme of Gospel mercy, to save even the vilest; and his desire to

accept salvation as a free gift, without money and without price; I began to indulge a hope that my labour might not be in vain, and, having put one or two tracts into his hand, I left him.

I saw him again in the evening, and he received me with increasing marks of affection. We went over our former ground, and his mind seemed much opened as to the freeness of salvation—and he again accused himself of obduracy. I put questions to him, as to particular parts of his former life. He seemed deeply humbled under the recollection of them, shed many tears of compunction, and attributed all his misery to his ignorance of God. He told me, that he often prayed—he was continually reading the Scriptures, or hearing them from another criminal, who attended him when I was not with him. He was very desirous to make restitution to the utmost; and hoped the gentleman, under whom he had officiated as clerk, would come the next day with the books, that he might correct them. His expressions of gratitude were very ardent, more especially on three accounts:—that all, so far as he knew, whom he had injured, had so kindly and freely forgiven him;—that God had not suffered him to escape, but had so overruled circumstances as to bring him to his present condition, which he frequently declared to be the happiest of his life;—and lastly, that at this extremity God had raised him up so many kind friends, who were concerned for his soul. I left him this night, having recommended certain parts of Scripture to his perusal, with increased hopes, and with feelings still more interested in his favour.

While I was conversing with Langhorne on the following morning (Tuesday), the gentleman was announced whose clerk he had been at the dépôt. In a voice broken with emotions which he was unable to suppress, he addressed him first, and then, turning to me, said, "I do

assure you, sir, I had the fullest confidence in his moral character: Langhorne knows I had." I then left them, and am informed that Langhorne made a full disclosure of the various frauds he had committed.

I saw him again at four o'clock on the same day, and took a young friend with me, whom I introduced to Langhorne, and who had agreed to assist me in my attendance on him. I said, "I fear your mind is but ill prepared to speak of spiritual things after the agitation into which it must have been thrown this morning." "Thank God," he replied, "my mind is now disburthened. I am happy in having pointed out all my frauds; for Mr. ——— or his family might have been involved some years hence, when the accounts are investigated. He is one of the kindest of men. What would he not do for me, if he could!" It was with difficulty he could repress the tear from flowing, which stood in his eye, at the recollection of the repeated kindness he had received from him.

He told me that his feelings had undergone a severe shock since he had seen me; that, without any introduction, an old man, a carpenter, whom he remembered in his native village when he was a boy, stood before him, and said, "Aye, young man! I need not ask what your name is: that is plain enough: there is your father's countenance, and your mother's eye." He came to bring him a little collection, which he had made among his fellow-workmen in a distillery in which he worked, thinking that it might be useful to him in his distress. "O!" said he, "the old man's kindness, and all the recollections it brought with it, went home to my heart, and quite unmanned me. How unworthy am I of such attention, and how gracious is God in permitting it to be shewn me!"

We then went over much of our old ground. We parted, as usual, with prayer, agreeing that my kind coadjutor should spend an hour or

two with him in the evening.—He was locked up with him in his cell this evening; and their subject was that of the necessity of regeneration, from the 3d chapter of St. John, as his chief complaint was of the hardness of his heart, and his incapability of feeling as he ought the malignity of sin. In a small tract which was given him, he pointed out to me more than once such passages as the following, as particularly expressing the feelings of his heart: “Strike this wretched heart of mine with a deep feeling of sin. O! shew me to myself—reveal thyself to my soul, and shew me how grievously I have offended thee.”

The last twenty-four hours had now arrived, and our subject became proportionately interesting.

On visiting him this morning (Wednesday), I found him attentively reading a letter he had just received from his kind friend at Cambridge. It was full of pious feeling, and seemed to give him great comfort. He expressed his gratitude to his friend, and to God for raising him up at such a season.

We were together for nearly two hours: his views appeared to me to be more clear, and his impressions to be more deep. We did not seek for accurate definitions or nice exhibitions of doctrine; but we looked for a heart preparing to meet its God, bemoaning its sins, broken and contrite, and trusting for every thing to the Divine mercy: and that trust no vague or indefinite confidence, but a confidence resting on God's appointed method of salvation, through the all-atoning merits, the perfect obedience, and the prevailing intercession of a Saviour. My hopes respecting him were raised by this interview. He wished particularly to have nothing more to do with the world. He had appointed a friend to come to him, to arrange the necessary orders for his funeral; and he spoke of this with the most unruffled countenance, as if the bitterness of death was past. I had

advised him to spare both himself and his wife the pangs of a solemn parting; and his prevailing desire seemed to be, that no earthly thoughts should distract his mind, but that the remaining hours should be given to God.

I returned to him by appointment soon after six o'clock in the evening, and found him reading the Bible in his cell. We were now locked up together for the last time: a few hours only would pass, and his state would be fixed for ever; and as the retiring step of the turnkeys was lost in the distance, it may be supposed that impressions of no ordinary character took possession of my mind. The triple doors, fastened with massy bolts, each secured in its socket by a padlock, which enclosed us; the cell studded with nails, and presenting an appearance of the most jealous security; the dull clank of a fetter, faintly heard through an orifice in the door, from the tenant of the next cell of condemnation; but above all, the interesting object before me, seated by the side of his pallet, the tear of affectionate welcome that glistened in his eye, and the periodical sigh that relieved the oppression of nature in his breast; all seemed to say, “Man can do nothing for us here: God alone can help us now.”

We began by praying God to be with us, to bless our interview; to deepen our impressions of the sinfulness of our sins, and to grant us a fuller confidence in redeeming love. I had taken some books of different kinds with me, from which I might occasionally read some interesting passages, for the purpose of illustrating the topics of our conversation. As St. Paul's clock struck eight, he appeared to me to experience a sudden depression: probably the idea might have occurred, Twelve hours hence, and I shall be in eternity! I introduced a conversation on some of the more remarkable incidents of his life. He detailed many particulars; constantly remarking, that it had been a course

of sin and disappointment; and that he never had been so happy as during the five last days of his life. His conscience, he said, was disburthened of its load: he had made a full confession of his faults, and had received the kindest forgiveness from those he had injured: he hoped that in Christ Jesus, God would forgive him also. He then mentioned the subject of his execution, and hoped it would please God to support him under the trying scene. A great deal of interesting conversation succeeded on this subject. I had taken with me your second volume, which contains the history of Finley, and read it to him. He had read it before, he told me, and found it very suitable to his own case; and he hoped that God would equally support him; and favour him with a sense of his forgiveness. I found him at this time (about half past ten) becoming drowsy; and told him, that as he had informed me he had had no sleep for the last two nights, on account of an attack of rheumatism, he had better lie down and recruit his strength by sleep. In this he acquiesced, while I sat watching and praying beside him. He slept well for about an hour; and we passed the remainder of our time in prayer.

At twelve o'clock my coadjutor arrived, who was to remain with him till my return in the morning. We agreed that the two first hours should be given to repose, that both mind and body might be recruited.

He slept well during the time agreed on; and when he was roused and informed of the hour, he prepared himself with great alacrity to attend to those religious exercises which might prepare his soul to meet his God. In these the next four hours were spent.

On my returning to him in the morning, I found that the fatal hour was now rapidly approaching; and it was no small comfort to us to find him rising superior to the weakness of nature, supported, as we trusted he was, by a good hope through grace.

This comfortable hope arose at this time from the following considerations:—His tenderness for others. There were two poor men under condemnation, for whose souls he had expressed his anxiety again and again: he had given them tracts, and appeared much interested for them:—His disregard of himself; deeming himself unworthy of the least attention that was shewn him:—His self-accusation and condemnation:—His request to be dealt plainly with in the concerns of his soul; bearing with great patience our repeated examinations and inquiries:—His readiness and anxiety to hear any thing that would humble him, and exalt Christ as his Saviour:—His respect for the word of God:—His full and frequent admission that the present dispensation was most righteously appointed, and his unreserved submission to the will of God:—His repeated acknowledgment that his present affliction was the greatest mercy he had experienced, and that his happiness of late had exceeded that of any other period of his life:—His never offering the least excuse, or palliation, or pretence for sin. He said, his long stay in the West Indies, without church, or minister, or ordinances, might be urged by some; but he felt no disposition to qualify his own vileness by any such pretext:—His often repeated desire to attribute the present state of his mind to mere mercy, abjuring all self-dependance whatever; and receiving Jesus Christ, as his full, sufficient, and perfect Saviour:—His fervent expressions of gratitude to God, for all the forgiveness and kindness he received; and of which he was so utterly unworthy:—His wish to depart and to be with Christ, lest he should live longer and offend him more by his sins. “A reprieve now,” he said, “would only make me unhappy!”—His unremitting attention to the care of his soul, avoiding all unnecessary interruption from the world, and eagerly returning to the one subject which engrossed him.

To these evidences we may add,

the apparent sincerity and simplicity of his whole conduct, which seemed to speak a soul desirous of shewing itself in its true colours to man, as he shortly expected it would appear in its real character before the heart-searching God.

Thus encouraged, we prepared for the parting scene. He left his cell, and we accompanied him to a more comfortable apartment. While he was at breakfast, his whole deportment was calm and composed. I had before mentioned to him the subject of receiving the sacrament, and we had agreed that this ordinance should be reserved as the last meal of which he should partake in this world, that he might feed by faith on that immaculate Lamb there evidently set forth before him, whose blood cleanseth from all sin. And here, sir, I should be wanting in justice to our excellent Liturgy, if I did not declare how admirably adapted it was to meet our necessities in this trying moment. After the Prayer for the Church Militant, we came to the Exhortation; during and after which I endeavoured to impress the various particulars contained in it more deeply on his mind by a short pause, distinctly repeating them as they are summed up together in the following short address: "Ye that do truly," &c. We then came to the General Confession. His cries for mercy were strong and ardent; and the glowing language of the service seemed well to suit the feelings of his heart.

After the Absolution, I repeated and dwelt on those well-selected passages, containing the very pith and essence of Gospel truth, which encourage the heart-broken sinner to apply for mercy in Christ Jesus. After which rich expressions of Divine mercy and love to the worst of sinners, we were well prepared to ascribe with angels and archangels, and all the glorious company of Heaven, "All laud and praise and glory to Him who is the Holy, Holy, Holy Lord God of Hosts," and yet

the Father, the Brother, and the Comforter of man.

It would be tedious to particularise any further. The above is a general outline of what passed on an occasion, which, as it will not be speedily erased from my memory, so I hope it will never recur to my recollection without an increasing attachment to "a form of sound words," so admirably adapted to express the most ardent feelings of an awakened heart.

His faith and love being thus supported by this heavenly banquet, he seemed as a man who had nothing more to do with this world. He declared, that in all his life he had never felt himself so happy; that a reprieve, were it then to arrive, would be cruelty; and that to die was indeed a privilege.

At this time my friendly coadjutor, exhausted by his long watching, and the agitation of his feelings, burst into a flood of tears. I exhorted Langhorne to courage, fearing the effect which such an appeal to his feelings might have upon him; and, on my remarking that we shed more tears than he did, he said, "I am indeed wonderfully supported—God be praised!"

About this time he took two silk handkerchiefs from his pocket, and placing one before each of us, desired us to accept them as a trifling memorial of him. "It was all he had now to give," he said, "but they would remind us of him." They were yet wet with many a tear of godly sorrow, which had fallen from his streaming eyes. I desired him to take that he had placed before me, and to give it me when he had no further need of it. This, however, he declined, saying "that he should want it no more." Indeed, he never shed another tear, nor did he shew the least disposition to this expression of his feelings.

The toll of St. Paul's clock now informed us, that it wanted but one quarter of an hour of the appointed time. This we spent in reading one

or two appropriate hymns, and endeavouring to suggest such holy reflections as might divest death of his terrors, and sustain his confidence in mercy. On hearing footsteps, I opened the door, and found the sheriffs prepared to receive us. I announced their arrival, which he heard without apparent emotion, and immediately arose and assisted me, with his usual attention, in putting on my great coat. I turned to him, and said, "Now, God Almighty be with you, and strengthen you, and hear you triumphant over every foe—remember your Saviour!"

After his irons were knocked off, and his arms were confined, he prepared to follow the sheriffs to the scaffold. As he was passing from the press-yard, one of the turnkeys said, "God bless you, sir!" On hearing which, he turned to him, and replied, calmly and collectedly, "I wish you all felt as I do now!" By this time I had joined him, and, taking his arm, exhorted him to trust in *Him* who had hitherto supported him. On our arrival at the outward gate of the prison, which leads into the lobby, the bell of the prison suddenly tolled out the note of death, which appeared to startle him. I reminded him that the bell, the scaffold, the rope which bound him, &c. were but the accompaniments of death, and that death was the friend of him who trusted in the Saviour. We had now arrived at the foot of the scaffold, where we had agreed to part, as he kindly spared us the torture of witnessing the last scene. Here I, for the last time, commended him to God, and shook him by the hand, which he returned with expressions of his gratitude, and with a blessing. My friend also here bid him a last and affectionate farewell, which he returned with similar expressions of affection.

We were informed, that when on the scaffold he had remarked that it was better for him to die than to live. He was, however, consider-

ably agitated as the final event approached; but his death was nearly instantaneous, without a struggle, and almost without a sigh.

Thus died, in the prime of life, one formed by nature to have been a blessing to the circle in which he moved,—with talents adapted to a higher station,—with manners conciliating and attractive,—and with affections which might have endeared him in all the conditions of relative life, as husband, son, or father; but, by neglecting his God, falling into vicious habits, and indulging the corrupt propensities of his heart, cut off by a premature death, like the flower of spring by the blast of the tardy winter, and yielding up his life to the violated laws of his country!

But, is this all? No. It is all, perhaps, that *nature* presents to us of this subject; but *grace* directs our eyes to a more encouraging view. Although he fell a victim to public justice, yet may we not indulge the hope, from the foregoing account, that in *that day* when the thief, who was pardoned on the cross; Manasseh, who filled Jerusalem with blood; Onesimus, the fraudulent slave, whom a sense of guilt drove from his master's house; and when, as he humbly hopes, the writer of these pages, once as far from God as any above, shall with one voice ascribe their salvation to free grace and redeeming mercy alone; the name of John Langhorne may also be written in the book of life, and his voice be engaged with those of the redeemed in endless ascriptions of praise and glory; "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever."—Amen*.

GRATUS.

* The above account has been very considerably abridged, since it came to our hands. It would have been impossible to have found room for the whole.

To the Editor of the Christian Observer.

I CANNOT agree with your correspondent *Αληθινός*; (see number for January, p. 10,) in his translation of Heb. xii. 24. I beg leave, therefore, to offer some observations on this difficult passage, which will, I think, in some measure, vindicate the common version. The reading, followed by *Αληθινός*, appears to be *κρείττον παρα τον Αβελ*. Theophylact reads *κρείττον παρα το Αβελ*. Perhaps the true reading is, that which occurs in the edition of Elzevir, and those in general use; *κρείττονα παρα τον Αβελ*. If our translation followed the reading of Theophylact, their insertion of the two monosyllables (that of) is perfectly justifiable. Theophylact, Doddridge, and Schleusner, explain the passage as referring to the blood of Abel. Theophylact beautifully supports this explanation by citing Gen. iv. 10. "The voice of thy brother's blood crieth unto me from the ground." Dr. Middleton, in his valuable work on the Greek article, translates *παρα τον Αβελ*, "than Abel;" and observes, that "speaking better things than Abel," must mean, than the blood of Abel.—These authorities are very strong in support of the sense which is implied by the version of our translators, and which will, perhaps, receive still further support, when we reflect that Abel was the first martyr, the first who suffered in the cause of religion, and, by the shedding of his blood, was a prototype of that chief Martyr whose blood was shed as a propitiation for the sins of mankind; but with this important difference—the blood of Jesus, as Doddridge expresses it, crying for pardon, whereas the blood of Abel cried aloud for vengeance. *κρείττονα* is undoubtedly a neuter adjective used adverbially, although the idiom of our language will not readily admit of its being translated in this manner. It might be rendered, "speaking more nobly,"—which perhaps is what Theophylact

implies, when he says, *Αλλα το τε χρις ε λαμπροτεραν φωνην αφησι και ευσημοτεραν.*

Ἰχνηλάτης.

To the Editor of the Christian Observer.

Psalm lxxii. 17.—*His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.*

It is the general opinion of Commentators that this Psalm, under the figure of Solomon's happy reign, describes the glorious kingdom of the great Redeemer. I have lately met with a curious comment on two words in the 17th verse, in Buxtorff's Hebrew Lexicon, which, in the present controversy with the Jews, may gratify some of your readers. I will give it in English as near as possible, though it is difficult to express the full meaning of the Latin.

"*His name shall be continued.*—Niph. *נשן נין*, *sobolescet*, *propagabitur nomen ejus*, &c.: His name shall grow, shall spread abroad, shall be propagated, shall be diffused as a family is wont to be augmented and rendered flourishing by a continual series and succession of sons. Aben Ezra says, *נן נשן* *He shall be called a son*: R. Salomon, *He shall bear rule; he shall be magnified.*—This was reckoned one of the names of the Messiah by the ancient Jews, as may be seen in the Talmuds, their learned commentaries, in one of which it is written: R. Johanan said, What is the name of the Messiah? They who were of the school of R. Schela, replied, *נשן*: according to that text, *Until Shilo come*, Gen. xlix. 10. They of the school of R. Jauna said, *נין* (Jinnon), according to that, *He shall be called a son*, Psalm lxxii. 17. Others said, *נשן* (Chanina), according to that, *I will not give you, נשן*, *favour or grace*; Jer. xvi. 13; that is, the Messiah who shall

be called Gracious. Others said, מנחם (Menachem), according to that, מנחם, *The Comforter, is far departed from me*, Lam. i. 16; that is, the Messiah, so called. Others said, לֵפֶר דָּוִדָּה *Leper*, according to that, *Truly he has carried our griefs*, Isa. liii. 4. When one inquired where the Messiah was? the answer was, יֹשֵׁב בְּשַׁעַר רֹמָא : 'He sits in the gates of the city of Rome.' And what is his sign? 'He sits among the poor, carrying their diseases:' that is, among the leprous, as the Scholiast explains it.—Thus they. Where also it may be seen at large, how anxious the ancients were respecting the Messiah, his name, and the time of his advent. But when the modern Jews, inferior to their forefathers, perceived that all the periods assigned by the ancients were passed, and that no Messiah, according to their wishes, had appeared, they pronounced a curse on any one who should compute the time of his advent: as it is written in the preceding page, מוֹשְׁבֵי קֶצֶן, רַמְפַּטוּר שֵׁל רֹמָא : *Rampatur spiritus eorum qui supputant terminos*: 'Let death seize on those who compute the times!'

Thus, Mr. Editor, the Jews have laid themselves under an anathema, and have wilfully blinded their eyes; that the light of truth may not break in upon them. May the Lord quickly remove the thick veil of ignorance and prejudice which still hangs round that once favoured nation!

J. B. O. C.

FAMILY SERMONS. No. LIV.

Acts xvi. 25.—*And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them.*

ALL things are the Christian's, whether the world, or life, or death, things present, or things to come. He waits not for the hour of his death, in order to be happy, although death to him is the entrance into heaven.

Things present are his: this world, this life belongs to him. His heavenly Father gives it for his enjoyment, and denies him nothing in it but what would injure him, or lessen his happiness. Although he is not exempt from the calamities of life, yet even they are tempered with so many mercies, are attended with such Divine consolations, are made to produce so much good to his soul, that he can glory in tribulations also. Would you see a remarkable instance of this? Let us enter the gloom of a prison, and there behold two wretches shut up within its inmost bars, their feet fastened in the stocks, and their backs torn by the scourge. They are awake, as we might expect, at the hour of midnight, and we hear their voices. Are they, then, bemoaning their miserable state, and accusing their judges of tyranny, and their sentence of injustice? No! it is the voice of joy, and the song of praise, which resounds through the dungeon. Through their attachment to their crucified Master, they had become objects of scorn to the world. They were poor and destitute: now they were also afflicted and tormented; yet are they singing praises with a loud voice to God.

Had we searched Philippi at that hour, we might have found many, on beds of down, restless through excess of care and anxiety, mourning and sighing, while these poor prisoners are praising God.

At that hour, indeed, we might have heard the noise of mirth, the sound of the viol and the lute; but these sounds would not have directed us to the happiest persons in Philippi. We should have found them in the prison, their feet fast in the stocks, their bodies bruised with the scourge.

What, then, could make persons in such circumstances so happy? What inward feelings could so overbalance outward sufferings? They had no worldly resources, no worldly hopes. It was an inward peace, which no sufferings could restrain,

that thus overflowed, in songs of praise.

Let us, then, enter into the views and feelings of the Apostles; not from an idle curiosity, but in the desire of ourselves possessing the same views and affections, that, when we are called to suffer, we may enjoy the same consolations. The sources from which Paul and Silas drew so much joy, are open to every real Christian. Let us consider what they were, for our own edification and improvement.

1. One source of their joy was, *a conviction of the happiness of their state on the whole, notwithstanding their sufferings.*

Worldly good and evil is esteemed such, in many cases, merely by comparing one state with another. Moreover, a rich man could easily support a loss, which would be most keenly felt by a poor man. Now, the Apostles possessed many and great blessings which could not be lessened by oppression, or by the loss of outward things, and the value of which they knew to be far greater than that of all worldly advantages put together. What was the confinement of the stocks, or the pain of the lash, balanced against the communion of the Holy Ghost, the adoption of the sons of God, the peace which passeth all understanding, or the hope of eternal glory in heaven? Who that was partaker of the unsearchable riches of Christ, and was looking forward to an unfading inheritance, would think it an insupportable hardship to bear a little contempt or pain? The possessor of a large revenue would be above feeling the loss of a few pieces of silver. To him it might be a trifle, while to others it might be ruin. Thus did the Apostles reckon all sufferings here to be light and trifling, when compared with the exceeding and eternal weight of glory which awaited them. Although poor in regard to this world, they were rich in faith and heirs of a glorious kingdom: although laden with many sorrows, yet they were always

rejoicing; although they had nothing, yet in truth they possessed all things.

Here, then, we see the mystery explained. Faith had opened to the Apostles new views, and given them a judgment different from that of the world. It was not this world, but the world to come, which engrossed their thoughts; not man, but God; not the pleasures of the body, but those of the soul; not time, but eternity. They looked not at the things which are seen, but at those which are unseen. Their hopes, their fears, their pleasures, their pains, were of a spiritual kind; and therefore, although they knew that bonds and afflictions awaited them, they still could say, "But none of these things move us, neither count we our lives dear, so that we may but finish our course with joy."

And will not a like faith in our own days produce the same effects? If heaven were much in our minds, as our best possession; if the vanity and uncertainty of this world were rightly understood and believed; if God held the first place in our affections; if spiritual and eternal blessings were valued by us in any degree proportioned to their true worth, it could not be but that we should think lightly of earthly trials, and think ourselves sufficiently happy in our spiritual and eternal portion. And let us remember, that this heavenly temper is directly opposed to earthly mindedness. Had Paul and Silas been alive only to the things of this world, they could not have sung praises to God in the dungeon. This is the great evil of an earthly mind, that it does not allow us to value the blessings of the Gospel as we ought. It debases the soul; it blinds the understanding; it destroys the relish for pure and spiritual enjoyments. The excellence of eternal things fades from the view, while temporal good and evil are so falsely magnified that they alone appear the objects to be desired or dreaded. Whatever, therefore, cherishes earthly minded-

ness, makes the enjoyment of the things of this world dear to us, and the loss of them bitter, and prevents the possibility of our consoling ourselves, as the Apostles, with the prospect of better things above. "Set not, therefore, your affections on things on earth, but on things in heaven."

2. Another circumstance which enabled the Apostles to bear sufferings not only with fortitude but with joy, was a firm belief that great good would accrue from them. They not only esteemed the men who endured temptation blessed, because that after they had been tried they should receive a crown of glory; but they rejoiced in suffering, as the mean appointed by God for communicating grace to their souls. Their faith they knew to be not only tried, but perfected by suffering; and it was, in their opinion, the very first of blessings to obtain a larger measure of grace, to have the body of sin mortified in a greater degree, and to be more fully conformed to the image of Christ. They gloried in tribulation, because it produced patience, and patience Christian experience, and experience would fill their souls with hope, while the love of God was shed abroad in their hearts. They who valued the possession of these graces as the greatest of blessings, would not think them dearly purchased by a little suffering. The Apostles thus felt. They had renounced the pleasures of the world, and the life of the world; and the life they led in the flesh was a life of faith in the Son of God. Their great object was to resemble their blessed Master more fully in his meekness and purity, and to be made in a fuller measure partakers of the Divine nature. They rejoiced, therefore, in trials as that which would purify their hearts from the dross of corrupt affections, and make every Christian grace shine purer and brighter.

Here we behold a principle of action unknown to any but real Christians. Most men would, alas! do

little, much less would they be content to suffer greatly, in order to obtain a larger measure of faith, to grow in grace, and to have their hearts filled with love. These are blessings of which they think little. They understand not their value, and have no relish for their enjoyment. The very means of obtaining them, fervent prayer to God and the frequent study of his word, would be a burden to them. They must have minds wholly changed; they must have new desires and affections; they must see every thing in a new light: in short, they must become new creatures before they can rejoice in suffering, because it tends to the good of their souls.

And have we not all cause here to lament that we partake so little of the spirit of real Christianity? For this is not a height of Christian perfection, which very few but the Apostles are required or can be expected to attain. No: I have only described the natural and necessary effects of real faith wherever it is found; the work of grace in the heart in whomsoever it takes place. True faith must impart such views of the excellency of spiritual blessings as will make them the chief objects of desire. True grace will produce in the heart such a hungering and thirsting after righteousness, that it will become the chief endeavour to obtain it.

3. One other source of the joy of the Apostles in suffering, remains to be considered: I mean, *love to the person on whose account they suffered*. This principle, however, is more limited in its operation than the two former, for it refers chiefly to the suffering which arises from persecution.

Love is the most powerful passion in the human breast. What exertions will it not produce, what sufferings will it not cheerfully encounter and patiently endure, for the sake of the beloved object! This principle animated the breasts of the Apostles in the purest and most perfect manner. "The love of Christ

constrained them" to act, the love of Christ enabled them to suffer, for his sake. What things had been gain to them, they counted but loss for Christ, for whom they gladly suffered the loss of all things. Like Moses, they esteemed the reproach of Christ greater riches than the treasures of Egypt. When brought before the council and scourged, they departed rejoicing that they were counted worthy to suffer shame for his name. They took pleasure in reproaches, in necessities, in persecutions, in distresses for Christ's sake. There is indeed a spirit of vain glory which will make a man not only suffer with constancy, but even glory in his sufferings; but this is only the excess of selfishness. Very different was the zeal of the Apostles. The love of Christ wrought in their hearts as a principle of action. This principle extinguishes selfishness: it teaches us to love the whole of mankind, whether friends or enemies, for the sake of Him who offered his life for the sins of the whole world. It sets before us no reward but that of our Master's approbation: it inspires us with no ambition but that of doing good. Its views are the most noble, its pleasures the most pure, and its effects the most blessed that can be conceived. The love of Christ could turn a dungeon into a palace. Happy prisoners! who would not envy them, while in possession of such pleasure, springing from so pure a source! But that source is open to us. The same love of Christ may rule in us as in them. The benefits of his death are as full to us as to them, the promises of his Gospel as free. He is the same yesterday, to-day, and for ever. Our obligations are the same with theirs; but then we do not understand in their degree the extent, nor feel the force of those obligations;—the influence of that love of Christ which passeth knowledge. If, with the saints of old, we know the height and depth, the length and breadth of that love, we should like them feel

the force of it, as the most powerful motive of conduct, and the most effectual support under the pressure of affliction.

To conclude with a reflection or two suited to the subject:

1. We may learn from the instance before us that Christianity is far from producing a gloomy or melancholy state of mind. They misunderstand the Gospel, who imagine that it does. No: it can cast a lustre over the gloom of a prison; fill the mouth with songs of praise; while the limbs are racked with pain; and enable the happy spirit to soar into realms of bliss, while the body is bound with fetters. He is free indeed who is made free by the Son of God. He is the only happy man in whose heart the peace of God rests. And the same views which convey to the Christian joy in tribulation, will serve to brighten every scene of prosperity; for the delightful sensations of grateful affection will accompany him through them all, and give to his success or enjoyment a double relish; and while the gifts of Providence are again dispensed with overflowing benevolence, he feels that it is still more blessed to give than to receive. True it is, that the penitent, while struggling with his corruptions and with his fears; while his knowledge of God is imperfect, and his faith weak; may sow for a time in tears, but by and by he will reap in joy: he shall doubtless come again rejoicing, and bring his sheaves with him.

2. We may learn also from this instance the important lesson that we are not necessarily dependent on outward circumstances for happiness. No circumstances could be less favourable either for joy or praise, than those of Paul and Silas, and yet we see them rejoicing under them. Let this consideration deliver us from the painful dominion of fear. How many suffer merely from the dread of what they may suffer. They tremble at the prospect of any unfavourable change in their affairs, as if their happiness would then be

at an end. We must rise above these weak fears. We must see that it is God who gives peace, and who is the fountain of all good. He appoints the circumstances; and he can fit the mind to them. The misery which adverse events produce, arises from the wrong frame of the mind, which ought to rise above them. Now, although there are events which cannot but be grievous, and states of the body by which the soul will be depressed, yet there is no event, no state, the pain of which may not be greatly relieved by the hopes and consolations of the Gospel, and by the secret influence of the Holy Spirit strengthening the soul. Instead, therefore, of shuddering at the prospect of future suffering, let us strengthen our faith and ask, Where is our God; the hope he has set before us, the promise, sure and steadfast, that he has given us? Let us place an honourable confidence in our God, fully persuaded that, while we fear him, as our day is, so will our strength be; and that if we cultivate communion with God, and cherish his grace in our souls, resources will be opened to us of which we are not now aware, and strength imparted such as we scarcely dared to expect. Let us always remember that religion is a practical thing: It is intended to be our support amidst all the troubles of life. Let us make use of it for that purpose, and thus learn to derive from God, who alone can give them, true consolation and peace and joy. And as this will be the most useful lesson we can learn, even with a view to the happiness of this life, so is it that which will more than any other fit and prepare us for the blessed state of eternal life hereafter. Now to God the Father, &c.

To the Editor of the Christian Observer.

OUR Lord closes his interesting and divine discourse on the subject of worldly anxiety, with an argument drawn from the evident absurdity of

anticipating sorrow, and rendering ourselves unhappy beforehand:—

“Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient for the day is the evil thereof.” Matt. vi. 34.—That is, be not

anxious, solicitous, miserable, about to-morrow; literally and strictly, be not of a *doubtful, divided mind*.

For all care supposes a person to be wavering, drawn hither and thither by different motives—first one way, and then another; not knowing how to fix and determine. They who have felt the torment of such a state of mind, know the meaning of what is so beautifully expressed by the original word in this place of Scripture, which thus kindly commands us not to make ourselves wretched by anxious apprehensions about the future. In this ever memorable precept, Christ consults our natural quiet, no less than our spiritual welfare.

The chief sources of uneasiness are, vexation at what is *past*, or forbodings of what is *to come*; whereas what is *past* ought to give us no disquiet, except that of repentance for our faults; and what is *to come* ought much less to affect us, because, with regard to us and our concerns, it is not, and perhaps never will be. The *present* is what we are apt to neglect. That, well employed, will render the remembrance of the *past* useful, and the prospect of the *future* comfortable. The promise of worldly necessities and comforts, is made on the condition of seeking first the kingdom of God, and his righteousness. Let him,

who thinks he has not his share of good things in this life, retire into his closet for half an hour, and ask himself a few questions; as—“Have I ever really and in earnest sought the kingdom of God, and his righteousness? Do I so much as know what they are? Or have I taken any pains to inquire? If I have inquired and understood their nature, do I not rather seek after any thing than after them? Is not either business, or pleasure, or even idleness itself,

that most irksome and tormenting of states, preferred before them? Do I give one hour out of the four-and-twenty, to the contemplation of them? Does Christ rule in my heart by faith; and do my appetites and passions move in obedience to that heavenly principle? Are those tempers alive and reigning in me, which Christ has pronounced *blessed*?—The answers returned by conscience to such questions as these, would perhaps shew the best man living, that if he have not all he wants, there is no just reason for complaint. There is another consideration which may completely settle our minds, on the subject of the distresses to which the righteous are sometimes subject in this present life. A good man may be rendered much better by trials and afflictions. But this is a large subject, on which I mean not to enter. I would close with remarking, that cheerful attention to the duties of the day is like the manna when it descended fresh and grateful from above. Anxiety about the events of to-morrow resembles the same manna when, distrustfully laid up contrary to the Divine command, it bred worms and putrified. Give us then, blessed Lord, our *daily bread*; and let it not be corrupted by discontented and unthankful imaginations. Only enable us to trust in thee, and then we shall never be confounded.

THEOPHIS.

For the Christian Observer.

ON IMPROVING THE ORDINARY INTER-COURSE OF LIFE.

THE laws of Christianity, whilst they enforce the exercise of that charity which “*hopeth all things*,” at the same time require that those who profess to be governed by its precepts, “*be not conformed to the world, but be transformed by the renewing of the mind*.” Whilst, also, they not only permit but enjoin the interchange of courtesy, they prescribe limits beyond which it is unsafe to venture, and impose restraints which it is equally our duty and interest to observe. We

are commanded to “*abstain from all appearance of evil*.” “*The friendship of the world*” is declared to be “*enmity with God*,” and against “*fellowship with the unfruitful works of darkness*,” we are expressly warned.

To lay down specific rules in a case where circumstances, as they occur in endless variety, must in a great measure regulate the conduct, would be impracticable. But if the same mind be in us which was in Christ Jesus, (the same sentiment, taste, and feeling), we shall aim always to open our mouths with wisdom, when the law of love and kindness is inscribed on our hearts and lips. If we be thus prepared, we shall seldom enter into society without obtaining or imparting benefit. He who indulged and consecrated human friendship, can still join two disciples in their walk, or grace the social circle with his presence; transmuting thereby the colloquial entertainment into an intellectual, or rather spiritual, banquet of the highest relish.

These favoured seasons, however, are not perhaps to be often expected in our ordinary intercourse; but with a view to the right management of friendly visits in general, it appears requisite that our society (so far as it is in our power) be well chosen, our visits well timed, our hearts imbued with right principles, our minds well informed, our conversation usefully directed, and our tongues and tempers well disciplined.

Some of the hindrances to improvement in our familiar meetings may also be hinted at.

A spirit of emulation, as to appearance in dress and entertainment, is an insidious and dangerous enemy; and it is seriously to be wished that those who take the lead in their respective neighbourhoods, would conscientiously and carelessly exclude this evil, and let “*their moderation*” in the use of the gifts of Providence “*be known unto all men*.”

Scandal is another mischievous

intruder, and must be banished where peace and harmony are desired. "A fact, simply stated, resembles a piece of plain wire; at first inoffensive, but by passing through many hands acquiring a head, and a polish, and a sharp point, by which reputation may be wounded and truth injured." Nor are flattery and dissimulation to be less sedulously avoided by those who profess, that "in simplicity and godly sincerity, they have their conversation in the world."

Vain and unsanctified curiosity, a desire to appear wise above what is written, by proposing questions that may be apt to produce debate and contention, must be proscribed. In saying this, however, I do not mean that all freedom of inquiry, or the expression of difference of opinion, is to be shunned or repressed.

Discourse may want an animated—No,
To brush the surface, and to make it flow;
But still remember, if you wish to please,
To press your point with modesty and ease.

The pompous exhibition of natural or acquired talents, and a disposition, to egotism, militates so di-

rectly against the meekness and humility every where inculcated in Scripture, that were it not for frequent and lamentable experience, it would seem that amongst Christians the warning voice were unnecessary or impertinent.

Whilst solitude shews us what we ought to be, society proves what we are. The man who carefully watches his own heart will be seeking to make both subservient to his progress. He will imitate the bee, who extracts honey from the same flower that supplies the spider with venom, or affords to the vagrant butterfly a transient resting place. He will remember, that if "time be a golden ring, opportunity is the diamond which enhances its value:" and he will consider, that as no life is pleasing to God which is not useful to man, he is bound, in subordination to the great object of securing his own salvation, to employ every endowment, either for the benefit of the private sphere in which Providence has placed him, or for the advantage of the community at large.

PENELOPE.

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE enclosed LETTER UPON THE STATE OF IRELAND, ADDRESSED TO A DISTINGUISHED STATESMAN BY A GENTLEMAN LATELY RETURNED FROM THAT COUNTRY, is at your service, should you think that its publication is calculated to be useful.

I am, &c. J. S.

My dear Sir,

You will not, I am sure, be disposed to estimate the degree in which ——— and I felt the kindness of your letter by the tardiness of our acknowledgments. The sentiments of friendship which it conveyed were deeply valued by us, and my inquiries in Ireland were

greatly assisted by your valuable hints. Indeed, I should have written long ago, had not the general election come on to occupy your thoughts, and had I not concluded that any remarks and observations arising out of my tour would be more worthy of attention, if offered after its conclusion, when the scattered and often discordant memoranda of my common-place book would be digested into a set of compact and harmonious opinions.

Of that part of our tour which relates to Killarney, it is impossible to speak without feeling the impotence of language to convey any just idea of the beauties of the scene. Every thing that is fine or grand in form, exquisite in colour, or fas-

cinating in sound, combines to render the lakes of Killarney a scene of enchantment. The lakes are three in number, but communicate so intimately by navigable channels, that they can only be regarded as one compact though richly-varied whole. The outline of the surrounding mountains is very sublime. Their surface is varied principally by rich woods, craggy projections, or a covering of heath; and their majestic bases descending sometimes with precipitous steepness into the lakes, at others sloping gently down, adorned with all the soft amenities of pastoral scenery, present an endless variety of fine foregrounds, and a pleasing intricacy of shore. Over the surface of the lakes are scattered numerous islands; some large, others mere rocks. They form a peculiarly beautiful feature in the scenery. The mixture of magnificent forest trees, with the deep green of the arbutus, the holly, and other evergreens which here grow into a gigantic size, produces a charming variety of tints; and their craggy shores, finely indented, and exquisitely coloured, are hung over with flowers, beautiful shrubs, and creepers. The echoes at Killarney induced the expression "fascinating in sound," which I have used above. The crash which follows the report of cannon, and the deep muttering roll of the sound, lost and renewed at intervals round a vast amphitheatre of mountains, is really tremendous. But the "fascinating" influence to which I have alluded is that which results from the echoed notes of music. These form a fine contrast to the wild discordance and jarring influence of those harsher sounds. A French or bugle horn, when sounded, is followed by a succession of responses, at first strong and sonorous, then more and more soft, till at length they die away upon the gale in a series of repetitions so gently expressed, as to appear like something more than human; the voice of

CHRIST. OBSERV. No. 138.

Some spirit to mortals good,
Or th' unseen genius of the wood.

The mind is so impressed and absorbed, that it yields wholly to the illusion, and some minutes elapse before the spell is broken.

As you love a gentle tinge of romance, I will venture to tell you, that, during our stay among these poetic scenes, — and I spent part of two days in a pretty cottage, built for the accommodation of visitors, upon an uninhabited island of the upper lake. From its difficulty of access, the superior height of the adjoining mountains, and the mixture of awful and beauteous features; this lake, of all the three, is incomparably the most interesting. Ronayn's island would seem to have been placed as a central point, whence to view its sublime scenery. It is about half or three quarters of an acre in extent; its surface is covered with a carpet of wild flowers, and its rocky eminences are crowned with tufted grass of arbutus, oak, and mountain ash. We spent the day in rowing about the lake, exploring all its finest points of view, landing on the various islands, and listening to the music of the echoes. The last beams of the sun shed a roseate light upon the waters, before we returned to Ronayn's island. Early in the evening the moon arose in clouded majesty behind an adjoining mountain, but soon

Apparent queen unveild her peerless light,
And o'er the dark her silver mantle threw.

The landscape which ensued can never be forgotten by us. The lake was smooth as a mirror. Some of the mountains were tipped with silver; others, wrapped in thick darkness, opposed their solemn outline to the deep blue of the brilliant æther. Cloud after cloud slowly disparting, Magilicuddy's Reeks* soon after displayed the majesty of

* Magilicuddy's Reeks is the highest mountain in Ireland. It rises directly out of the upper lake.

its pointed summits (which are seldom unshrouded), silvered over by the moon beams. Beneath, the calm unruffled mirror of the lake exhibited the tremulous radiance of the glorious orb above, and reflected the distant mountains, and the nearer objects with a fidelity and a softened tone of colouring which really appeared more interesting than the most brilliant tints of day. Every craggy island, with its various trees and plants, was thus faithfully displayed. Nothing seemed wanting but the aerial music which had so much charmed us during the day, and even this was partly supplied by the soft dashing of the water upon the rocks of the island.

It would be easy to add picture to picture in speaking of the lakes of Killarney; but I will allow myself to go no further, as Lord —, who entered with the liveliest interest into their charms, will be sure to give you all particulars. My further remarks will relate to the impression produced on my mind by the moral picture exhibited in the state of the Irish people, a subject in which I know you feel deeply interested.

I will begin by declaring, that I am come back with a more pleasing idea than I set out with, of the kind of instruction communicated to the people by their priests: not that bodily penances have ceased to be imposed (for I myself witnessed a most singular exhibition of them) in the place of internal reformation; not that the outward forms of devotion do not too generally supersede its vital spirit: I fear that, as far as true, inward, energetic piety is considered, both priests and people are deplorably backward, nay, in the great multitude of cases, blind: yet the influence of the priests is on the whole exerted to moral ends. In some cases it ascends to a higher principle, and altogether it forms the only effectual barrier against a much higher degree of barbarism. The priests, I was assured, on the authority of a Catholic of their own order

converted to the Protestant faith, are, in very numerous instances, observant of the vow of chastity; indeed, on his testimony generally. But on this point I would speak with great diffidence, however good this authority may appear, because other statements have dissented from it, and also because the temptation to a violation of the vow, in the case of a man who is not truly religious, must, it is obvious, be very powerful.

My conviction that the instructions of the priests are of a more highly moral nature than I had imagined, and also that in some cases they ascend even to a principle of true piety, is founded, not so much upon oral information, as on a less suspicious authority; *that*, I mean, which arose out of a careful inspection of the most popular books of sermons, and devotional tracts, in use among the Irish Catholics. Among these I found *many* works of a deeply pious and experimental nature, works imbued with an elevation of devotional feeling, and a depth of spiritual experience, which convinced me, that amidst the numerous errors of the ancient church, there still exist, among many of its members, sparks of that sacred fire which has consecrated the names of a Fenelon, a Kempis, and a Pascal, among good men of all communions. Since the establishment of Maynooth College, the character of the younger Catholic priests has risen in the scale of moral worth, and they have ceased to be the almost necessary depositories of those vile political sentiments which their predecessors usually imbibed in the course of a foreign education. Not that I regard them as much attached to the government, even on the present system; but on the other, they were almost of necessity alienated from it.

It is generally believed in Ireland, among the thinking part of the Protestants, that the dominion of the priests over the minds of the people is gradually losing much of its past

extent and potency; but although to a certain degree this may be true, I do not conceive the change to be by any means so important, as to hold out a solid ground of hope, that the Catholic religion itself is in a paralytic state. In fact, there are many causes in operation, which must and will tend to nourish and support it, while the tide of things continues to flow throughout Ireland in the same way as for years past. For although it may be argued that this system can hardly stand long in an age, when light and truth are diffusing their bright emanations on every side, through the medium of education, increasing civilization, and, above all, by the universal dissemination of the Holy Scriptures; yet, let it be remembered, on the other hand, that education may be imparted in such a way as to confirm prejudice; and this fact is exhibited in many parts of Ireland. Again; candour must acknowledge that Protestantism has not yet displayed herself in Ireland clothed in that garb of attraction, and with that powerful appeal to the reason even of the simplest men, which was productive of such great effects, under the Divine blessing, in England, at the period of the Reformation. Instead of addressing herself, in the spirit of martyrs and confessors, to mollify the prejudices of the Catholics, she now too commonly appears before them, in the shape of stalled and plump theology. To be more explicit; the comparison between Popery and Protestantism which may be supposed to present itself to the mind of a poor Irish Catholic, who judges more by his senses than by abstract reasoning, will not be so much as could be wished in favour of the latter; for not to dwell upon the imposing influence which the display, and the tenets, of his own religion produce upon his senses and imagination, how much more mortified and self-denying a character will the Catholic priest appear—poor, laborious, and ready at all times, by day or by

night, at any season, to obey a summons to attend him when sick, than the Church-of-England clergyman, who is perhaps enjoying his revenue, a great part of which is furnished by the Catholics, without much exertion on his own part, and often a non-resident. The laboriousness of the Catholic priest, it is true, is the necessary effect of the terms of his relation to the people; but this they do not much reflect upon, in the course of such a comparison. Happy am I to add, that whatever regret may justly have been excited by the past state of the Church of Ireland, and however numerous the disadvantages under which it has laboured, a great improvement has lately been displayed. In particular, the diocese of Cashel exhibits a state of things which reflects the highest honour both on its excellent diocesan and his clergy.

Protestantism is also connected in Ireland with the idea of persecution, and has been so for a series of years. The events of the last hundred years in relation to the domestic Government of Ireland, and the recent struggles of the two parties for and against emancipation, have nourished such an association. In all the various progressions from their first struggle for a mitigation of the penal laws down to the present hour, in which their claims are so imperiously urged, the party for emancipation have diffused, in all quarters, a hatred of the English government and the Protestant religion; and never was this sentiment more industriously diffused than at the present moment. Till lately the common people took little or no part in the prosecution of this question; but they have lately in various parts manifested a strong disposition to become parties in it. To these reasons it may be added, that the lower classes of Protestants are in general insolent and irreligious. While the Catholics spend themselves in an outward reverence for the external duties of religion, the

Protestants have as little regard for the church walls as for its doctrines. They have wrought themselves into a habit of neglecting even the appearances of piety, by deriding the superstitions of the Catholics. Add all these statements together, my dear sir, and let me ask, is it any cause of wonder, that, situated as Ireland has been, she has determinately adhered to Popery?

The comparison between the higher classes of the two religions, would, I believe, end much in favour of the Protestant. A growing attachment to piety appears to be diffusing itself among its professors, many of whom are an ornament to the Christian name; while Deism too generally prevails among the corresponding class of Catholics. Their natural relation to foreign influence, and the partiality which similarity of religion must produce for foreign sentiments, will easily account for this fact, to those who are aware of the state of religion in the Catholic countries of the continent.

The inside of a large Catholic chapel, in Ireland, is a scene which would interest you greatly, and is a most singular sight. It is thronged successively by fresh congregations, from an early hour of the morning till the afternoon. Each set bears mass read, and then makes way for another. When the chapel is too crowded to admit of more auditors within, it is very common to see the area on the outside thronged with crowds on their knees. Their good behaviour and apparent devotion, are really most striking; and, however open to the charge of formality, set an example worthy of imitation to our own congregations. The Latin prayers are followed by the people with English mass-books. They who are very devout will stay through several masses.

Resignation to the will of God is one great feature of the religion inculcated on the Irish Catholics. This I learnt in many quarters. Among people who have to endure

so much, it is well that such a sentiment should be inculcated; and when it comes from the heart, its influence must tend to nourish pious feeling.

One of the principal features of barbarism among them is the howl set up by the attendants on a funeral. It is a strange noise, and is formed by the words of a still stranger song.

A very high degree of mutual kindness and sympathy exists among the poor people. When a man is ill, all his neighbours are eager to assist in alleviating his sufferings; when he is by any strait reduced to great poverty, they are ready to advance some mites out of their little stock to minister to his support. This philanthropic feeling may partly be traced to the non-existence of poor laws in Ireland, which renders the people dependant upon each other in a degree that is not known in England, where, under similar circumstances, the parish is a resort, without any reference to the sympathy of neighbours. This feeling of mutual kindness, which is nourished by common necessity, is so friendly to the finer feelings of the heart, that I can scarcely wish to see their present system supplanted by our own.

There are various causes of profligacy in England, from which Ireland is happily free. The Irish are an agricultural people. Their only great manufacture is that of linen, which, being fabricated in the cottages of individuals, and not in large establishments, comprehends not the vices inseparably connected with them*.

Distilleries, it is true, are numerous, and tend to much evil.

* By the way, is it not painful to reflect, that establishments of this description, I mean, manufactories, &c. should at the same moment, increase the wealth and resources of a nation, while they deteriorate its morals. Surely this is no necessary consequence, but must arise out of the selfish and unchristian

On the whole, it may safely be asserted, that some principal causes of vice in England, and the temptations to it, are less prevalent in Ireland. Let me add, that the diffusion of a spirit of luxury, which has produced among us so much insubordination and profligacy, which has corrupted the simplicity of our peasantry, and vitiated their taste for the simple joys of the country, has not yet had the opportunity of commencing a similar revolutionary course in the sister country. The people in Ireland are seen arrayed in the simple garb of their forefathers, contented with the commonest fare, and thriving on it. Their early marriages, arising out of the ease with which a family is raised on the potatoe system, contribute to the preservation of their morals; and it is an undoubted fact, that the poor Irish are chaste in a degree far exceeding the common race of English.

But let me not be supposed to draw a picture the lights of which are balanced by no shades. The Irish have their peculiar vices; and the natural depravity of the heart, acted upon by various circumstances of their external condition, produces a train of evils. They exhibit the feelings of an oppressed and ignorant people, by a much less degree of sensibility to injuries than exists in England. Justice, although nominally administered among them on principles similar to our own, has been greatly impeded in its course by the strong relics of the feudal system, or rather by the superiority given to the Protestant above the Catholic, which has taught the rich man to exercise oppression, and impressed upon the poor a blind submission. Time alone, and the progress of light, can fully remove this evil.

Lying is a vice so prevalent in Ireland, that no traveller can de-

system on which they have hitherto been conducted. That of the late Mr. Dale of Scotland supports this conclusion.

pend upon any man's word, except he be of the higher class, or his character be known.

The Irish are an idle people, and very fond of spirits, which are plentifully supplied by the great prevalence of distilleries. These, while they bring in large duties to government, are the bane of the people. I am happy however to add, that the evil here complained of is daily diminishing, and the use of ardent spirits is beginning to be superseded by that of malt liquor.

To speak of the filth of the common Irish, and wretched appearance of their hovels, in which men, women, children, and pigs, all herd together, is to point to facts with which every one is familiar.

Swearing is by no means so common in Ireland as amongst us; but the profane use of the name of *God* is, nevertheless, exceedingly prevalent.

By some, the Irish are represented as blood-thirsty and revengeful. As they approximate so much nearer a savage state than our own lower classes, the vices of the savage may be expected proportionally to prevail among them; but if there be any ground for the allegation, I conclude that it has arisen out of the circumstances of their external situation, not from any peculiar innate depravity. As a proof indeed that a blood-thirsty spirit of private revenge, like that which marks the Italian character, does not in any sense appertain to the Irish, it is sufficient to state, that during all the stormy scenes of havoc and desolation which marked the rebellion, no instance was known in which private animosity wreaked its vengeance under the cloak of public confusion.

In England, we have perhaps almost passed the acmè of improvement in the arts of civilization; but the virgin soil of Ireland, hardly yet broken up, promises to yield in future days a produce that will astonish by its vigour, and enrich by its fecundity. Ireland has not yet had full exercise for its powers among the

nations of Europe. Among the various causes, some of which I have already touched upon, to which this backwardness is to be traced up, let me point to one whose influence has prevailed, and still prevails to a great extent. I refer to the system upon which the great landholders have been accustomed to let out their estates. Instead of parcelling them out immediately to the different occupants in farms of various sizes, they have been in the habit of letting large tracts to *middle-men*—a class who form a sort of connecting link between the remote landlord, and the immediate tenant. They again let it in small stripes to the poorer classes at a vast profit. Agriculture being the common occupation of the people, much competition prevails for land; and the middle-men, taking advantage of it, screw up the price tightly. This system is highly injurious to the landlord, who receives but a small part of the just rent of his property, and is injurious to his land, which is exhausted by a set of poor beings, who cannot do it justice. In their case, it is grinding, by subjecting them entirely to a class of people, who, having only a temporary interest in the property, cannot, in the nature of things, be expected to exercise that kindness and consideration towards them, which a landlord's interest would dictate. In a country like Ireland, where, from its domestic circumstances, the landed property has been unfortunately confined to few hands, the evil is the offspring of necessity; for had no bait tempted adventurers to take large tracts, and to bring them, on the principle above described, into cultivation, much of Ireland, which now smiles with plenty, would have been unredeemed from the desert. In progress of time, the evil cures itself; because as civilization increases, and property becomes more diffused, it ceases to be necessary. Such a state of things is advancing in Ireland, and the progress would be more rapid, did not the very

great number of absentees tend to prolong the old system. This class of men, not living in the midst of their property, or not choosing to depend upon an overseer, could never gather together their rents, which, from the smallness of the farms, are very greatly divided into parts, without vast trouble and loss. They are therefore satisfied to receive a smaller sum, on condition that one or a few more men be responsible to them for it. Ireland suffers greatly through these absentees, who idle away their time in England, unmindful of any thing but the receipt of their rents.

Education is rapidly advancing in Ireland; but whether in a way that will tend greatly to enlighten the people, I am not convinced. In some parts the Lancasterian system has been introduced; at Limerick with most effect. But even should the mechanical part of this system not be objected to by the Catholics, the latitudinarian scheme on which it conducts religious instruction can hardly be expected to coalesce with their views. They are too sensible of their own interests, and the importance of connecting a knowledge of their tenets with the progress of reason in the human mind, generally to approve it. Still less can they favour Dr. Bell's system, for obvious reasons. What an enlarged system of national education would do for Ireland, is an important question. Many are sanguine as to the effects that would follow; and I cannot but think that such a plan, wisely framed, would gradually induce the most important benefits. Yet various enlightened men, with whom I conversed upon the subject, were of opinion that any such plans are premature; that the country is not prepared to receive them, and that they could not consequently produce the intended effect: that the progress of Ireland towards a better order of things is as progressive as could be expected, and is every day becoming more rapid: that those are visionary politicians

who expect all at once to dissipate prejudices which ages have rivetted, or to establish institutions against which national feeling would instantly revolt; that our part is rather to follow the intimations of Providence, than to aim violently at forcing a way for ourselves; and that by pursuing a mild and politic system, Ireland, in the progress of another half century, will exhibit a state of things which will delight the eye of the traveller as much as her past situation has appalled him. In any attempt to improve or enlighten the Irish, it will, beyond all doubt, be necessary to adhere at least to the spirit of these remarks, by accommodating the plans, as much as a just regard to truth will allow, to the feelings of the people.

Of the Catholic question I have said nothing. Your mind is doubtless fully made up, on deep reflection; and if I should risk an opinion, it will rather be as a natural consequence of your request to hear my sentiments on the state of Ireland, than from any idea that they are important. I think it impossible that any one can return from Ireland, without a conviction that the existence of the question is an evil deeply to be deplored, or devoid of a wish that it were expedient to make the concessions. The last mitigation of the penal laws, by which Catholics are allowed to rise to a certain point in the army, and in the courts of law, was perhaps an impolitic measure, if concession was intended to go no further. It holds the cup of public honour and emolument, so much desired by man to his lips, and dashes it away at the moment, when his taste is rather inflamed than gratified. The courts of law are full of ambitious young men of talent, exactly in this situation. They have already, many of them, reached the utmost limits of possible progress; and, although qualified by nature to rise to the summit of their profession, are stopped short by what they deem an unjust disfranchisement. Tainted with disgust,

and stung by envy, they now become instruments of disaffection, for which their legal education has rendered them too powerfully qualified. From them proceed a large number of those seditious harangues with which Irish newspapers are crammed, and which echo in their public meetings. They head, at this moment, the factious and inflamed part of the Catholic party. As is usual on such occasions, the voice of the moderate is lost in the clamours of the violent; and indeed the former are almost afraid to inculcate wiser counsels, for fear of losing all credit with the latter. The more moderate part of the Catholic party is weighty, both in numbers and property; their views, I believe, are loyal and constitutional; but the faction which rules the proceedings of the whole is disaffected and revolutionary. The object of this faction is not, I am fully persuaded, bounded by what is now termed Emancipation, but aims at a much further extension of Catholic influence, and to a disruption of the Union. The friends of emancipation declare that this faction can only be broken, by granting the Catholic claims. This, say they, would satisfy all the moderate party; and the violent, deprived of their countenance, would sink into their natural insignificance. "You may continue," say they, "to refuse the boon, but the spirit of demand will be inextinguishable. The longer it is delayed, the more powerful will the violent faction become, the more widely will seditious principles spread, till in some hour of public difficulty, similar to many which have occurred within the last fifty years, the Catholics, taking advantage of it, may obtain that by force which they now demand as a boon." Such is the reasoning frequently urged, and I think it has much force in it. Yet I fear that the minds of the Protestants are, at the present moment, too much inflamed to render emancipation a bond of conciliation; and without this effect, what good would be gained? Yet, if the

moment were more propitious, and the claims of the Catholics urged in a different spirit, I am disposed to think that, under proper guards and securities, the measure might be adopted in such a way as would at once satisfy the majority of the Catholics, and strengthen the Protestant establishment, as well as the general interests of the empire. It appears to me that the great changes in the outward circumstances of the Catholic religion which have occurred within the last fifty years, as well as the immense preponderance which the Protestant interests have gained by the Union, do very much diminish the apprehended dangers of concession. Happy am I, however, to think that this and all events are subject to the control of an all-wise Providence. Under this impression, I shall patiently wait till the lapse of time shall more clearly reveal the purposes of Divine Wisdom, and in the mean time trust that the distractions of the empire will not be suffered to break forth into open violence.

Such are the most important views and reflections suggested to me by my tour to Ireland. You will see that my expectation of her future progress, in every thing that can make a nation great and happy, is strong and cheering. Her past backwardness may be traced up to a train of events, both foreign and domestic, peculiarly calculated to blight every opening germ of improvement and enterprise. If the wounds of civil discord, which still bleed there, should, without a new and dreadful recurrence of past convulsions, be gradually healed up; if her union with England should become cordial and sincere; with such great natural advantages, what may we not anticipate:—especially if, with the progress of civil improvement, a ray of clearer light, the morning star of unmixed truth, should shine upon her spiritual state, and lead to a rejection from the Catholic creed, of all, or at least its chief, admixtures of error, without removing from it those

essential excellencies which have cleaved to it through the darkest ages; I mean, that solemn recognition of the doctrine of the Trinity, and of the operation of the Holy Spirit in sanctifying the heart, of which, with some other striking and fundamental principles, the Catholic church has ever been the unvarying depository? In the maintenance of these important points of faith, great has been the service, which, amidst all her corruptions, she has rendered to the cause of Christianity; and possibly, to serve such a purpose, may have been one of the causes for which, in the great scheme of Infinite Wisdom, her hierarchy has been upheld through so long a succession of ages.

I cannot speak in terms too warm of Irish hospitality. We experienced it in many quarters. At no place, however, in a higher degree than at ———. We spent three weeks at this charming seat of piety, benevolence, and taste, receiving from our excellent hosts the most kind attentions, and gratified in no common degree by the daily recurrence of most interesting conversations, in which a frequent reference to subjects of the highest and most sacred nature was blended with some of the most engaging speculations of literature and philosophy. The tone of character which marks the whole coterie at ——— is of a nature too seldom exhibited—a combination of *strictness* and *agreeableness*. I shall leave to your friend ——— to tell you of the various beneficent institutions, which on every side meet the eye at ———, from the beauteous chapel with its choir of lovely school-children, down to the romantic cottages, covered with roses and creepers, which afford a happy asylum for age or poverty. Compared with the general appearance of Irish cottages, the little colony thus provided for literally exhibits the semblance, both in their abodes and persons, of a “paradise opened in the wild.”

In talking of persons, I must not

forget to speak of ———, with whom I had the happiness of spending a great deal of time. He poured out to me, without any reserve, all the treasures of his most eloquent and capacious mind; and I soon found, that while listening to him, it was impossible to count time. Divine truth is, you well know, the subject on which he best loves to expatiate. Though I could not subscribe to all his opinions and views of Christianity, yet there appeared a deep fund of important truth, and a sublimity, connected with his system, which did not fail to attract my earnest attention, and to open to my view new subjects of inquiry.

The difference, however, between us, appeared not so great, when his paradoxical sentiments, by close attrition, were rendered more intelligible; and I often used to tell him, that if he would but speak out his real sentiment, and not like Ananias, “keep back part of the treasure,” he would not be misunderstood in the degree that I am sure is the case. There are many religionists in England who would, I am persuaded, regard him almost as an heresiarch; but really these very persons might learn much from him, for the improvement of their own system. ———’s views of the degree in which the heart may, and *should* be purified, and assimilated to Heaven, even in this life, are exalted; and when rightly understood, so far am I from regarding them as visionary, that long before I was acquainted with him, it appeared to me, that Christianity in this sense was too little regarded, and its sublime requisitions too much lowered. Perhaps, however, his imagination takes too high a flight, when he expatiates on the ever salient spring of happiness, which will flow through that heart which is thus divinely directed. It is not merely the peace which passes understanding which he conceives is the privilege of such a person; but, to use his own ex-

pression, “a rainbow happiness” will attend him; a sort of “celestial atmosphere” will be diffused around his path. To a certain degree, this is doubtless true; and who is not sensible, that were it not his own fault, it would be so in a much higher degree? But ——— carries it to an extent, that too much approximates to representing the higher order of Christians as, even in this life, shining:

“Their crowns inwove with amaranth and gold*.”

Truly happy am I to be honoured with his friendship, and many and various are the sources of thought which his remarks have opened to me.

Now, my dear Sir, if your patience is exhausted, I shall not be surprised. I have, however, taken pains to gratify your wishes; and, indeed, my time is so much occupied, that there are few persons but yourself who could have induced me to spend so many hours over one letter. Let me, however, hope that my endeavours will be rewarded, by conveying to you some information, and I shall then think myself very happy.

I am, &c.

H.

To the Editor of the Christian Observer.

Your correspondents have repeatedly complained of late of garbled editions of the Common Prayer Book. That, however, which seems to have suffered most *extensively*, at least, has not been noticed. It is the octavo Prayer-book, printed in the year 1809, “at the Clarendon Press, by Dawson, Bensley, and Cook, printers to the university” of Oxford! To enumerate all the *omissions* and *alterations* which disgrace this edition would require a long and tiresome letter. Let a general notice of them suffice.

First. There is scarcely a rubric throughout the Common Prayer

* Milton.

Book which is not here either omitted or curtailed. To name no others, the long and important rubrics (in all, 13 in number,) at the beginning and end of the Communion Service, together with the declaration concerning kneeling and against transubstantiation, are wholly omitted.

Secondly. Of the eleven sentences of Scripture placed at the opening of the Morning and Evening Service, six only are retained, and five wholly omitted.

Thirdly. When two forms are provided, and it is left to the option of the officiating minister to use which he may judge most expedient, one of the two is generally omitted. For example, in the Morning Service, not only *Benedicite*, but *Benedictus*, or the Song of Zacharias; in the Evening Service, *Cantate Domino*, or the 98th Psalm; and in the Communion Service, the second exhortation appointed to be used when the people are negligent in their attendance.

Fourthly. All the occasional prayers and thanksgivings which follow the Litany, with the solitary exception of the Prayer for the Parliament, are omitted. Even that form, which 20 years' almost uninterrupted use has taught us hardly any longer to consider as an *occasional* prayer, is not retained—I mean, the prayer to be used “in the time of war and tumults!”—I must not however be understood to say, that

the Prayer for all Sorts and Conditions of Men, and the General Thanksgiving, are omitted. These, though they take their station in this part of the book, I do not call *occasional* forms.

Finally. Not an allusion is to be found to the offices of Baptism, Confirmation, Marriage, the Churching of Women, the Visitation of the Sick, the Burial of the Dead; to the Articles, or even to the Catechism; any more than if no such things existed! Yet the title page intimates no suppression, no abridgement whatever! It announces the book to us in all the terms usual in the titles of our Prayer-books, as exhibiting completely the forms for “Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the united Church of England and Ireland, &c.”

What may be the motive for all this equally unavowed and unwaranted curtailment, I know not. I would only observe, that the usual pretence of reducing the book to a portable size for the pocket, can have no place, with respect to a handsome octavo edition. In fact, the copy which has drawn my attention was inadvertently purchased for public use in a *general infirmary*—yet it contains no office for the visitation of the sick!

I am, &c.

J. S.—H.

REVIEW OF NEW PUBLICATIONS.

Duty and Policy of Propagating Christianity: A Discourse delivered before the Church Missionary Society for Africa and the East, May 4, 1813: by the Rev. WILLIAM DEALTRY, B.D. F. R. S. Examining Chaplain to the Lord Bishop of Bristol, and Fellow of Trinity College, Cambridge. Pub-

lished at the Request of the General Meeting. London: Seeley, 1813. pp. 36. price 1s. 6d.

This truly excellent and eloquent sermon of Professor Dealtry, has risen upon us like another “Star in the East,” at a moment when the eyes of all thinking men are anxi-

ously collecting every ray of light which may reflect a lustre on that yet darkened hemisphere. On this subject, we are far from hastily condemning any set of reasoners whose principles we do not thoroughly comprehend; else we should feel disposed to address those who still throw the clouds of uncertainty and embarrassment on the dawn of our brighter hopes, in the solemn strain of scriptural admonition; "This is the condemnation, that light is come into the world, and men love darkness rather than light." The luminous arguments and glowing statements of the present production add to the blaze of irresistible evidence which is bursting upon us from every quarter;—evidence to prove, not so much the undeniable duty in general of propagating Christianity, as the decided fitness, perfect practicability, and cogent necessity of fulfilling that duty in respect to Africa and the nations of the East. A society formed with this extensive and beneficent view, and conducted exclusively by members of the Established Church, has been in existence since the year 1801, under the name of the "Church Missionary Society for Africa and the East:" and we have no hesitation in saying, that the highly respectable names for character, talent, and weight in society, which have sanctioned its proceedings, added to the details of these proceedings themselves, which appear periodically in the pages of this work, not only fully justify its formation, but even create an additional call upon all sound members of the church of Christ to forward its views, and to respect the objects for which its exertions are made. That an abundant field had been left open for those exertions is evident from the circumstance of there having been before but two Church Societies, in this kingdom, which were at all engaged in these labours: one of them, "The Incorporated Society for the Propagation of the Gospel in Foreign Parts," has, by a Report

lately issued from Bartlett's Buildings, "confined its operations principally to the British Plantations in America;" and the other, the venerable Society itself for promoting Christian Knowledge, has benevolently pointed indeed, "and extended its regard to the destitute condition of the natives of Africa, and on a more enlarged scale towards those of Asia." But even these have hitherto been chained, by its limited resources of men and money, to the mission at Madras, Cuddalore, Fritchinnapaly, and the Tanjore and Tinnevely districts. The benefit of these exertions hitherto, next to having given to the world the noblest examples it has recently witnessed of the apostolical spirit, embodied in the forms of a Ziegenbalg, a Swartz, a Gerické, a Jænické, &c., has been that of directing, sanctioning, and encouraging the labours of other workmen in that extensive vineyard; whilst the comparative minuteness of the spot, covered by their beneficial interference during the course of a whole century, serves no less profitably to point out the necessity of such co-operation. In fact, within the last century has arisen a new principle, or one newly illustrated, and applicable to all kinds of undertakings, called "the division of labour;" and "the children of this world" have in this respect taught a lesson which "the children of light" would be children indeed were they to neglect. To us it has never appeared applicable to any department of human exertion, more than to missionary labours. The impossibility of reserving a sufficient portion of a general fund for this special and comparatively remote purpose; the extensive inquiries necessary for procuring persons willing and fit to proceed upon this most important of all embassies; the cares and embarrassments incident to a multiplicity of foreign transactions; and we may add also, the peculiar attractions which a fund for missions alone may offer to

many subscribers;—all point out here a natural line of division for our common labours in the Christian cause. By such a partition no rivalry is set up, much less is any fault implied against the general parent society. On the contrary, each is benefited by the existence of the other. The Church, in her collective capacity, is made the general patron of all good, and, in addition to her peculiar and diocesan, takes upon herself an extended provincial charge; the younger society, acknowledging the precedence of the other, relieves it of a portion of the incumbent weight, and labours only in an allotted department. So necessary is this principle, in the particular case here under consideration, that even a subdivision of these very partitioned labours seems tacitly and almost inevitably to have taken place; and nearly every missionary society in existence will be found to have attached itself gradually, and by the natural course of its own operations, to some particular portions of the globe. Hence the multiplication of such societies, even under the same establishment, is to be considered as no evil, but rather a measure strongly auxiliary to a beneficial enlargement of Christ's kingdom upon earth; and, in a commercial country like our own, ramifying by its connections into every quarter of the world, each society may be expected to find and call to itself its appropriate supporters. In this view, even the regularly organized dissenting associations may find their appropriate station and support: as the heroic enterprises of the Methodists in the West Indies, and the literary labours of the Baptists at Serampore, abundantly testify. "Is not the whole land before thee? *Only* separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

The district to which circumstances seem hitherto to have con-

finied the operations of the Church Missionary Society for Africa and the East is the long-neglected and much-abused coast of Africa. The outrages of England have been in some measure repaired already by a ten-years' faithful and in part successful struggle, on the part of this Society, to maintain schools, and introduce the blessings of civilization and Christianity on the banks of the Rio Pongas. To their labours in this quarter, first invited and now cherished by the neighbourhood of the colony of Sierra Leone, have been added some efforts in regard to a settlement in New Zealand; a co-operation in the Arabic and other versions of the Scriptures; a plan for establishing native readers of the Scriptures in the principal towns of Hindustan; and a further view to the active promotion, by schools and missions, of the great cause of Christianity in the eastern world. It is on this latter ground principally, although by no means to the exclusion of Africa, that Mr. Dealtry has founded the claims of the Society to general support; and we have to apologise for having too long detained our readers from the extracts, with which we propose to gratify them, from his most admirable sermon on its behalf.

The text is from 2 Cor. v. 14. "The love of Christ constraineth us." And after having pourtrayed in glowing language the apostolical spirit, particularly as appearing in the Apostle Paul, Mr. Dealtry proceeds to make the following important inquiry.

"In what manner would St. Paul have conducted himself under the circumstances of the present day? And if we advert to the principle by which his whole conduct was directed, the question admits of an easy answer: The love of Christ constrained him. And can any lapse of time change the evidence of that love, or diminish its power? Were the incarnation and sufferings of the Son of God a subject of such inexpressible interest in the early ages of the church, and are they less so now? Have life and immortality been secured to us by the awful sacrifice, and shall we be less animated by

The hope set before us, because a few centuries have passed away since the everlasting doors were thrown open to the Gentile World? If there be a mind which duly appreciates the extent of its own obligation to heavenly mercy, which looks with a just estimate upon the benefits already conferred and upon the blessings in reversion, there also will be the principle of the Apostle, and there we shall recognise its undoubted effects. This is a principle mighty in operation. It will impel every man according to his rank and condition, to further the great cause of evangelizing the world. Those who give, will give liberally: those who have nothing to offer but their prayers, have still much to offer, and they will not solicit the Throne of Grace in vain. Under the influence of this motive, the herald of salvation will again be seen, as in the days of old, encountering the perils of the desert and the sea, and traversing with fearless step inhospitable shores and insalubrious climates. In contemplating the excellence of his high vocation, he will catch the spirit of an apostle, and display the constancy of a martyr: he will learn to esteem all his afflictions as light, and all his privations as unworthy of the name." pp. 6, 7.

The preacher then proceeds to state the necessity of a proper controul over the effects of an ardent zeal: and since we are not to expect that intimations will be made to us, similar to those which guided the Apostle's movements, "the precepts of the Scripture, as connected with the dispensations of Providence, are our guide, and from them is the will of Heaven to be collected. In pursuing this course we follow the steps of a higher power . . ." p. 8. The question, how St. Paul would have acted, is then answered in respect to the miserable sons of Africa, "whose groans, ascending from either side of the ocean, seemed to mingle over the Atlantic, and, in notes of deep and solemn import, called for vengeance."

"Could the voice of St. Paul have been heard in that night of legalized oppression, that voice would have told you, I am persuaded, in the first place to shew mercy to Africa. He would have intreated you by all that is lovely and of good report, by whatever there is of virtue and of praise, to raise her from the dust. He would have urged you by the terrors of the Lord, to commise-

rate her sad condition, for the sake of your own land; to propitiate the fierce wrath of Jehovah, lest he should call around him the ministers of vengeance, and visit upon your heads the wrongs of a bleeding continent." p. 9.

The rest of the sermon, which is the main body of it, is dedicated to the cause of Asia; to whose fields, "white already to harvest," the Professor now more particularly invites an increased attention, from this respectable, and we trust increasingly important, Society. In prosecuting this appeal, he takes an extended view of the question; one he confesses of great "delicacy," which has been raised upon the subject of evangelizing our Eastern dominions. The first argument he controverts is the common allegation of the inoffensiveness, docility, and gentleness of the Hindoo character, which render Christianity wholly unnecessary to improve it. We say we wish their character possessed those qualities: for how safe would any measure be among so gentle a tribe; how secure the introduction of Christianity into minds so docile; and if the nonsense and cruelty of Brahminical rites keep their votaries so inoffensive, how much more than inoffensive, how warmly and actively benevolent, must the confessedly purer rites and doctrines of Christianity necessarily make them! But, asks Mr. Dealtry,

"Are the public manners of the natives so faultless, their public institutions so correct and becoming, as to be capable of no improvement from a Divine Revelation whose characteristic is purity, and which breathes peace and good-will to men? Let the history of that empire answer the question. It is a detail of violence and treachery; it records crimes and impieties of the deepest colour; not perpetrated in the shades of retirement, or in defiance of general opinion; but public and notorious, acknowledged without scruple, and avowed as necessary in the ordinary conduct of life. But for an argument which shall be applicable to our own times, we must refer to modern statements. The testimony of our countrymen is before us; and in whatever view we consider it, the story is sufficiently humiliating and afflicting." p. 12.

We too have this testimony before us; not of Dr. Buchanan, whose high station as the Champion of Christianity in British India, may render him suspected of partiality; not of letters to the Society in Bartlett's Buildings from their missionaries, who may be equally suspected of partiality (as we perceive those most conversant with Hindoo veracity are least confident of any other); but the testimony of a servant of the Company, of one who has been forty-seven years making up his mind upon the subject, and who with his dying breath has delivered this as his last and final opinion of those whom he once admired for their gentleness and extolled for their virtues. "When I visited," says the amiable and Christian philanthropist, James Forbes, Esq. in Vol. IV. of his *Oriental Memoirs*, just published; "When I visited the Hindoo villages in the Circar . . . I was charmed with the simple manners of the Brahmins . . . I wrote from first impressions in the same manner as I afterwards portrayed the natives of Malabar . . . I related events as they occurred without much reflection or comparison with other countries . . . In subsequent situations, particularly when collector of Dhuboy, and acting as judge in that district, I had much greater opportunities of scrutinizing the Hindoo character. In this investigation my opinion materially changed, and a further intercourse with the *religious* Brahmins at Dhuboy and Charidode did not raise them in my estimation. Nor did the *moral* conduct of the Yogeas, Senassees, and other *devotees* frequenting the Jattaras of the Nerbudda, prejudice me in their favour. But when I developed the character of the *secular* Brahmins and Hindoos of various descriptions, employed in the revenue department, from the consequential zemindar to the village patell, how was I astonished! Their cruelty, avarice, craftiness and duplicity occasioned me a thousand grievances, which I could neither counteract nor redress, and displayed

such shocking traits, *rooted and strengthened by religious opinions*, prejudices of caste and habits of oppression, as baffled all my endeavours to relieve the poor ryots (peasants) suffering under their tyranny." This amiable writer then proceeds to refer with approbation to the authorities of Dr. Claudius Buchanan and Dr. Francis Buchanan, and to quote Sir W. Jones, Lord Teignmouth, Sir James Mackintosh, Major Moor, and others, in proof of the "despotism," "cruelty," "degeneracy," "impiousness," "perjury," "vindictiveness," "destruction of honesty, truth, and justice," and even "cannibal propensities," as well as "prodigality in human destruction," both their own and that of others even in the dearest relations of life, strongly chargeable on the Hindoo character. We have ventured to make this extract from a work deserving a much more extended notice, as deeming it of infinite importance to acquire and give, to the country at large, a just notion of that character at the present moment. The obvious inferences from such facts we leave to the readers to pursue in the ardent and brilliant pages of our Professor's sermon.

From this inquiry he proceeds to a second, namely, "How does it appear that the diffusion of Christianity is practicable?" To this ques-

* "In a religious quarrel, the victorious party caused the other Brahmins, on account of their obstinacy, to be ground to death in oil mills."—Dr. Fr. Buchanan.

† Of these "flesh-adorning Hindoos, not only do other castes of the Hindoos, but even the Brahmins themselves, eat flesh; and one tribe at least human flesh. They do not kill human subjects to eat, but they eat such as they find about the Ganges and other rivers: and near Benares, they are not unusually seen floating down the river on a corpse and feeding upon its flesh: and the human brain is judged by these epicurean cannibals to be the most delicious morsel of their unsocial banquet."—Major Moor's Hindoo Pantheon.

This surely has not been seen by another Major, not unknown in our pages!

tion it is impossible not to let Mr. Dealtry answer for himself.

"Imagine the same question to have been proposed to the Disciples, when they were first commended to go and teach all nations. Can any undertaking be considered as more feasible in difficulties, and apparently less allied to hope? They went as sheep among wolves; without any countenance from authority or any influence from opinion. Yet even under these circumstances the Word of God grew mightily and prevailed. Churches were planted in many lands; and the voice of prayer and thanksgiving was soon heard in the regions of Asia, and in the furthest extremities of western Europe. No language could impede the progress of Revelation. No institution of superstition, no fortress of vice could withstand its power. The fabrics of Heathenism presented but a feeble barrier. The sacred stream rolled onward like a torrent, and dashed them to the ground. The pride of learning bowed before the simplicity of the Gospel: the barbarian became civilized: the philosopher learnt humility: the rich and the poor met together, as children of the same parent and as heirs of a common inheritance. The Word of God, simple, unarm'd, and unassum'd, subdued principalities and powers: it cheered the meanness of the cottage, and illuminated the palaces of kings. The Son of Man was lifted up and the nations were drawn to behold him." pp. 15, 16.

Admitting, however, somewhat more strongly than we think need have been admitted, the immensity of the obstacles, the durability of the materials presented by Hindooism to the demolishing hand of Christianity, the preacher proceeds to ask, "have not the usages of the Hindoos, the laws of the Mahometans, the very sacred character of the Brahmin itself been invaded on some necessary, and those many, occasions within the last fifty years? Nay, a powerful nation in the north of India was above four hundred years ago founded by an apostate Hindoo, and consists chiefly of converts from the two prevailing creeds*. If superstition then can thus trample upon superstition, and idolatry sub-

* The nation of the Sikhs is here alluded to, founded by Narac. See an interesting *Memoir* of it by Lieut.-Colonel Malcolm.

mit to both, why may not the faith of the Gospel be planted upon the ruins of all?" We could willingly gratify our readers with the beautiful allusions made by Mr. Dealtry to the present actual successes of Christianity; and the now-existing churches of Christ, on the continent of India, in proof of his positions in answer to the second inquiry. But we must proceed to his third question, viz. "is there no danger in the attempt? Is it wise or politic to incur the risk?"—In answer to this, the Professor properly says, that the danger of judicious attempts for this purpose ought at least to be proved, before it is granted that the period ordained for its accomplishment is not yet arrived. But have not bishops of the Syrian, Roman Catholic, and Armenian churches existed there for many ages, without exciting the least alarm? Has any part of the evils anticipated as yet occurred from the labours of the Protestant missionaries, already long employed there? Make the natives Christians; you make them naturally, morally, and religiously your friends. "The ambitious projects of Hyder Ali and Tippoo Sultaun appear to have met with very serious obstruction from the Christians of Travancore, who always espoused the cause of the English. Ten thousand native Christians are said to have fallen in one war." p. 22.

But with calculation on our side, we spurn with Mr. Dealtry at the idea of making calculation our own criterion of judging upon this momentous question.

"The Christian should act upon a more liberal and a nobler policy; upon a policy which tends not merely to please men but God; not to flatter the passions of an idolater, but to conciliate that overruling Providence, which alone confers empire, and which alone can take it away. . . . They who in questions of empire would overlook every thing that is noble and exalted, and from mistaken views of earthly policy would barter the present happiness and eternal welfare of millions of immortal beings, are of all men the most desperate in policy and

the most depraved in judgment. They may profess to be alarmed at the inconsiderate rashness of some, who contend at all hazards for the extension of Christianity; but I tremble and am amazed at the disastrous boldness of those, who would fix the foundation of their country's greatness upon the displeasure of the Almighty, or demand in their own favour a violation of those eternal rules which direct the usual march of the Providence of God." pp. 23, 24.

Having dismissed these three important subjects of inquiry, the Professor goes on to enumerate the different modes of extending the blessings of the Gospel, within the means of this Society. Of these, he mentions four: 1. The simple dispersion of the word of God: 2. The public reading of the Christian Scriptures, as the Koran and the Shasters are read in many parts of India: 3. The zealous exertions of intelligent missionaries: 4. The instruction of children. In regard to the two first of these methods (from the second of which, in particular, we confess we anticipate the most beneficial results), Mr. Dealtry has properly declined an argument, to which it would not have been possible to have done justice in the short limits allowed him for this vast subject; viz. how far, in the absence of other means, it might be desirable to promote amongst the heathen the simple reading of the word of God. This argument, which has been held in the negative by certain zealous disputants against the Bible Society, seems to us to be little short of a blasphemous detraction from the excellency of that sacred volume. The neglect of other means, appointed by God for the conversion of the heathen, is a very different thing from the absence of them. God has never promised his blessing upon a partial or selected use of the offered means of grace; and we have no hesitation in placing the oral instruction of authorised teachers amongst the very first of those means, and next in rank, as it must often be prior in order, to the sacraments themselves. But to limit the operations of Divine grace to any course

of outward means whatsoever; to suppose a blessing on the *read* homily of a modern teacher, which cannot attend the *read* homily of an Apostle, or of our Lord himself; to deny to the Scriptures alone, *i. e.* unaccompanied by an authorised minister on the spot, that effect which has been produced by a comparatively worthless tract above a thousand times; and to ground all this, according to the special logic of these reasoners, not upon any inadequacy in the Scriptures themselves, but only on the resistance of the human subject to its instructions, as if that resistance were not itself the very measure of that inadequacy; we can call by no other name than

"Implicit treason to Divine decrees,
"A bold invasion of the rights of Heaven."

We believe fact*, as far as it can be appealed to, is in decided opposition to this reasoning, which, however, is not more purely hypothetical in itself, than it is totally misplaced in Bible-Society disputes; there being no instance as yet of the Bible being introduced into a heathen country without an accompanying authorised teacher; and the thing being in its very nature impracticable to any extent, with the single exception of the above-named readings, by unordained native agents in the service of the missions.

But we hasten from our allusion to this subject, which, with Mr. Dealtry, we do not think worthy of a more extended discussion, to give an important remark of the Professor's under his third head of means; and to which we presume the opposers of the Bible Society, upon the above grounds, will be the first to subscribe.

* See a very interesting account of a Jew converted at Leipsic by the simple study of a Greek Testament left him accidentally by a poor scholar. A Rabbi in India, to whom a Hebrew translation of the New Testament is owing, was converted by the book which he was translating to refute.

"Should we refer merely to the Apostolic age, in confirmation of the mighty effects which the preaching of the Gospel is calculated to produce, it might be objected that the missionaries of our days are destitute of the powers which were conferred in primitive times; and that the doctrines of the Gospel will excite little attention in heathen countries, when deprived of miraculous agency. But did not the great Author of our faith, when he commissioned his disciples to teach all nations, impart also the promise that he would never forsake them? *Lo! I am with you always, even to the end of the world.* The age of miracles soon passed away; but the minister of salvation still continued to preach Christ crucified. Multitudes were astonished at his doctrine, and took upon them the yoke of their Saviour. It was the influence of the Holy Spirit which, in the first as well as in later ages, imparted *repentance towards God and faith towards our Lord Jesus Christ.* It was this, which accompanied the preaching of the Gospel, and completed, by its operation upon the heart, that conviction which miracles could produce only upon the understanding. Whether it may please God, on extraordinary occasions, still to display his power by extraordinary means, we presume not to decide; but this we know, that his worship will be one day universal; that *the Gospel of the kingdom shall be preached in all the world for a witness to all nations;* and that the preaching of the cross of Christ is among the chief means, by which he will accomplish that grand purpose of his will." pp. 26, 27.

If we were to venture an observation on this subject, it would be this, that the gift of miracles was never greatly instrumental in the work of conversion. The age most fertile in miracles was not so in conversions, viz. that of our Lord himself. His miracles only hardened still more his infuriated enemies, as those of Moses did the heart of Pharaoh. And in general we are far from thinking, to say nothing stronger, that the gift of miracles, where there exists a rational ground of belief already, is either consistent with the usual operations of the Deity on the human mind, or likely to produce any beneficial result whatever, merely as the exhibition of a miraculous power, to-

wards enforcing the lessons of religion. The miracle now most needed in conversion is that of an honest and good heart; and the means under God most effectual for producing that "preparation of the heart" which "is of the Lord," will doubtless be the best to procure "the answer of the tongue" professing faith in his Gospel. Of all the means hitherto proposed for this end, we believe none to be so promising, as the education of the children of heathens: and on this account we rejoice to see Mr. Dealtry, in his last head, refer to the most valuable and important pamphlet of Mr. John, of Tranquebar, noticed in our last number. The quiet and extensive implantation of the grand principles of *natural* religion (a term we use for want of a better and truer one) in the minds of the native children, will, we are persuaded, prove the first stage and the nearest road to Christianity itself. The mind, once accustomed to truth, will be attracted and cling to it in every form. Ennobled by a sense of what is truly excellent, it will be inevitably led, like the Bereans of old, to "search the Scriptures" for still further discoveries. A unity in sound morality will soon lead to "the unity of the faith;" a knowledge of the just principles of wisdom, "to the knowledge of the Son of God;" and the infancy of an honest and good heart, to "the measure of the stature of the fulness of Christ."

We must forego the pleasure of giving our readers any extract from the spirited conclusion with which Mr. Dealtry winds up the arguments contained in this admirable sermon; and, what we still more regret, any extract from his noble and pathetic eulogy over the name of Martyn—a name to which the writer of this page will ever turn with all the fondness of personal esteem, and the tenderest sorrow for his too early departure from this scene of our common labours.

Multis ille bonis flebilis occidit,
Nulli flebilior quam tibi.—

But having already exceeded our usual limits in the notice of this annual sermon, we must shortly conclude with a very few general observations.

There are but three classes of persons who object to the grand measure now proposed of propagating Christianity in the East. The first are those who have not yet made up their minds upon the truth and excellence of Christianity itself; or who, if they acknowledge it true at all, are not yet convinced that Hindooism is not equally true, and at least equally excellent and more fitted to the general character of its votaries. Now, wherever this doubt is discovered to exist in the mind of any writer or speaker on the subject, it seems to us that his arguments must have no authority at all with any reasonable person *who has not the same doubt upon his mind.* To suppose that two things can be equally true, the truth of one of which necessarily implies the falsehood of the other; or to suppose that a religion *not* true in itself as an actual revelation from God in all its several parts, historical, ceremonial, moral and theological, can be as excellent or as well fitted to any nation as one that *is*; must appear, to a person thinking otherwise, so great an obliquity of judgment and of moral taste, as in his eyes to deprive the maintainer of such a doctrine (in however remote, disguised, or even decent a manner) of all claim to respect for his reasonings, or credit for his facts. Such persons, therefore, we are compelled to leave out of the present discussion, as we are also those of a second class, who, admitting in general the exclusive claims of the religion of Christ, yet shew no zeal in promoting that religion elsewhere, which they are avowedly disinclined to promulgate in one particular country. A *general* indifference upon the subject can only in fairness be imputed to

one of two causes—to a notion that the propagation of Christianity does not enter the list of its duties; which notion is liable to all the charges of inconsistency or insincerity which we have brought against the first class—or to a total inattention to the best interests of man, undeniably involved in the propagation of the true religion; in which case it is equally clear no testimony upon the subject can be respected. In every court of human opinion, certain qualifications are required to give weight to evidence. Surely, then, it is not too much to require in a witness on the subject of propagating Christianity, at least an apparent, if not an approved, attachment to its general interests.

The third class of objectors are indeed of a very different nature, and the utmost attention is due to their opinions: namely, those who, with a general and apparent attachment to the cause itself, simply maintain the unfitness of the present time to propagate it in the particular district alluded to; and this, upon the footing of invincible obstacles, or undeniable and inevitable ruin to our interests in that country resulting from the attempt. If this were clearly made out, we should be more ready with Mr. Dealtry to admit, that “it might then be expedient to consider whether the period ordained in the Divine counsels for the accomplishment of this great work, had arrived.” But this question must not be regarded as settled by mere general assertions, obscure surmises, or hasty conclusions from indeterminate facts. Let the means actually proposed be fairly brought forward and discussed—particularly that most important of all means proposed by the apostolical Mr. John, of Tranquebar, for the general education of children throughout the Indian empire; and then let it be clearly shewn, by just reasoning, or by correct induction from correct facts, that these means are in themselves impracticable, or must be attended with

all the dangers so largely and vaguely described. Above all, let the *authorities* be weighed on the opposite side of the question—a remark with which we conclude, and on which we may safely rest the whole issue of the important debate.

In the first class of *favourable* witnesses to the scheme, let us number some of the most respected and most experienced servants of the East India Company itself. Opposition from that quarter will surely shrink into silence before the names of Sir William Jones, Lord Teignmouth, Lord Wellesley, Sir James Macintosh, Mr. Grant, Dr. Buchanan, Sir Alexander Johnstone, Mr. Harrington, &c.; and let it be remembered, that even the evidence of Mr. Hastings and others before the House of Commons, which was supposed to be unfavourable to the cause we advocate, as strongly *admitted* the propriety of *some* attempts to introduce Christianity into the East as any of the high characters of distinction above named.

In the second class, we have the actual practice of every nation, except our own, setting the example of a vigorous, perhaps sometimes too vigorous, a propagation of their respective tenets; the Dutch, the French, the Portuguese, the Danes; and almost in every case the most important triumphs have been effected, and in none the apprehended dangers have ensued.

In the third class, we have the sanction and concurrent testimony of all societies and communities of men, more strictly associated together for the purpose of propagating the Christian faith, from the first mission led forth by St. Thomas himself, as if from the very presence of our Lord, to the last report of our own venerable Society for promoting Christian Knowledge. No age, to which the undertaking has been presented, has wanted its heroes or martyrs in the cause. There are few Christian confederacies, whether of Popish or Protestant, Episcopalian or Presbyte-

rian, Lutheran or Calvinian, established or unestablished churches, who have not longed to engage in the hopeful enterprise, and pointed to India as the fruitful field of abundant harvests. Some of them have already scattered their little scantling of seed over its spacious fields; and have already, we may justly say, reaped "the handful of corn in the land on the top of the mountain," as a kind of first-fruits and pledge of future in-gatherings; and all have most devoutly "prayed the Lord of the harvest that he would send forth labourers into the harvest." Shall the prayers, the labours, the successes of so many and such various portions of the Christian church universal, be regarded as no authority by the consistent Christian; by him who believes the tabernacle of God to be yet with man, and the residence of his Spirit to be yet the bosom of his church; and who thinks it even *possible* that one grand simultaneous effort in that church *may* be the result of such a Divine direction? We can only allude to one more authority, and that is the individual character of the missionary himself. Zealous, pious, and self-devoted; thoughtful, calm, and long deliberating; well instructed, trained, and tried in schools of previous discipline—such is the character which it is more than probable we have to contemplate in the European missionary sent to India. Fanatics, if they are long-sighted and designing, love work for the most part nearer home; and oftener send than take the heavenly commission. If they are hot-headed and rash, that ardour soon evaporates, and would seldom stand the long and steady process of probation which every plan proposes for the Indian missionary. It is possible, we own, there may be exceptions to this reasoning: and no one would deprecate more loudly than ourselves the efforts of a heated or designing temper in that character. But we say, the probabilities are greatly against its intro-

duction; and the fact, we could almost venture to assert, universally against it. The most imprudent have learned the lessons of discretion, and the sternest zeal seems in that fiery climate to have melted into smooth and patient resolution. No definite charge of misconduct has ever been brought forward, but many clear declarations of the contrary. Insinuations only have been even attempted to be opposed to facts. The wisdom, the learning, the utility, as well as the piety of the East-Indian missionaries, will stand recorded on the durable pages of history, while their levities and indiscretions float on the mere surface of vague report. And we mean to speak charitably when we say, that the authority they lend against, compared with what they lend in favour, of the cause of Indian missions, resembles in worth, what the short-lived triumph of the foes to Christianity is, compared with the eternity of glory which awaits its most disinterested and faithful supporters.

Strictures on Some of the Publications of the Rev. Herbert Marsh, D. D. intended as a Reply to his Objections against the British and Foreign Bible Society. By the Rev. ISAAC MILNER, D. D. F. R. S. Dean of Carlisle, and President of Queen's College, Cambridge. London: Cadell and Davies. pp. 427.

THE writings of Dr. Marsh in relation to the British and Foreign Bible Society, have excited a sort of curiosity, which might be esteemed rather extraordinary, if we were ignorant of the circumstances under which they appeared. A brief history of the case will solve the phenomenon. In addition to the interest which a society constituted upon such a plan, and professing such objects, must at all times command; public attention had been

awakened in no common degree by the animated discussions to which it had given birth. By some it was represented as of an aspect peculiarly hostile to the Established Church, and not eminently favourable to the diffusion of Christian truth or Christian charity. It was described by others as of a character exactly the reverse; as calculated to secure the Church, to conciliate opposition, to promote peace and good-will amongst contending denominations in this country, and to carry order and happiness into other lands. While the recollection of these opposite statements was still fresh; and while the Church, which was so deeply concerned in the question, seemed to be divided between the respective parties, it was unexpectedly announced that an Auxiliary Society had just been established at Cambridge—at Cambridge! the seat of an university, and one of the main pillars of literature and religion. Reports of the proceedings on that remarkable occasion were quickly scattered through the country, and they were purchased and read with surprising avidity. The time, the place, the nature of the previous measures, the characters of many of the persons more immediately concerned, the arguments adopted at the meeting, and the patronage which distinguished the Society, all tended in a very uncommon manner to engage the regard of the public. It was evident that there existed among some members of the university a spirit of determined opposition; and one boding voice at least had, in grave and mysterious accents, denounced the rising institution. A writer, well known among the lovers of debate and controversy, although not previously renowned as an advocate of the discipline and doctrine of the Church of England, had come forward as her avowed and favourite champion. The narrative of the proceedings at the town-hall proved, that charges had been boldly made and as boldly

repelled. The names of the combatants were before the world: and as it rested with the aggressor to renew the accusation, and as that aggressor was supposed to be a lover of conflict and of victory; as his reason was said in this case to take counsel from his passions, and his followers were clamorous for battle, the attention of numbers was turned to a field, which, whatever else might be its celebrity, was sure to be memorable for dust and smoke, for hard blows and a tempest of commotion.

The trumpet sounded to the charge; the armies were drawn up in array; and from the camp of the assailants walked Dr. Marsh. We know not that the case would have been materially altered, if the ferment of the times had produced Dr. Sachaverell; but the advantage was certainly with Dr. Marsh. He was a man eminent for German erudition, and many English pamphlets; prepared alike to settle an hypothesis or to guide an election: splendid in titles, and high in literature; a Doctor in Divinity, and Margaret Professor in the University of Cambridge. When his new pamphlet appeared, his manner of writing was not calculated to diminish the regard of those in his own party, who wanted a leader confident and intrepid; his tone implied authority: his air was that of superior knowledge. He had exercised, it should seem, much thought and deep penetration: he loved the church and the Liturgy: he had discovered a mine, which, till the keenness of his eye had explored the dangerous recess, had lain mischievously concealed under the very foundations of the Establishment. His opponents were shallow and superficial; men of small-wit and narrow capacities: they had no love for the Prayer-book, or the National Society: they were Calvinists and reformers: they insinuated what they did not venture to assert, and their assertions were not always consistent with truth. Thus fearless in his march, and thus

daring in defiance, strode onward the champion of the day, armed with weapons which he had long been skilled to wield, a giant in appearance, a man of war from his youth. But he did not march with much comfort or security: the pebbles flew thick about him, and they did not fly harmless. Some of the persons, who were more immediately assailed, lost no time in exposing the manifold errors of the doctor's lucubrations; and they were joined by others, who had hitherto taken no public share in the discussion. Their remarks, however, were almost exclusively confined to his charges against the Bible Society: he was proved to be incorrect in his facts, and on this subject illogical in his reasonings; and the general voice decided against him. But a distinct and very important line of argument was still left in a great measure untouched. "On certain momentous occasions, it is not enough barely to establish the truth: it sometimes also becomes highly expedient to trace and expose the errors that have served to conceal and disguise it*." This passage describes very briefly the nature of the reply which has now been given by the Dean of Carlisle. The task is worthy of superior powers, and it has been executed with the hand of a master.

Those who have attended to our former observations upon the writings of Dr. Marsh, have no need to be informed, that his attack upon the Bible Society does not even pretend to regularity of arrangement; but that it is in a great degree made up of loose surmises, daring assertions, and most magnanimous insinuations, so strangely intermixed with what professes to be argument, that it is almost impossible to separate them, and so fugacious and shadowy that they can hardly be caught. There is no "nucleus of the argument;" no "tangible solidity." To follow

* Dr. Milner, p. 287.

such a writer through all his windings and vagaries, would neither be profitable nor pleasant. We find at every turn the same insinuation in a different dress, and the same bold accusations under another form. Whoever, therefore, would discuss the subject with propriety and effect, must form an arrangement independent of Dr. Marsh; and no lover of truth will complain that he has been brought out of the mazes of an interminable labyrinth into the light of day.

The work of the Dean of Carlisle is divided into five parts, containing several distinct and important subjects of argumentation. It will be the main object of this article, as simply as possible, to lay before our readers his general plan, and the mode and tendency of his reasoning.

The first part of the work opens with a few pages of introduction, and a statement of the question now at issue. It has been matter of complaint with most of Dr. Marsh's readers, that he has never fairly exhibited the real subject of debate. The Dean is determined, however, to clear the way before him: and as he cannot "grapple with a shadow," to examine the substantial form with which he is really to grapple. The want of precision and perspicuity which forces itself upon us in almost every page of the "Inquiry," is strikingly contrasted with the correct and luminous views which appear in the "Strictures." A short extract from this part of the work will illustrate the assertion, and prepare the way for other considerations.

"There is at present before the public a great question respecting the Bible Society and its probable effects, namely, Whether it has a tendency to alienate its members from the Church, and particularly to produce a neglect of the Prayer-book? Now, the very title of Dr. Marsh's Inquiry is calculated both to divert the attention of the reader from the real state of the question, and to mislead his judgment.

"He calls it 'An Inquiry into the Con-

sequences of neglecting to give the Prayer-book along with the Bible.' And as it is well understood that the Inquiry is levelled chiefly at those members of the Bible Society who are churchmen, the first impression must inevitably be, that those churchmen are charged—not with a mere *venial omission*—but with a *blameable neglect*; they neglect to distribute the Prayer-book among their parishioners.

"Nor is the distinction unimportant. A man may omit to do a thing, and the omission may be even laudable; whereas the term *neglect* implies an omission of something which ought to have been done; of something which could not be left undone without just cause of censure.

"I would not, however, insist on a critical nicety in the use of words: only let the meaning be distinct and clear, and more especially in an accusation.

"Does Dr. Marsh, then, mean no more than that many churchmen now belong to a society which distributes Bibles alone? The fact is notorious: the connection is avowed and defended.

"Or does Dr. Marsh only intend to express an opinion, that a connection of this sort will *probably in future* induce the church-members of the Bible Society to neglect the distribution of Prayer-books among the poor of their congregation? The answer is, that scarcely does there exist a practical position of any sort, concerning which some doubts may not be started, and some plausible arguments advanced, by ingenious men, whose lively imaginations are not restrained by a sound judgment, well exercised in the search of truth and the detection of error. Dr. Marsh allows that no person but himself has discovered this ground of alarm and jealousy respecting the Prayer-book. Moreover, a fair trial of upward of eight years, which have elapsed since the formation of the Bible Society, has not yet furnished him with one particle of evidence in support of the apprehensions he entertains. I am therefore inclined to think, that men who are not very prone to indulge in theoretical fancies, will feel no great anxiety on account of his suspicions of consequences, but will leave the discussion for the amusement of speculative minds, who will predict the future according to the strength and clearness of their understandings, the purity of their principles, their freedom from prejudice, and the influence of their private interests.

"Or, lastly, does our Inquirer into the consequences of neglecting to give the Prayer-book with the Bible undertake to assert,

that the churchmen who belong to the Bible Society do actually, in practice, neglect to furnish their poor parishioners with Prayer-books as well as Bibles?

"The attentive reader will be at no loss to see the reason which induces me to put the question in these three different ways. It is to shew, that, whatever were the objections of Dr. Marsh to the Bible Society, or to any of its constituent parts, nothing was easier than to have brought them forward in a manner that should have been perfectly distinct and free from ambiguity.

"Thus, if, agreeably to the first question, he had maintained that the Bible Society was defective or mischievous in its very constitution, and that no churchman ought to have belonged to it, because it *could* not distribute Prayer-books as well as Bibles; or if, agreeably to the second question, he had gone farther (as he really does in some parts of the sequel), and alarmed the Clergy and other friends of the Establishment, by telling them that their connection with the Bible Society would probably, if not infallibly, generate in their minds a dislike, neglect, or disparagement of the Liturgy;—all this, however unfounded or improbable in itself, might nevertheless have been arranged under distinct and intelligible heads.

"A luminous statement of this kind would have so simplified the points in controversy, that I am fully persuaded the Inquirer himself must have thought his time and labour greatly misplaced in supporting such vague and random conjectures. But when it is either asserted or insinuated, that the churchmen who belong to the Bible Society do actually neglect to distribute the Prayer-book among their poor brethren of the church; when from the acknowledged fact, that churchmen subscribe to the Bible Society, an intrepid inference is drawn, that such churchmen do in principle disparage the Prayer-book, and do in practice neglect to distribute it, the whole controversy assumes a very different aspect. We are instantly called to dismiss speculation, and to look at facts. The charge is so heavy as to fall little short of a libel on many worthy churchmen, who in their consciences think it a duty to subscribe to the Bible Society.

"This accusation is not the less indecorous, or the less invidious, because it is not always strictly adhered to in the Inquiry, or because in the manner of preferring it there is frequently considerable ambiguity. In truth, it is precisely at this point that, as a member of the Bible Society, my complaint becomes loud and serious. I complain, in the first place, because the distri-

bution of the Bible alone, by a society, is perpetually confounded with the distribution of Bibles alone by the individuals of that society. I complain, because an omission of giving Prayer-books by the society, which is absolutely unavoidable, is construed, without evidence, and even contrary to the fact, into a neglect of giving Prayer-books by the individual churchmen who belong to it. I further complain, because the seeds of dislike, neglect, and disparagement of the Liturgy of our church, which Dr. Marsh pretends that he sees in the constitution of the Bible Society, are represented as having already produced such a plentiful harvest of indisposition towards the use of the Prayer-book, as fully justifies his prognostic of mischief to the Establishment. Lastly, I complain, that the three distinct points specified above—namely, the bad policy in the constitution of the Bible Society, the mischievous consequences likely to ensue from it, and the diminution of love and esteem for the Liturgy of the church which is said already to appear in many of its members—are, so confused and blended together, that it is often difficult to ascertain which of the three points, or what combination of them, the Inquirer has chiefly in view. All that we can with certainty pronounce is, that in every view of the subject he sees room for censure, and for charges of weakness and ignorance, or of something worse, as well as grounds for the apprehension of incalculable mischief to the pure religion of our Establishment."

"These observations appear necessary as an introduction of the real question, that question which is the only object of rational inquiry; namely, whether a churchman, who belongs to a society which distributes Bibles alone, is likely to be as zealously attached to the Prayer-book of his own church, and as active in the distribution of it among the poor, as if he had never belonged to such a Bible Society." pp. 6—12.

A brief history of the question, and an examination of the fact, so boldly asserted by Dr. Marsh, that "Churchmen justify the practice of neglecting to give the Prayer-book with the Bible," together with remarks on his "abstract reasoning," and some other passages of the Inquiry conclude the first part of the volume before us.

And if the Dean had closed his labours at this point, he would have done enough completely to settle the question. The substance of the

"Inquiry" may be comprised in two lines: it is by the introduction of extraneous matter, by uncharitable insinuations, by charges more or less direct against the views and practice of the church-members of the Bible Society, by unblushing assertions, and by tautology ten times repeated, that the "Inquirer" endeavours to produce an effect; and whoever would do away the impression, which these materials are intended to produce, must be contented in some measure to pursue Dr. Marsh through the clouds of smoke, in which himself and his cause are so generally enveloped. The subjoined extract from the second part of the work under review, will furnish a very happy illustration of the nature of Dr. Marsh's achievements, together with the Dean's reasons for pursuing his Strictures after the main charge was entirely done away.

"In some controversies, the expense of time and study is amply compensated by the good sense and solid information which remain, after a diligent separation of the chaff which envelopes and disguises the precious grain. In others, it happens, that, although the main object of the contest may not afford an adequate or satisfactory reward to industry, yet, during the display and exercise of the contending talents, there arise many useful intimations, many valuable and instructive discussions, well deserving the notice and remembrance of the studious.

"An analogical remark of a similar nature is sometimes furnished by the operations of chemistry on natural bodies. In certain cases, the volatile materials, which are separated by fire, are rejected as useless, while the fixed portion, which has stood the effect of long and continued heat, is found purified and enhanced in value. In other instances, the reverse takes place: the valuable part is volatile, and must be carefully preserved in proper reservoirs; while the fixed residuum, or *caput mortuum*, is thrown away.

"But, alas! there is a third way, in which, to the excessive mortification of the philosophical experimenter, operations of this sort sometimes terminate: I mean, where neither the volatile nor the fixed part, neither that which is expelled by the heat

nor that which survives the fiery trial, is found to possess any properties worthy of preservation.

"I would that the analysis of the attempts of Dr. Marsh, to disunite and annihilate so respectable an association as that of the Bible Society, did not suggest such observations as these!

"I have already, perhaps, considered all that is important in this controversy.

"The personal misrepresentations in the Inquiry relative to myself, I could easily have passed over. I may say the same of the irrelevant introduction of Mr. Lancaster's and Dr. Bell's schools; the garbled account of certain puritanical transactions; the invidious allusions to Calvinistic and sectarian questions; and the indecent admixture and implication of political interests with the religious views of the Bible Society. Whatever be their intrinsic importance, they have not in reality the remotest connection with the concerns of that Society. However, as they have been pressed into the service by Dr. Marsh, and as they have contributed not a little to raise those clouds of dust, which I have remarked that Bentley recommends as useful expedients in some cases of controversial difficulty, I fear I might be thought to have quitted my post too soon, were I to treat their intrusion with perfect silence." pp. 72.—74.

It is impossible to do justice to the many excellent observations of the Dean of Carlisle by a mere detail of their bearing and tendency. We could in this way give no adequate idea of the forcible language in which they are urged, nor of the powerful reasoning by which they are supported. Neither can we trust ourselves, without great caution, in the selection of extracts. The danger would be, that we might transcribe a considerable part of the volume. The Dean has filled his pages with so much admirable matter, and displays such comprehensiveness of mind and such extent and acuteness of research; such solidity of argumentation and such variety of learning, that we esteem his work as a very valuable accession to the general cause of literature.

It is true, that the several discussions to which the subject indirectly

calls him, are quite fatal to Dr. Marsh: he is never forgotten, and he is seldom remembered to the honour of his literary reputation. But in surveying the many fields of great and important argument, which open before the Dean of Carlisle, we are frequently tempted to leave Dr. Marsh behind us, feeling it an act of kindness not to disturb his repose. If we could present our readers with a specimen of Dr. Milner's manly labours in this walk of controversy, without introducing even the name of Dr. Marsh, we would, out of pure charity, be glad to do it. That it cannot be done is the fault of the Inquirer: he has connected his fame with the display of such taunts and opprobrious remarks, with such a perversion of historical facts, such unfounded hypotheses, and such absurd pretensions to the talent of profound reasoning, that the introduction of his name is inevitable. It is from no want of charity or commiseration: it arises solely from the necessity of the case. If he stand upon the argument of authority, and expect to gain his cause by a challenge, his claim to authority must be sifted and examined. If his reasoning be absurd, it ought now to be exposed: if he have misrepresented historical facts, the demands of truth are sacred and decisive: every discussion of these points in the hands of the Dean of Carlisle is of great service to the cause both of justice and of sound learning; and the inference is irresistible. Will any man, after reading these pages, either condemn the Bible Society, or adopt any opinion whatever upon the simple authority of the Margaret Professor?

The allusions made by Dr. Marsh to the Puritans in the reign of Charles the First, are extremely invidious and unfair; yet he seems to be highly satisfied with this part of his performance. Mr. Vansittart has shewn generally, that the circumstances of the present times differ widely from those of the Great Rebellion. The Dean of Carlisle

enters into a detailed examination of a portion of Dr. Marsh's narrative, and leaves us in perfect admiration of the fearless intrepidity of the Inquirer, and his utter neglect of historical documents. The length of the following extracts on this subject will require no apology.

"The Inquirer having informed us, in page 48, that a Calvinist may, in many respects, have a great regard for the English Liturgy, but that he cannot have much pain in parting with it, proceed thus:

"Indeed we know that the English Liturgy was so offensive to the Calvinists in Scotland, that the very attempt to introduce it into that country produced an insurrection, which ended with the Solemn League and Covenant, to which the English Calvinists acceded. And this very Assembly of Divines declared, in the Preface to the Directory, that the Liturgy used in the Church of England had proved an offence. . . ."

"My desire to prevent this work from swelling to an undue size, does not allow me to expose all the erroneous representations contained even in so small a part of the Inquiry, as from page 47 to page 49.—The mention of certain dates,—the silence respecting others,—the expressions made use of,—the arrangement of those expressions,—the pretended resemblance between the sentiments of the advocates of the Bible Society and of the Puritans and the Assembly of Divines—in these things united, there is an obscure jumble of materials, exhibited in such delusive colouring as can scarcely fail to produce a very unjust impression of the matter of fact, on the minds of those readers who have not leisure for a critical examination of historical questions.

"On this account, I solicit their candid attention to the following observations.

"In the history of those times, and within the short space of about five years, we find two distinct public acts, each of which has been denominated a Covenant.

"The first related exclusively to Scotland, and was subscribed in the early part of the year 1638, by the Nobles, Barons, &c. and Commons of that country, for the purpose of securing their religion.

"If this be the Solemn League and Covenant to which Dr. Marsh alludes, it is true that it originated in an attempt of the Court to impose a Liturgy on Scotland. It is also true, that the attempt was followed by an insurrection. But it is not true, that the

English Calvinists, or that any Englishmen whatever, acceded to it.

"This Covenant is by some historians called a Solemn League and Covenant. It was sworn to at Edinburgh, Feb. 1638, and was among the first acts of the new order which took place there in consequence of the general tumults, 'All the kingdom,' says Lord Clarendon, 'flocked to Edinburgh as in a general cause that concerned their salvation, and resolved themselves into a method of government.'

"If Dr. Marsh had examined the dates of these transactions, and given them to the public, as he has given some other dates of those times, viz. in 1641, 1643, 1645, there would have been less room for ambiguity.

"The second covenant was subscribed in the latter part of 1643, and purported to be a covenant for the reform and defence of religion, and the peace and safety of the three kingdoms, England, Scotland, and Ireland. Of this latter covenant the proper title is a Solemn League and Covenant; and if I mistake not, it is always called so by historians.

"This is a very different instrument from the former covenant of 1638, and no further connected with it than as successive measures of violence are usually connected with each other in such turbulent seasons. It was a contrivance of the younger Vane, and has been considered as a political manœuvre of immense importance. The fact was, that the English Parliament had at that time fallen into so great distress from the success of the King's arms, that they were induced to send Commissioners to Edinburgh with ample powers to treat of a nearer union and confederacy with the Scottish nation. By the address and management of Vane, the English and Scotch delegates were induced to agree upon this celebrated covenant. In Scotland, it was in one day approved and applauded both by their Assembly and Convention. It was then immediately dispatched to Westminster, where it also passed both the Assembly of Divines and the two Houses of Parliament. The members of the House of Commons subscribed their names to it in one roll of parchment, and the Assembly of Divines in another. A few days after, the House of Lords did the same; and it appears that few of those episcopal divines, who made the greatest figure in the church after the Restoration, refused to subscribe it.

"With these facts in view, let us now proceed to examine more particularly Dr. Marsh's representation of these transactions.

"The English Liturgy," says he, "was so offensive to the Calvinists of Scotland, that the very attempt to introduce it into that country produced an insurrection, which ended with the Solemn League and Covenant, to which the English Calvinists acceded."

"I look on this passage as one of the most exceptionable in the whole Inquiry. A writer, in expressing his own opinions, be they ever so extraordinary, is not half so dangerous, as when he brings forward portions of history in such a way as to mislead his reader, either by the narrative itself or by the colouring in which it is exhibited. It is not every one that has leisure or opportunity to examine into the truth.

"On the very first reading of this passage, I was convinced the statement was imperfect, and I suspected it to be unfair.

"In regard to Dr. Marsh's objects, I knew that I could not be mistaken. Those objects were but too plain; namely, to disparage the church members of the Bible Society, and to assail Calvinism and Calvinists with incessant hostility.

"These considerations certainly did not lessen my suspicions."

"My objection, however, to this passage of Dr. Marsh's Inquiry, is not that his expressions do not, in my judgment, well accord either with the covenant of 1638 or that of 1643, but because he has ventured roundly to affirm, that 'the English Liturgy was so offensive to the Calvinists of Scotland, that the very attempt to introduce it into that country produced an insurrection.' The truth is, any liturgy was incompatible with the principles of the Kirk of Scotland, independently of the subject-matter of such liturgy. It suited Dr. Marsh's purpose, however, to represent the defect of Calvinism in the English Liturgy as the principal point which offended the people of Scotland.

"But what will the reader think, when he is informed, that, after all, it was not the English Liturgy, the attempt to introduce which proved so very offensive to the Scotch; but a liturgy differing from it, partly through the omission of some most important articles, and partly through the insertion of others?

"It is well known that King James had designed to bring the Kirk of Scotland to a conformity with the Church of England; and for that purpose appointed some of the Scottish bishops to compile a Liturgy, or Book of Common Prayer, to be used there. A Liturgy having been accordingly prepared, was sent to him into England for his approbation.

"King Charles the First, his son, in prosecution of his father's design, directed Archbishop Laud, the Bishop of Ely, and other bishops, to review and alter as they pleased this Service-book; which they did, says Whitlocke, with some material alterations from that used in England." pp. 88—93.

The Dean then proceeds to mention several of the alterations. They are all of a papistical tendency; and the Scotch of that day held every approach to Popery in abhorrence. The Liturgy of the Scotch Service-book, was NOT the English Liturgy.

Neither was it rejected for its want of Calvinism.

"The constant discourse, says Burnet, of the discontented ministers and noblemen, was, that Popery was to be introduced, and liberties destroyed, and the bishops to blame for all. No sooner was the Liturgy begun to be read, but the people, with great outcries and clamours, cried out, 'A Pope! a Pope! Antichrist!' and threw a stool at the bishop's head. This took place July 23, 1637. In the October following, we find the nobles, barons, ministers, burgesses, and commons of Scotland, petitioning the Lords of the Secret Council against the new Service-book, and also against a new book of canons and constitutions. 'In the Scotch Book of Common Prayer,' they say, 'are sown the seeds of divers superstitions, idolatry, and false doctrine, contrary to the true religion established in Scotland by divers Acts of Parliament;' and they even add, that 'the Service-book of England is abused, especially in the matter of communion, by additions, subtractions . . . to the disadvantage of reformation, as the Roman Mass is, in the more substantial points' . . . In the Book of Canons, they complain of its being ordained, 'that whosoever shall affirm that the form of worship inserted in the Book of Common Prayer and Administration of the Sacraments, contains any thing repugnant to the Scriptures . . . shall be excommunicated.' They complain also of a hundred canons more, tending to the reviving and fostering of abolished superstitions, &c.

"In a few months after, viz. February 1638, a covenant and bond of union, hastened by the imprudence of the Court, was subscribed at Edinburgh by all ranks and orders, and was afterwards dispersed throughout the country.

"In this public instrument, the Scotch

declare their abhorrence of all kinds of Popery in general; and they enumeate sundry particulars of Popish doctrine, discipline, and ceremonies. They recite acts of Parliament, by which the reformed religion was established among them; and engage to defend the king, their laws, and liberties, and to stand by one another at all adventures, and not to suffer themselves to be divided by any terror or allurements.

"Further, in December of the year 1640, when the Scotch Commissioners exhibited charges against Laud, their principal complaint was, that his Grace had been the adviser of the new books of Canons and Common Prayer.—The Book of Common Prayer, they said, 'was brought in without warrant from their Kirk, and contained many Popish errors and ceremonies, and the seeds of gross superstitions and idolatries.' 'The Liturgy of England,' say they, 'abolisheth all that may import the oblation of any unbloody sacrifice; but here we have, besides the preparatory oblation of the elements (which is neither to be found in the book of England, nor in King Edward's book), the oblation of the body and blood of Christ.'

"They also say, that 'the book itself, as it standeth interlined, margined, and patched up, is much more than all that is expressed in his (the Archbishop's) letters; and the changes and supplements themselves, taken from the Mass-book and other Romish rituals, by which he maketh it to vary from the book of England, are more pregnant testimonies of his Popish spirit and wicked intentions, which he would have put in execution upon us, than can be denied.'

"The Scotch prelates petitioned, that somewhat might be abated of the English ceremonies, as the cross in baptism, the ring in marriage, and some other things. But the Archbishop of Canterbury would not only have these kept, but a great many more, and worse, superadded, which was nothing else but the adding of fuel to the fire. To express and discover all, would require a whole book. We shall only touch some few in the matter of communion, &c.*

"This is what Dr. Marsh calls the English Liturgy!!!

"The reader has now before him superabundant matter to determine the question, Whether a defect of Calvinistic sentiments in the new-modelled Service-book, which was imposed on Scotland by Charles I. (for we have seen it was not the English Liturgy), was the principal cause of its rejection, and

* The Dean's references are chiefly to Rushworth and Burnet.

of the ensuing tumults at Edinburgh.—All the original documents, which I have examined and referred to, are full of objections on the ground of Popery, Popish ceremonies, and Popish corruptions; but not one word have I perceived respecting Calvinism, as though the want of that doctrinal system, either in the English or the Scotch Liturgy, had given offence to the Presbyterians of Scotland. Yet Dr. Marsh chooses to say, ‘Indeed we know, that the English Liturgy was so offensive to the Calvinists of Scotland, &c.’ pp. 98—101.

The subject is continued by the Dean in some additional facts and observations, which throw considerable light on that part of our history, and prove to demonstration, how erroneous are the bold assertions of Dr. Marsh, and how little qualified he is to deliver a judgment on questions of this nature. We regret that our limits will not allow us to dwell longer upon these very interesting pages.

The Third Part of the “Structures” details some of the mischiefs arising from the publications of Dr. Marsh: and it deserves the particular attention of all those clergymen who oppose the Bible Society. The Inquirer will doubtless be induced to throw all the responsibility upon others:—but if the tendency of his writings be to disunite the members of the Church, by representing a large and respectable body of the clergy as hostile to the Liturgy, and under the influence of fanatical zeal;—if his works be calculated to irritate the dissenters by unjust accusations and harsh invectives;—if through the introduction of the Test Act, an affair totally irrelevant to the present subject, he rather excite a spirit of animosity than of peace and goodwill;—if by representing Protestantism as of different sorts, he afford occasion to the enemies of truth “to ridicule a revelation which instructs men with so much obscurity, and so little decision;”—if he excite a feeling of jealousy and contention between our two great Societies, which, differing on some other points, concur in the circulation of the Bible;—if he have grossly slandered

the clergy by insinuating that many of them are Calvinists and therefore would have no pain to part with the Liturgy, or that they supply the place of it with Calvinistic tracts;—if by misrepresentation of their practice and their tenets, although he may plead as an apology his utter ignorance of both, he weaken the mutual regards of churchmen, debase their characters, and sow the seeds of permanent dissension;—if he have impressed the young men of Cambridge with an opinion, that in the heart of that university he did his utmost to ruin a society formed for the sole purpose of disseminating the word of God;—or if he should persuade them that some of the heads of houses, and professors, and tutors, are men of loose notions on religious subjects, and eminently inconsiderate and incautious:—then we contend that Dr. Marsh has taken upon himself a very serious responsibility. These are among the mischiefs which the Dean enumerates: but he adverts also to collateral mischiefs, which are of no trivial moment. Of this class are the evils arising from the wanton manner in which Presbyterianism is introduced in an argument about the dispersion of Bibles. Would any well-wisher to his country labour to widen the breach between the Church of England and the Kirk of Scotland?

It is true that Dr. Marsh seems not to have been aware of the Confession of Faith and the Catechisms of the Church of Scotland, and he has probably never seen the publications which characterise the doctrine and discipline of the English Independents: but a confession of ignorance, however ingenuous and candid, will not do away the mischief; neither will the plea, however just, avail in his exculpation, that his remarks can now do no harm, because they have been scattered to the winds by the Dean of Carlisle. The irritation will remain after the demolition of the argument: if the fact were otherwise, no unpleasant feeling could at this moment exist.

"But there still remains another description of mischief, which may prove more injurious than any of the rest.

"I allude to the pernicious effect which a conviction, or even a suspicion of any degree of backwardness, on the part of the clergy, to the dissemination of the *word of God*, must produce on the minds of the people at large.

"Here is indeed an *evil* which calls for a corrective; an evil, the latent seeds of which the clergy should unite, as one man, effectually to destroy; an evil which, should it once strike roots of any considerable depth and strength, it might be utterly impossible to eradicate.

"It will be allowed that a notion has gained ground, far more generally than could be wished, that the Church of England in our days does not rest on the securest foundation. I trust, that neither the hopes of its adversaries nor the fears of its friends will ever be verified.

"But when a Professor of Divinity thinks proper to sound an alarm of peril to the Established Church, merely on account of the institution of a society which distributes only Bibles, surely there is the utmost danger, lest an impression should be made on the minds of the multitude that the clergy of the Establishment dislike and oppose the dissemination of the Holy Scriptures.

"Now the question here is not concerning the *reasonableness* of such an impression. The multitude will never trouble themselves with nice inquiries, and nice distinctions, respecting the distribution of the Bible alone, or the Bible in connection with another book. If Dr. Marsh could, by his exhortations, break up the Bible Society, or merely bereave it of all the clergy who support it, still, in my mind, there would only the more inevitably follow a durable conviction that the clergy were not favourable to the Bible itself." pp. 177, 178.

"Since the outcry which has been raised against the Bible Society, I have found it no easy matter to divert my attention from the contemplation of the danger which is the subject of this section. It is, however, a species of danger so essentially different from that which Dr. Marsh supposes to threaten our Establishment, that it is even in contrast with it in almost every circumstance.

"He represents the clergy of the Bible Society as neglecting their Prayer-book, and as on the eve of directly denying its utility. My apprehensions are, lest an ill-judged and intemperate opposition to the distribution of

Bibles by the Bible Society, should be the cause of plausible, however unjust, aspersions on the clergy, as if they were deficient in esteem for the Bible itself.

"I myself make neither charges nor insinuations of this sort; because I believe there is no just ground for either. But I cannot shut my eyes to the probable effect of violent and bigoted attacks on the dispersion of the Bible alone.

"Already those attacks are becoming a snare to the judgment of the unwary. Already they are engendering mischievous suspicions of the existence of unsound principles among the reverend and the learned. Already 'the plague is begun.'" pp. 181, 182.

"Having now, I believe, made myself understood, I hope I may be excused in most earnestly beseeching all my brethren of the Establishment to bestow their serious attention on this part of the question.

"Dr. Marsh would persuade us that the subject is intricate and perplexed; that the arguments, on his side, are difficult to explain; and that the invention of a very material one is peculiarly his own. On the contrary, my observations are obvious to every one, and call for neither peculiar strength nor acuteness of intellect.

"I affect not the wisdom requisite to foresee remote consequences; to pronounce what may tend, or not tend, to the dissolution of our Establishment; but of this I am fully convinced, that whenever the clergy shall sink in the estimation of the public, that dissolution can be at no great distance.

"To comprehend and predict the consequences of such a symptom, implies but little foresight: it requires neither the mania of an ancient Pythoness, nor the enthusiasm of a modern visionary. For this, nothing is wanted but ordinary attention, and a fair portion of common sense.

"I pray God to direct our hearts, and give us a right judgment in all things." pp. 183, 184.

After stating the collateral mischiefs arising from Dr. Marsh's very extraordinary introduction of Calvinistic tracts, the Dean is naturally induced to propose some observations upon "Tracts in Doctrines, or not in unison, with the Doctrines of the Established Church." This section leads to a very masterly discussion; a discussion sufficiently amusing, as it brings us acquainted with

some of the former achievements of Dr. Marsh in the war of controversy, and with the spirit and manner in which that gentleman is accustomed to conduct an argument and to treat an opponent. The discussion is also very important, on account of the high matter with which it is connected. We see how a great mind can work, when it has got a solid and tangible subject; and we rise from the perusal with the full conviction, that if the sophistries of Dr. Marsh seem ever to elude the grasp of his mighty antagonist, they are indebted for it solely to their evanescence: "No man can grapple with a shadow."

(To be continued.)

Cottage Dialogues among the Irish Peasantry. By MARY LEADBEATER. Part II. with Notes and Illustrations. Dublin: London: Johnson. 1812. 12mo. price 6s.

As the oil poured on the head of the priest and descending to the skirts of his garment, so are those works which, fertilizing in their course the mind of the higher orders, pour down the full tide of their wealth upon the lower classes of the community. There are none which are so important in themselves, or which interest us so deeply. Hence it is that we again seat ourselves to the notice of a second volume, from the pen of Mrs. Leadbeater, although the first occupied a considerable space in our pages*.

It is not, however, our intention to confine ourselves to a mere critique on the volume before us. The book has not only called our attention to a topic of high importance—the character of the native Irish—but has, especially in the notes, supplied us with many particulars which will assist us in portraying this character. It is then to the development of this character that a large proportion of this Review will be dedicated. Hi-

ther, we conceive great mistakes have been made upon this subject. The peculiarities of the people, the causes of these peculiarities; and therefore the measures to be adopted either for the administration of their good qualities, or the correction of their vices, have been misstated and misconceived. It is surely necessary that such errors should be exposed. If in time past we have been ignorant and indifferent upon these important points, we have every reason, circumstanced as the respective nations now are, to feel ourselves called to repentance—to a more rigid investigation of fact—and to the exertion of our best energies in the cause of that comparatively neglected empire. It will be our endeavour therefore, having first introduced our readers to this second volume of Mrs. Leadbeater, to draw, from this and other sources, a statement of the peculiarities of the Irish character, of the predisposing causes of it, and of the remedies to which its defects would, under the Divine blessing, be likely to yield.

We shall, in the first instance, let the author state her reasons for publishing this second volume:

"The favourable reception which the Public has given to Three Impressions of the *First Part* of the Cottage Dialogues, has encouraged the Author to extend the plan, by adding a *Second*; in which she has endeavoured to perform the same service to the Men of the Cottage, that was in the first Part designed for their Consorts." p. iii.

She then pays her debts of gratitude to "P. Lefanu," "Melesina Trench," the "Bishop of Meath and his Lady," "Richard and Maria Edgeworth;" but we doubt not they all had felt themselves more than paid by the happy influence of the work itself, in a department where they had all so anxiously and honourably toiled.

The first extract we shall give is from Dialogue the Third, on Sunday Schools.

"Thady. Where are you going, Martin, with a book under your arm?"

* See vol. for 1811, p. 232.

"Martin. To school, Thady.

"Thady. To school of a Sunday!

"Martin. Yes—and do you come too. The quality have got this school set up for the like of us, whose parents are poor, and who can't afford to pay for their children, or who can't spare their children's earnings from the family.

"Thady. Oh now! I believe this is the very thing Mr. Seymour, the minister, was talking to my mother about the other day. I just went in as he came out, and he looked sorry at me, the way he looks at people when he can't help them; and when I went in, my mother was talking to herself, angry-like, and said no child of her's should go to a charity-school; and more than that, she said one day's schooling was not worth thanking for. So I made off, to be out of her way, and to play pitch and toss—and indeed I think you might as well come with me now, for any good you'll get one day. O sure you'll forget all by this day week.

"Martin. I think if the Sunday schools wore no good, the quality would never be at the trouble and cost of setting them up. But time will tell. I can't stay any longer now. We are to stay two hours now before prayers, and two more in the afternoon.

"Thady. How do you like school?

"Martin. Very well, indeed. There were gentlemen and ladies teaching us, and as earnest about it, and took as much pains, as if they were to get their bread by it; and sure I can't but remember what they showed me to do; but I know a way that I can't forget it.

"Thady. How is that?

"Martin. I'll teach my sister Biddy what I learn, a little lesson every evening.

"Thady. O never mind teasing the little girl, and bothering yourself. Your mother will send her, I'll engage, since she is not above letting her child go to a charity school.

"Martin. My mother was never above any thing that was good, and I never saw her or my father either so rejoiced as when Mr. Seymour proposed it to them. They could not speak for joy, and when they did, they said he could not have given them any thing they would be more thankful for; for they wished greatly to send me to school, and they really could not just now do without my little earnings; and they said that to have their children educated was better than bags of money; and Mr. Seymour said nothing, but took out his pocket handkerchief and blew his nose, and stooped down to stroke little Tommy's head; and then he

shook hands with my father and mother, and called them good people, and went off quite pleasantly." pp. 14—17.

Though we do not conceive ourselves very accessible to an attack sometimes made upon us of preferring doctrine to practice, we shall next make an extract which, we conceive, must establish our practical reputation for ever. We beg leave to present our country readers, and especially those of them who may judge it expedient to adopt one of the most economical charities, viz. to plant potatoes for the poor, —with an essay upon the cultivation of that invaluable root from the land of potatoes itself. Barney, the father of Martin, has had ill success with his potatoes; and Mr. Seymour, the clergyman, who, we trust, had mixed up with his horticultural lecture some lessons which the author does not record, only because she conceives we shall take them for granted, puts this question to him.

"Mr. Seymour. And why were not you a better judge of the seed?

"Barney. The potatoes were a fine kind, and looked as if they would turn out very well. But I heard since, they were from a crop that was planted late the season before. My potatoes have turned out mostly curled; they will be hardly sufficient to pay the rent, after my spending so much upon them, thinking I would be out of hardship next year. I begged hard to get a bit of potatoe ground, and paid at the rate of twelve pounds an acre for it; the seed potatoes cost me sixpence a stone, and I paid men sixteen pence a-day and diet, to help me to plant them; and now, after all, to be disappointed in them gives me a great damp.

"Mr. Seymour. I need not tell you that you will be very particular, in future, to be sure that your seed is from an early crop, and thus you will have learned by experience, and never suffer in this way again. I suppose you take care to plant your own potatoes in April, or, at any rate, to have them finished the first week in May.

"Barney. I never planted so early as that, because I think there is more of them in the ground when one plants about the middle or end of May.

"*Mr. Seymour.* You may perceive your potatoes are not so good.

"*Barney.* They do not always turn out so well for eating, but for pigs; and I thought they would do for seed, till you made me sensible just now that I was wrong in that, and my bad crop has made me sensible of it too.

"*Mr. Seymour.* Potatoes, to be good for eating, or in fact, good for any thing, should be planted early. You see how unfit late potatoes are for seed, and pigs like good potatoes as well as ourselves, and will fatten better on them; and though there may be more in quantity with late sowing, the early sowing is better in quality, and there is less waste and better food. So do mind that hereafter. And also mind, when you are choosing seed, take the best looking potatoes, cut off the top, where there will generally be four, five, or six eyes, make cuts of this top, according to the eyes, leaving one eye and no more to every cut. Let the rest of the potato be laid by for use in the house; the cut part will heal, and the potato will keep.

"*Barney.* I have heard of scooping the eyes out of potatoes before they are washed for boiling.

"*Mr. Seymour.* It has answered remarkably well; but then the potatoes which are scooped must be used immediately, or else they will be good for little, because the air getting in at so many places, will make them sooner unfit for use. Therefore I prefer cutting off the top, as I said before.

"*Barney.* And, Sir, would you think well of my planting in drills or ridges? They say the potatoes in drills are apt to get wet.

"*Mr. Seymour.* Plant in drills by all means, suppose you hire a plough. If you plant early, never fear that your potatoes will be wet. It is the late planted potatoes that are generally wet.

"*Barney.* But it is a great chance that I could get a plough to hire.

"*Mr. Seymour.* If you can't get a plough, drill them with your spade, or make very narrow ridges, that the wet may run off from them, and the sun get at them better than with the broad ridges, which are very justly called lazy beds." pp. 96—100.

The next extract, though it borders a little too much on the romantic for our sober pages, affords so pretty a delineation of the modesty of cottage love, that we cannot refuse it a place. Martin is ill, and it may be well for some others to

know how Mary Doyle conducted herself on the occasion.

"*Barney.* Well, I wonder your gossip, Nanny Doyle, or her little girl, don't come to ask how my poor boy is.

"*Winny.* Ah, it was they that asked often, and would ask every hour in the day, only for fear of being remarked.

"*Barney.* Why should they be remarked more than other people; sure all the neighbours love poor Martin.

"*Winny.* Why, I did think it a little particular, how shy Mary used to look, when she'd come, and not often she came; but her mother did, and was in great trouble for my poor boy; and because I thought he had a liking for Mary, I wondered she could be so ungrateful, as not to show more trouble; and then again, I thought she must be sick herself, she looked so miserable bad. But now I guess how it is.

"*Barney.* Well, Winny, how is it?

"*Winny.* Why, just as the doctor raised my heart this morning about Martin, and 'after I had sent Tommy with the lucky news to you, who should come in, but Nanny Doyle? and just as she was putting her foot inside the room, Martin, asked for a drink from Tubberasagh well; so I asked Nanny to stay till I run for it; and as I was going by Nanny's, I saw poor Mary at the cabin window, as if she was watching for her mother, and she looked dull and pale; and I thought in my mind, 'Mary will be glad to hear my child is better;' so I just stepped in, and she gave such a start, and looked so frightened! and when I told her the good news, my dear, her face grew as red as fire, and swelled up like, and her under lip trembled when she strove to speak. Ho, ho, thinks I, I know what all this means; for I had been just after crying for joy myself; so I whipt out again with my jug, and did not let on to mind;—but I think that was more than neighbourly regard." pp. 121—123.

Martin has afterwards an advantageous offer of service in a gentleman's family; and Barney, his father, urges him to accept it, if for nothing else, yet for the sake of the good "diet" of a large house. The following conversation between the father and son is to us remarkably touching.

"*Martin.* Diet! Father, do you think I could have the heart to sit down to meat

three days in the week, and to milk and butter and eggs three more days, and to remember that you don't taste meat above two or three times in a month. And, moreover, I had rather sit down with you and my mother, and my brother and sisters, to a dry potatoe, and a grain of salt, and a drink of water after it, and have your company, and hear you talk, and see you smiling at me when I come in, than get the best of eating and drinking any where else. And sure you set me that example yourself; and I often heard you wonder at people, that were so eager to go where they got diet; and you remarked, that they would be apt to fall into the way of not caring how their families lived at home; and you love to see us all sitting round the table with you at our potatoes.

"Barney. But, Martin, you were greatly pulled down with the sickness; and I think you want better nourishment than we could give you.

"Martin. You know, father, I was reared on potatoes, strabout, and milk, and little of any thing else, and it agreed well with me, and I grew big and strong; and you know sickness might come upon any one, and I am now quite well, and as able to work as ever; and if I have not got all my flesh, again, may be I won't be so, or may be I'm as well without it. The victuals I'm used to, I am sure is best for me; other kind of eating might fill me with humours; and sure you could not think I'd take delight in what I'd get to eat, but I do take delight in your company." pp. 134, 135.

The economy of Mr. Seymour is such as, if generally adopted, would, under the Divine blessing, go far to extinguish the vices and sufferings of Ireland. Thady, after the seduction of Hetty Flood, has, at the solicitation of Martin, been introduced into the family of Mr. Seymour. He thus sketches the day as it was spent there.

"Thady. Why then I'll tell you. In the morning we are all called up, aye, the very gosbon himself, to the room where the master and mistress, and the young ladies, are sitting. Mr. Seymour reads a prayer for us, begging the protection of our heavenly Father all the day, and that he would bless us and our work; and at night returning thanks to Him, that took care of us through the day. On Sunday evening too, Mr. Seymour preached us a sermon; it would do your heart good to hear it; there is not a

word against our church, nor for any church in particular, but all for goodness. Sure you know what sort of a man my master is, and, like that, my mistress is as good as himself, and a clever, fine manager in her family, and sign's on it, every thing goes on like clock-work, so regular, and not a loud word; and some of the servants have grown old and grey-headed there; for who that once got in, would leave it if they could help it?" pp. 165, 166.

Thady, notwithstanding his many warnings, at last commits a robbery and is condemned. Our readers may like to know, especially as we have space to tell them nothing else, how Mr. Seymour conducted himself under these melancholy circumstances.

"When those words were spoken by the Judge, oh! you'd have thought the poor boy was losing his reason, and his father and mother perfectly stupified with grief till Mr. Seymour came to see them, and to talk to them; and he gave them such good advice, and so feeling and so tender, that the tears ran down like rain, and they grew patient and quiet; and he told Thady, he was going as it were, to enter into a new life, and that he had an opportunity of being a useful good man; and he begged of him to think of what was past, and to be thankful that his life was not taken from him; with a great deal that I could not tell you. And he desired the old people to look at their own behaviour to their children, and if they found they had done wrong, to mend it, and alter their behaviour to the rest; and he hoped they would have comfort in them; and you can't think what good it did them all; and then poor Thady settled down to think over what he had done, and Oh, he warned all that came near him to make their children happy at home, that they need not go to play pitch and toss, for that was the beginning of his ruin; but he never said this when the old couple was by, for fear they would reflect on themselves, which the poor *creturs* did often enough;—but how he did draw down all his *follies*, ah! it was *sius* he called them then." pp. 183, 189.

It will be perceived, we think, from these extracts, that the character of Mrs. Leadbeater as a writer is not materially changed; that her pages, to say the least of them, exhibit nothing unfavourable to religion; that whatever references she makes to it are correct and respect-

ful; that her standard at least of clerical conduct is high; that she has the interests of her country much at heart; that she has an intimate acquaintance with the Irish, and with human nature in general, is full of good sense, practical wisdom, and benevolence; that she writes with facility to herself and perspicuity to others; that now and then she touches the finer feelings of man, and lifts his eye to the great Author of his hopes and joys. The great objection we have to this and to the preceding volume is, that Religion is placed too much behind the veil, though less in this than the former; that she is rather brought in as an undistinguished figure in a procession of worthies, than announced and authorised as the queen of them all. It is the error, we conceive, of the Edgeworth school, to attribute too much to "calculation" and "expediency," and too little to religion; to forget that men may calculate justly upon their real interests without following up this calculation to its practical consequences; that religion alone influences as well as instructs, warms as well as enlightens the mind, and constrains men to pursue what they see to be right. Policy never regenerates, but religion does. Nations and individuals, when bathed in the waters of life, start into new life, the heirs of a better hope, and the apostles of a nobler creed.

Our objections to the general character of the work, as to this point, may be farther illustrated by comparing it with certain writings of Mrs. H. More. These conversations have scarcely less spirit, less practical good sense, or less facility and nature, than those tracts of this illustrious woman which we have always placed among the mighty barriers that, under God, checked the growth of infidelity and anarchy in this country in the commencement of the French Revolution. Now, it is not the inferiority to these tracts in genius, in invention, in variety, of which we mean to complain. They are, certainly, clever enough to serve

their purpose. The essential difference between them and these *chef-d'œuvres* (for such we do not hesitate to call them) of Mrs. More, is their religious complexion. In Mrs. More there is a constant reference to the Bible, a stimulus to prayer; a studious desire to introduce God himself as the great Renovator of fallen man. In Mrs. Leadbeater, though in her less than in some of her friends, all homage is rendered to philosophy and expediency, and common sense is almost elevated to the throne of the Gospel. In Mrs. More, religion is the woof into which a thread of less valuable materials is occasionally wove. In Mrs. Leadbeater, the woof is expediency, and religion the scanty thread occasionally wrought into it.

Let us not be mistaken. We have no intention to bring into suspicion either the quantity or quality of this writer's piety. But we think there is no such effort here made to communicate it as will give effect to the sound, moral maxims with which the work abounds. Morals assist to finish the man—but they cannot make him. They do not call up the intenser feelings of our nature—they do not supply sufficient stimuli to action—they do not bring us to a sense of our own weakness, and of the strength of God—they do not cast us at the foot of the Cross, there to sue for that only influence which is of efficacy to convert and transform the sinner. The man, kneaded out of the cold clay of morality, still requires the animating spark from Heaven. If the author has ever tried the power of mere morals to change a heart, she has too much good sense not to discover their incompetence to it.

But we now proceed to the second point on which we proposed to enter, viz. the character of the native Irish; and in order to its delineation, we shall give several extracts from Miss Edgeworth's notes at the conclusion of this very volume.

In a note page 217, Miss Edgeworth observes:

"This is highly characteristic of that impatience which is a leading feature in the Irish character; any object that is of slow acquirement is put aside, and immediate profit uniformly substituted; the short and precarious tenures that generally prevail amongst the Irish poor, who are, unfortunately for themselves and the country, all petty farmers, have turned their concerns into a species of lottery; instead of *industry*, you hear them uniformly talk of *luck*, and a scrambling propensity, a mere system of expedients, has superseded the calculations of prudence, and the operations of foresight.—Every bit of paper that falls on the road is carefully scrutinized by an Irish peasant, in the hope of its turning out a bank note—and the most laborious exertions are made to forward a speculation on a cow or a pig, and the greatest inconveniences endured by the family in the prosecution of it; the time that is lost in these schemes, and the money spent in the endeavour to realize them, are never taken into account;—the former consideration is indeed totally overlooked; and to this may be ascribed a great portion of the hardship which the poor of Ireland endure." pp. 217, 218.

She soon after gives us an anecdote descriptive of another quality of the Irish.

"'Paddy,' said a priest to a man who was *in extremis*, 'you know I can't give you absolution while you harbour a grudge against any human being.' 'Why then in troth,' replied Paddy, 'there is not a man in the wide world that I have a hatred to, barring Darby Malone—and I'm sure, when I tell you how it happened, your *vivence* won't think me to blame. You know that heifer that I had last spring was twelve month!—well, the heifer one night slipt off her spansels, when she was feeding on the road side, and she *bruk* into Darby's garden, and she only trod down every taste of his little *piaties*, and eat and trampled all his dawney bit of oats; and what did Darby do?—why he *driv* her to the pound, and I was forced to pay for the damage—so, says I that time, may I never do an ill turn if I'll ever forget that to Darby Malone.' 'Well then,' rejoined the priest, 'being in that disposition, I can do you no service.' Here there was a long pause, and an evident struggle between duty and resentment; at last, Paddy exclaimed—'Well, please your *vivence*, do'n't leave me, and I'll tell you what I'll do, and ——— sweep me if ever I depart from it—If I die, I'll *forgive* him; but if I live, I never will.'" pp. 219, 220.

In a note on these words, "they wished greatly to send me to school," we have this observation:

"The Irish are extremely anxious that their children should get *larning* as they call it—and the parents would be much imp. oved, as well as amused, by their children's reading to them, and communicating what they had acquired at school, but for a slight impediment—for strange to say, and yet not less true, many cabins have been built, are building, and ought to be demolished, which have no *windows*." p. 225.

A few pages further, Miss Edgeworth observes:

"This being, *somehow*, tired of a pursuit and then shifting to something else—this despair of conquering difficulties—this disinclination to work down those knots in the material of life, which, when smoothed and polished, become its greatest ornaments—is the bane of Ireland; there is no want of talent, but a great lack of perseverance." pp. 231, 232.

The next observation is not less discriminating.

"There is not a more marked difference between England and Ireland, than the habitual resort, in the one country, to the *LAWS*, and in the other, to the *PASSIONS*." pp. 238, 239.

Another note, page 246, points out a feature which might be expected to accompany some of the others.

In page 250 we have another Irish characteristic.

"Amongst the Irish, the attachment to those burying places, where the remains of their relations are deposited, is peculiarly strong, upon the principle of rising together with them at the great day of account: the rites of sepulture are scrupulously observed, and considered materially to influence, if neglected, the future happiness." p. 250.

At page 263 we find another important feature noticed.

"This is fine copying from Irish life; this *scorn of exactness* is the nursing mother of the most poignant evils that assail the poor; quarrels, suspicions, and insinuations, are plentifully engendered from this source; many a poor man has rotted in jail, from the want of precision in his accounts and dealings, and many a wealthy one has figured in the bankrupt calendar from a similar inattention."

In casting our eyes over the notes furnished to this volume by Miss Edgeworth, we have marked down the following qualities as assigned by her to her countrymen. They may be considered as constituting her portrait of them—and a portrait not the less faithful, perhaps, for being incidentally drawn. These, then, are the words we find on our paper; changeableness; strong prejudices and antipathies; a contempt of exactness; generosity; superstition; local attachment; family attachment; unbounded submission to priests; love of letters, but gross ignorance of them; sly; revengeful; warm hearted; consulting passion rather than law; if possible, evading the laws; a strong and absurd regard to fortune or luck. Now it is somewhat remarkable, that, in carefully searching out the national character in other writers, we find little to add to this portrait. All further delineation would chiefly go to shew the peculiar objects of their antipathies, and the precise direction of their prejudices.—But it is impossible here to enter into detail. Our business is rather to state the general impression produced upon our minds by this and other sketches. It appears to us, then, that the Irish are a quick and vigorous people, of strong passions and prejudices, capable of the highest virtues or worst vices; supplying, as it were, the raw materials of the best and worst fabrics; and that at present, through the combined operation of certain causes, the evil elements of their nature appear to be more set in motion than the good. If this be true, then, the real estimate of their national character is more favourable than that formed by the mass of the English examiners; and as the *capability* of good is inherent in them, it may be regarded as the fault of peculiarly adverse circumstances, acting upon the universal infirmity of man, that they now do so ill. This view of the question is, we confess, less painful to ourselves than that which some others have been

disposed to form. It is always a matter of joy to us to discover any spark of light amidst the general gloom of the fall; some scattered fragment to indicate the grandeur of the original work. It is a source of the greatest comfort to us, to hope that the defects and calamities of the Irish are not unalienable; that they are capable of better things; that their nature has not more than its share of the universal corruption; that no irreversible decree is gone out by which a people, wheeling, as it were, in the glowing orbit of Great Britain, should continue to exhibit a sort of unilluminated disk, the spots without the splendour of the satellite.—We shall now proceed to state some of the *causes* from which it appears to us that many of the unfavourable features in the Irish character may be supposed to have arisen.

1. One feature, then, by which Ireland was for many centuries distinguished from the other nations of Europe, as they were escaping gradually from feudal bondage, was the law which assigned the inheritance, not to the eldest born, but to the worthiest, whatever might be his place in the family. The elective monarchy of Poland has always been deemed the main spring of its multiplied misfortunes. But in Ireland, this elective franchise extended from the throne of the cottage; and at the death of the parent, it was in the power of each of his successors to proclaim his pretensions to the inheritance. Now, even if it could be ascertained that the inheritance would, in fact, always fall, as the law designed it, to the worthiest, still the very best heir would be dearly purchased by the convulsions of family discord. The struggles for the seat of honour would do more injury than the best administration of its functions could, in general, do good. The event, in Ireland, has verified this position. There, all those passions appear to be let loose, which such a state of things is calculated to engender.

So much, then, for the law and its consequences.—Let us look next at the origin of the law. This law, so disastrous in its consequences to Ireland, originated, we conceive, in the constant state of violent hostility and predatory warfare in which they almost uniformly lived with the English. In such a state, the dangers of a chance succession are always formidable. It is in vain to bequeath an inheritance to him who has not power or courage to defend it. The child, in such circumstances, is not surrounded, as in a civilised country, by the rampart of laws, and of public opinion. Force is the only law that will be regarded; and he who has not strength, cannot have justice. In our judgment, then, some of the peculiarities of Irish character are chargeable upon this peculiar law; and this law is chargeable upon the almost perpetual state of warfare which subsisted for centuries in that country.

2. Another circumstance, which has distinguished Ireland from other nations where the feudal system prevailed, is, that she did not, for centuries, like them, possess great lords or proprietors of land, round whom the peasantry might rally, and by whose bounty and comparative civilization they might profit. Where the feudal system was complete, the personal attachment of the peasantry to their lord was exceedingly strong. They shared his toils, and counted his honour or dishonour their own. They were frequently collected in his castle, and enjoyed the hospitality of his table. Renown in arms raised the very lowest to distinguished situations about his person. Thus, they heard the same music, listened to the same poetry, acquired the same taste with their master; and thus insensibly approximated to a rank, from which, in the first instance, the feudal distinctions appeared entirely to exclude them. Besides this, in joining the ranks of their baron, they naturally forgot their individual in-

terest in their zeal for the general cause; and thus exchanged mere selfishness for what may be called patriotism; a change which never fails to elevate the character. To such an extent, indeed, did the soldier participate in the feelings of his leader, that the nobleness of the general gradually descended to his men. Hence war itself assumed a more dignified character; baseness was abhorred; the combatants put off their hostility with their armour; and those who contended in the morning, in the evening often compared their mutual exploits at the same board. Every man who has visited the Highlands of Scotland, or travelled in the northern parts of Europe, must have discovered the influence of this community of ranks; must have been struck with the *politeness* of the people; must have recognised the customs of the hall and tournament in the bow with which the lowest Highlander begins his reel, and in the dignified salute of the rough mountaineer of Dalecarlia. Now, in Ireland, the civilising influence springing from the close contact and interesting communion of the high and low was for centuries unknown. Conquest had swept many of the original proprietors from their estates; had substituted men of foreign names; had razed their castles; had silenced the harp of the hall, and broken the lance of the tournament; and had dissolved all that intercourse which mitigated some of the evils of the feudal system. Here, if any attachment survived in the breast of the peasant, it was rather to the soil, than to the proprietor of it; he might love the castle, but hated the banner which now floated on its walls. Hence, he neither sought admittance, nor could he gain it, to the presence of his lord. He appeared there, but to pay his reluctant dues. He unwillingly followed his standard to the field. Hence, also, the lord took no interest in his peasantry, chiefly valued his estate

as a source of wealth, and exhausted it perhaps to minister to his extravagance in distant countries. By degrees, he ceased to visit it at all, and communicated with his tenants merely by his agents. Thus the light ordinarily reflected from the higher orders upon the lower, was withheld from Ireland; and the poor profited only from that which dawned through their own petty casements.

3. But the evil influence of war and conquest by no means terminated here. The substitution of foreign for domestic masters not only destroyed the kinder feelings which should subsist between them, but kindled many bad passions, and led to many disingenuous habits. It would be difficult to shew whether the offences of Ireland preceded or followed the political and religious restrictions laid upon it by Great Britain. In some cases, perhaps, punishment was fairly called for; in other cases, it was inflicted by anticipation. Certain it is, that some of these restrictions were galling in their nature; were such as a manly and liberal policy could not warrant; were such as our present afflicted and venerable monarch deemed incompatible with his parental government. It is pretty generally admitted, that, in religion, the licence granted did not satisfy the claims of an enlightened toleration; and that, in commerce, the interests of Ireland were sacrificed to the cupidity of English monopolists. The consequences of all this might have been anticipated. The Irish, supplied, by the nature of their country, and by their remoteness from the seat of empire, with facilities in doing wrong, by frequent struggles provoked fresh resentment, and thus forged new fetters for themselves. In such a struggle, it was impossible the national temper and character should not suffer. There grew up an impatience of restraint; a contempt of law; a spirit of evasion, of low cunning, of servile duplicity; a

temper uniformly hostile to Great Britain, and now and then effervescing in precipitate efforts to shake off her yoke. Foreign, we imagine, is not to be compared with civil war, in its tendency to deteriorate national character. Foreign war may be open, manly, and ingenuous; may consist merely in the opposition of force to force, and skill to skill. It trenches often on few of the warm and generous feelings of the heart; and leaves, comparatively, uninjured those sympathies wrought into the very texture of our nature. But civil war engenders the meaner vices. It is conceived in darkness, and conducted by cunning. It also strikes at some of the best sympathies of man. Men, thus engaged, sit down calmly, like the triumvirate, to proscribe all that stand in the way of their schemes. Hence, we believe, in a great measure, the sanguinary features of Irish rebellion; hence those massacres, almost unparalleled in Christian commonwealths; hence the contempt of oaths so prevalent in Ireland; hence the constant evasion of justice; hence that prostration of character, which is now, unjustly, sometimes made the pretext for the very harshness which has more than any thing created and nursed it.—Let us not be thought to be here adverting to what is commonly called the question of Catholic Emancipation. On that, we are not pronouncing an opinion. We are rather adverting to the general policy of this country towards Ireland; to that sternness of administration, both provoked and unprovoked, by which we think our government of that people has, till of late years, been characterised. It is true, much of the pressure has been removed, by the gracious hand of the reigning sovereign. But the character of a people is not one of those elastic substances which rise immediately on the pressure being removed. National morals are always of slow growth. But when circumstances

tend to repress their growth, they also impair their vitality. They lose, for a time, even their capacity of extension.

This, we firmly believe, is the condition of Ireland. Those do injustice to our present administration of that country who charge it with the degraded morality of its population; but they only do justice to Ireland who vindicate the character of her people, and impute her present delinquencies to many of our past severities.

4. Nor does the catalogue of evils produced by our conquest of Ireland terminate even here. That conquest, we think, has tended, in a considerable degree, to rivet upon her the chains of her superstitious faith. In the first place, a state of servitude fits men for Popery. Montesquieu justly observes, that the free and hardy nations of the North have followed the standard of Protestantism, while the comparatively feeble people of the South have continued to languish in the grasp of Popery. Besides, the Irish have identified Protestantism with England and oppression, and it has suffered greatly by the association. Add to this, that Popery was the religion of their fathers, is associated with all their ancient scenes, and with all their records of triumph and splendour, and is to them a sort of sepulchral monument of native kings and chieftains, of individual prosperity and national grandeur.

Some other circumstances, to which we had intended to allude, have been anticipated by a correspondent in our present number, and we therefore omit them. We will only observe here, that, without some such solution of the phenomenon as we and our correspondent have attempted, it would be difficult to account for the survival of Popery in the vicinity of a purer faith, in the very atmosphere of Protestantism. Nor is it Popery merely which prevails in Ireland, but, as some recent occurrences seem to prove, unmitigated and almost unaltered Popery; Popery such as rarely exists, except

in the Italian or Portuguese states; Popery unmodified by that stream of philosophy and common sense which has so changed it in half the countries of Europe.—One circumstance, already alluded to, we mean the separation between the higher and lower orders, has not a little tended to this deterioration of the national religion. In states where the faith of the upper and lower orders of the community is the same, if the last maintain the warmth of religion, the first will probably preserve its purity and correctness. In Ireland, this influence of rank and education has been wanting to religion, which, left to the priests and to the people, has, in a measure, shaped itself to the bigotry of the one and to the coarseness of the other.—To sum up the argument, then:—it is not that the Irish are constitutionally more prone to a servile and intolerant creed than any other people: on the contrary, a love of freedom, and a spirit of generosity, are continually seen to flash amidst the general darkness. Their calamity is this, that the peculiar circumstances of the country have veiled the defects of Popery; have enshrined its creeds and ministers from the public eye; have identified it with all their feelings and prejudices; have first disfigured the idol, and then commended it to general adoration.

Very much more might be said upon the causes of vice and misery in Ireland; but we check ourselves, remembering that some part of our now almost exhausted space is to be occupied in stating what we imagine to be, under God, the remedy for some of these evils. It may here also be expected that we are about to name, as an all-sufficient remedy, the now fashionable specific of "emancipation." But on that topic, as was before observed, it is our wish not to enter. Our general hope is, that the legislature of this country may be always disposed to grant to the Catholics of Great Britain and Ireland all that we can securely give them. They have no

right to claim concessions which we cannot safely make, and we no right to withhold those which we can safely make. Upon the precise nature of the late claims we do not here decide. But, at the same time, we are free to say, that what is called the "emancipation" of the Catholics would, in our conception, prove a very inadequate remedy for the evils which prevail in Ireland. Is there, then, no remedy? The remedy we should be disposed to state, though infinitely wide in its scope and influence, may be named in two lines—"education, with a view to the gradual and pacific introduction of a purer system of faith and manners." It is our intention, in a future number, to enter into some details on this subject, in a Review of the "Fourteenth Report of the Commissioners of the Board of Education in Ireland." For the present, we shall content ourselves with briefly developing the operations of the remedy we have prescribed.

If the reader will be at the pains of glancing once more over the catalogue of evils, and causes of evils, we have presumed to lay before him, he will find that the evils to be remedied may be ranged chiefly under two heads—1. gross prejudice, ignorance, and superstition—2. bad tempers, cherished by past and present circumstances, and directed mainly against Great Britain.—Now, no remedy, with which we are acquainted, is likely to be so effectual in removing these evils, as that we have named.

In the first place, it is no more necessary to prove that general education is the best remedy for prejudice, ignorance, and superstition, than it is to shew that light is the best antidote of darkness. *Prejudice* consists in conclusions drawn from insufficient premises, and will evidently be best corrected by making men acquainted with accurate premises, and with the just mode of reasoning from them. And this is the office of education. *Superstition* is the religion of ignorant minds;

insomuch so, that where superstition is much incorporated with the religion of the state, the ignorant mob will cleave to the religion for the sake of the superstition; and the more enlightened will forsake the faith to get rid of the superstition. This is the state of almost every Catholic country in the world; the mob are bigots, and the gentry infidels. Of course, therefore, the antidote to ignorance will be the cure of superstition.

Nor do we less question the efficacy of education properly conducted, under the Divine blessing, to quell the bad tempers and especial feelings of hostility to Great Britain. We have endeavoured to shew, that this state of temper is in a great measure to be ascribed to the peculiar relation of the two countries—to the well or ill grounded persuasion, on the part of Ireland, that Great Britain is a stern and illiberal mistress. What can, then, be so calculated (humanly speaking) to allay these heats, and extinguish these tempers, as a conviction, produced by a generous attempt to communicate to them the benefits of education, that we repent of our past conduct, and that we are disposed to become their best benefactors? And here it is worthy of observation, that where the governing power educates its subjects, this act is the best security for its own good conduct to those subjects. Education fits men for freedom; and that nation will soon enjoy liberty in which knowledge is generally diffused.

We have as yet omitted to notice the *peculiar nature* of the education to be bestowed, viz. education with a view to the *gradual introduction of a purer system of religion*. Perhaps little more can be accomplished towards this end, under existing circumstances, than the general diffusion of the word of God, and its introduction into village schools. Of this, however, we hope to speak more particularly at a future period. It is enough, for the present, to observe, that every pre-

ceding argument in favour of general education in Ireland is infinitely strengthened by a reference to the nature of the proposed education. If light in general be calculated to dispel prejudice, correct superstition, and conciliate the temper, infinitely better adapted to these important ends is that light which descends from Heaven, and is reflected from the pages of the Bible. Religion is not mere knowledge; it is knowledge in action—knowledge warming while it enlightens—knowledge, not only illuminating the faculties, but purifying the conscience, correcting the judgment, constraining the heart, surrounding the man with all the charities of life, teaching him, in the remembrance of his own offences, to forget those of others, and to involve in the love of Christ the love of all for whom he died.

Such being our view of the wants of Ireland, and of the power of Great Britain, under the Divine blessing, to supply them, can we quit this topic without solemnly urging our countrymen to enter cordially upon this labour of love? It is not one of the least evils springing from the violence with which the Catholic question has been agitated, that it has indisposed both the parties to the quiet and steady application of the only effectual remedy for the evils on all sides acknowledged and deplored. One party seem altogether to exhaust their zeal for the good of Ireland, in promoting the application of their own particular remedy: the other will apply no remedy at all. The one will consent to cure Ireland only in their own way: the other revenge upon Ireland the political hostility of her advocates, and will not interfere for a country so patronized. Between the two parties, therefore, the country has no physician. "Delirant reges—plectuntur Achivi." The two armies, as it were, fight over the corpse till there is scarcely a body left to fight for. Happy would it be if during the present suspension

of arms, the opposing parties would confederate in some common scheme of beneficence towards this distracted country—if they would, *ex animo*, adopt that master principle of benevolence and policy—the forgetting, for a time, of the points in which they differ, to concur in promoting those on which they agree. We candidly confess, that we do not anticipate any such concurrence, because politicians always reluctantly fall back from extreme to middle measures; reluctantly pursue an end by means which do not at the same time serve the interests or swell the triumphs of party. But still we would hope that there are many individuals in and out of Parliament, to whom the fortunes of Ireland are more precious than the breath of popular applause. Are they among those who lament the late frustration of their favourite scheme of reformation? Let them rejoice to adopt that remedy which even they must allow is the next best to their own. Or are they among those who triumph in the defeat of Emancipation? Let them feel that those who have denied one boon to Ireland, can only vindicate their denial by anxious efforts to endow her with more precious gifts, by shewing, that we did not resist her claims, because we "loved" Ireland "less," but because we "loved" ourselves "better;" and that we can deny them nothing short of those sacred institutions of church and state which we are pledged to uphold. Especially would we call upon those men who, "constrained by the love of Christ," are carrying the glad tidings of joy to the "four corners of the earth," not, in their foreign zeal, to overlook their domestic duties. It is a tremendous fact, that a man cannot extend his views from the western coast of the most civilized country of the world, without seeing another country, intimately bound to it by a community of government and interests, which is one of the least civilized in Europe. One half of

this enlightened orb of ours is in almost total eclipse. Let this disgrace be wiped away. Let us endeavour, under God, to "provide for those of our own household." Let us participate in all their sorrows, and endeavour to communicate to them all our joys. If we may not say with

the poet, "Green be thy fields, sweetest isle of the ocean;" we may wish and pray, that the waves which alternately wash the shores of the sister islands may bear every gift to the one which Providence has so bountifully conferred on the other.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

PREPARING for publication:—By the Board of Admiralty, the *Voyage of Discovery of Captain Flinders, to correspond with the Voyages of Captain Cook*;—A Translation from the Russian of Captain Lesiansky's *Voyage round the World in company with Captain Krusenstern*;—*Practical Discourses, expressly adapted to Domestic Use*, by Rev. H. Lacey of Salter's Hall;—*Mediations for Penitents, and for those engaged in Self-examination*, by Mr. Brewster;—A scientific Description of the Hunterian Museum of Glasgow, by Captain Laskey;—and *Sermons and Charges*, by the late Rev. Dr. E. Williams.

The Norrisian prize for the present year has been adjudged to the Rev. W. H. Parry, Fellow of St. John's College, Cambridge, for his essay on "the Literary Beauties of the New Testament."

At Oxford, the Chancellor's prizes have been adjudged as follows: The *Latin Essay*, and also the *English Essay*, to Mr. John Taylor Coleridge, late Scholar of Corpus Christi, and now Fellow of Exeter; *Latin Verse*, to Mr. Henry Hart Milman, Commoner of Brazenose;—Sir R. Newdigate's prize for *English Verse*, to Mr. F. Hawkins, Fellow of St. John's College.

Some interesting cases have appeared in a late number of the *Medical and Physical Journal*, of the successful treatment of pulmonary diseases, by a regular temperature of from 65° to 70°. The cases are related by Dr. Isaac Buxton.

In the West Riding of York, the number of pieces of narrow cloth milled between Lady-day 1812, and Lady-day 1813, is 136,863 containing 5,117,209 yards, which is near 5000 pieces less than in the preceding year. The number of pieces of broad cloth milled in the same period, is 316,431, containing

9,949,419, being upwards of 46,500 pieces more than in the preceding year.

Mr. Curwen of Workington Hall, has for many years prepared the food of his cattle by steam. He puts the food into wooden boxes, into which he turns the steam by means of separate cocks. He feeds each milch cow as follows:—with steamed chaff, two stone, 1d.; oil cake, four pounds, 4d.; eight stone of turnips, 4d.; wheat straw, 1d.; or tence per day. Each cow yields in return, for 320 days, thirteen quarts per day, at 2d per quart. Cut hay, steamed, would, he says, be an excellent substitute for chaff and oil-cake. Near London he thinks they might cost 2s. per day, fed on this plan, and produce twelve quarts per day at 4d.

The national expenditure in the year 1812, including the dividends on the funds, amounted to the sum of 115,300,529*l.* 19*s.* 9*d.* The total amount of the funded debt of Great Britain and Ireland, on the 1st of January, 1813, was 906,939,589*l.* 16*s.* 8*d.* and of the unfunded debt 56,397,848*l.* 16*s.* 10*d.*

FRANCE.

A report was lately made to the class of physical sciences of the Imperial Institute, in which it is stated, that out of 2,671,662 subjects, vaccinated in France, only seven authenticated cases appear of patients having afterwards taken the small-pox.

EAST INDIES.

A Report has recently arrived in this country, printed at the press of the Missionaries in Serampore, of the number of immolations of females on the funeral pile, which took place in a particular part of Bengal, in the months of May and June, 1812. The part to which the Report refers, lies between Cossimbazar, about 200 miles above Calcutta, and the mouth of the Hooghly. The following are the particulars, viz.

Places.	Female's name.	Age.	Children left.	Husband's cast.
Kaleeka-poorā	Hira	18	1	Brahm
Ditto	Radha	22	2	Oilman.
Ditto	Sukhee	33	2	Blacksmith.
Ditto	Sarutee	25	2	Brahmun.
Ditto	Kaomaree	40	4	Carpenter.
Balochura	Kaminee	32	3	Brahmun
Bamuniya	Rajee	25	3	Kaist'ha.
Ditto	Roopee	25	2	Brahmun.
Shree-nugura	Bimula	31	3	Carpenter.
Juyā-para	Koushulya	45	5	Gardener.
Ditto	Five women	—	4	Merchant.
Kashim-bazar	Soonduree	35	3	Goldsmith.
Ditto	Dasee	34	3	Brasier.
Calcutta	Shyamee	32	2	Brahmun.
Ditto	Tara	19	1	Goldsmith.
Ditto	Soonduree	31	3	Blacksmith.
Ditto	Jeera	25	3	Kivartta.
Biliya	Rammunee	27	2	Brahmun.
Kumula-poorā	Ratuna	16	0	Husbandman.
Ditto	Mancee	33	3	Oilman.
Ditto	Dasee	25	2	Goldsmith.
Ditto	Bhuguvutee	38	4	Rajpoota.
Ditto	Lakshimee	60	5	Washerman.
Ditto	Shyamee	30	3	Gardener.
Ditto	Mutee	38	4	Oilman.
Mana-singha-poorā	Daminee	40	3	Kaist'ha.
Ditto	Pudma	33	2	Ditto.
Ditto	Lulecta	45	6	Ditto.
Ditto	Somee	30	3	Carpenter.
Burdhman	Koomaree	23	3	Rajpoota.
Ditto	Dropudee	31	3	Carpenter.
Ditto	Tripōora	38	4	Blacksmith.
Kochu-nugura	Duya	35	4	Ditto.
Brahmun-poorā	Nuyanee	21	3	Weaver.
Naya-serai	Sidhoo	25	3	Potter.
Inkoo-serai	Rumunee	19	1	Brahmun.
Ditto	Sukhee	32	3	Ditto.
Ditto	Shomee	30	3	Barber.
Shree-nugura	Vimula	31	3	Carpenter.
Ram-poorā	Shyamee	38	3	Brahmun.
Anar-poorā	Kinee	16	1	Bagdee.
Gopal-nugura	Sona	39	3	Kivartta.
Manik-poorā	Bhuvanee	29	3	Ditto.
Ditto	Bhabinee	38	2	Gardener.
Ditto	Suruswatee	19	1	Oilman.
Ditto	Vishkna	40	4	Weaver.
Tarehwura	Shyamee	37	4	Brahmun.
Ichanugurya	Priya	17	1	Ditto.
Ditto	Chitra	52	4	Ditto.
Ditto	Kalindee	25	2	Oilman.
Katulya	Mohinee	33	4	Barber.
Teghuriya	Soonduree	38	3	Kivartta.
Ditto	Shushee	33	3	Barber.
Ditto	Nuyanee	25	3	Brahmun
Chunakuli	12 women	—	30	Kooleena brahmun.

This last mentioned Brahmun had married twenty-five women, thirteen of whom died during his life-time; the remaining twelve perished with him on the funeral pile, leaving thirty children to deplore the fatal effects of this horrid system.

Some years ago, a Kooleena brahmun, of considerable property, died at Sookachura,

three miles east of Serampore. He had married more than forty women, all of whom died before him excepting eighteen; on this occasion, a fire extending ten or twelve yards in length, was prepared, into which the remaining eighteen threw themselves, leaving more than forty children, many of whom are still living.

It is well known how vigilant our Government in India is, in superintending the operations of the press; and we may therefore presume, that unless the above account had been well authenticated, it would not have been permitted to circulate at Calcutta. But we have no occasion to have recourse to this assumption to shew the truth of the state-

ment. The name and age of every woman are given: the places where the burnings took place, and where the 184 orphans live, are also specified. The accuracy of the facts, therefore, may be ascertained to the satisfaction of those who are most incredulous on this subject.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Treatise on Spiritual Comfort. By John Colquhoun, D.D. Minister of the Gospel, Leith. 12mo. 4s. 6d.

A Tenet of the Millennium. 3s.

A Dissertation on the Seals and Trumpets of the Apocalypse; by William Cunningham, Esq. 8vo. 10s. 6d. boards.

Evidences of Fundamental Truths. Part I.; by the Rev. J. T. Porter. 8vo. 5s. sewed.

A Sermon, delivered in St. Mary's Church, Shrewsbury, March 10; by the Rev. Charles Powlett. 8vo. 1s. 6d.

A Common-place Book, or Companion to the Old and New Testament; by J. Strutt. 8vo. 12s. boards.

Secret Thoughts of a Christian lately departed. 12mo. 4s. 6d. boards.

A Sermon, occasioned by the Death of the Rev. Thomas Robinson, M. A. late Vicar of St. Mary's, Leicester; by the Rev. Thomas Webster, M. A. Vicar of Oakington. 1s. 6d.

An Essay on the Prophecies of Daniel, and the Revelation of St. John; displaying the probable End of the present Convulsions of Europe, and the Persecution of the Protestant Church, unless averted by a Moral Reformation; by Philo Briannicus. 3s.

MISCELLANEOUS.

Travels in Sweden during the Autumn of 1812; by Dr. Thompson, with Maps, &c. 4to. 2l. 2s.

A Voyage round the World, between 1800 and 1806; a new edition, in quarto, with numerous additions; by John Turnbull. 2l. 2s.

Oriental Memoirs, selected and abridged from a Series of Familiar Letters, written during seventeen Years' Residence in India, and during four Voyages to India; by James Forbes, F.R.S. &c. 4 vols. 4to., with 94 engravings. 16l. 16s.

A Journal from London to St. Peters-

burgh, by Way of Sweden; by George Green, Esq. 12mo. 7s. 6d. boards.

Voyage dans le Nord de L'Europe, with Plates; by A. Lamotte. 4to. prix 2l. 2s. boards.

The Border Antiquities of England and Scotland, Part III. (to be continued quarterly), small paper 10s. 6d.—large paper, 16s.—proofs on India paper, 1l. 11s. 6d.

Sicily and its Inhabitants, in 1809 and 10; by W. H. Thompson, Esq. 4to. 1l. 11s. 6d. boards.

The Life of Nelson; by Robert Southey. 2 vols. 10s.

Studies in History. Vol. I. Containing the History of Greece, in a series of Essays, accompanied with Reflections, References to Original Authorities, and Historical Exercises for Youth; by the Rev. J. Morell. 8vo. 10s. 6d.

The Madras School Grammar, or the New System reduced to Questions and Answers; by G. Reynolds, Master of the Lambeth School. 1s.

A Digest of the Penal Laws of England relative to Offences against God and Religion; by J. F. Archbold, Esq. of Lincoln's Inn. Part I. 16s.

A Series of Popular Essays; by Elizabeth Hamilton. 2 vols. 8vo. 1l. 4s. bds.

The Cambridge University Calendar for 1813. Foolscap. 5s. 6d. boards.

An Essay towards a Theory of Apparitions; by John Ferriar, M. D. crown 8vo. 4s. 6d. boards.

The Ladies' Companion for Visiting the Poor. 12mo. 2s. sewed.

Memoirs of the Literary and Philosophical Society of Manchester, second Series. Vol. II. 8vo. 14s. boards.

Equanimity, or Death; by G. Watson, Esq. 4s.

The Deserted Village School, a Poem. 8vo. 2s. sewed.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE ninth annual Report of this Society exceeds in interest any that has preceded it. A

part of it is occupied with an account of Mr. Steinkopff's mission to the Continent, and of his proceedings while there; and in the Appendix is inserted a more detailed state-

ment of those proceedings. But on this part of the Report it will not be necessary for us to dwell, as in our last number we have given an abstract of Mr. Steinkopff's Tour, which supplies almost all the necessary information respecting it.

A Bible Society has been established at St. Petersburg, not only with the sanction, but by the formal authority of the Emperor of Russia, and this at a time (viz. in January 1813) when his attention must have been closely occupied by arrangements of the very first importance to his empire. The Ukase was published on the 14th of January; and on the 23d, the society was formed, on the plan of the British and Foreign Bible Society, in the house of Prince Galitzin, Minister of Religion, where a number of persons of the highest rank, and of all denominations of Christians attended. It is stated by a correspondent to have been delightful to see the unanimity which actuated this assembly, composed of members of the Greek, Armenian, Catholic, Lutheran, and Calvinist Churches, met for the express purpose of making the grace of God sound out from the shores of the Baltic to the Eastern Ocean, and from the Frozen Ocean to the Black Sea and the borders of China. "We see," he adds, "that the Bible is still capable of uniting Christians in the bond of peace. It is the standard lifted up by the Son of Jesse, around which all his followers rally, in order to carry it in triumph over the whole globe." His Imperial Majesty has subscribed a donation of 25,000 roubles, and an annual contribution of 10,000; and other persons in proportion. The Committee have presented the Petersburg Society with 500l.; and it has commenced its operations with great spirit and harmony.

The Basle German Bible Society, in the course of six years, have, with the aid of this Society, published 26,000 copies of the Scriptures in German, French, Romanese, and Italian. It forms the only medium for extending the Society's views to France, where (at Paris) a stereotype edition of the French Scriptures is now proceeding under the sanction and superintendance of the Protestant Consistories. The copies of the Scriptures circulated by the Basle Society have been accepted by both Catholics and Protestants with eagerness and pleasure.

The Committee have aided the various efforts of this Society with donations amounting in the last year to 1200l. of which 500l. is for the exclusive purpose of promoting the distribution of the Scriptures in France. An Auxiliary Society has been formed at Chur, the capital of the Grisons.

The Berlin Bible Society, notwithstanding the disastrous condition of Prussia, has printed and circulated 15,000 copies of the Scriptures in Polish and Bohemian, and is printing farther editions in the Polish and Lithuanian languages. A farther aid of 250l. has been granted to this society, and a number of Polish Bibles has besides been gratuitously distributed.

A Bible Committee for the distribution of Bibles among the poor of Saxony, has been formed at Halle, the seat of the Canstein Bible Institution, which has done so much for the Christian cause already.

To the Hungarian Bible Society which has been formed at Presburgh, under the patronage of the Baroness de Lay, a Protestant lady of high distinction and character, a sum of 500l. has been voted. The Society is likely to be supported both by Catholics and Protestants. It has begun its operations by purchasing Slavonic Bibles for sale to the poor at a very cheap rate.

The Roman Catholic Bible Society at Ratisbon, formed in 1806, has distributed 27,000 copies of the New Testament in German, and continues its useful labours, unaided by the Committee. By means of the Ratisbon Society, and other sources, 60,000 copies of the Scriptures have been circulated among the Catholics in Germany in a few years.

A translation of the New Testament recently made into German by two pious Catholic Clergymen, aided by some Protestant divines, has been approved and publicly recommended by two of the most eminent Protestant clergymen of Saxony and Switzerland. One of the translators*, who has published a work recommending the free and unfettered reading of the Holy Scriptures by all classes, has lately been appointed Catholic Divinity Professor at Marburg. The sum of 200l. has been given for the distribution of 3000 copies of this version among the poor. A condition annexed to the grant, and readily acceded to was, that a few notes existing in the former edition should be cancelled in the impression promoted by this donation.

We omit the mention in this place of the various new Bible Societies which were formed on the Continent during the last year by means of Mr. Steinkopff; having already noticed them in our last number.

The New Testament in ancient and modern Greek, has been most eagerly received at Scandinare, Smyrna, Salonichi, Zante, and other islands in the Archipelago. The

* See Number for March, p. 185.

correctness of its typography, as well as its merits and usefulness are highly extolled.

The printing of the New Testament in Turkish, at Karass, has been completed, and a second edition is begun. St. Matthew's Gospel has also been translated into Calmuc, and the Committee have encouraged the Missionaries to proceed in translating the whole into that language.

The lamented death of the Rev. Mr. Brown has interrupted the communications of the Corresponding Committee at Calcutta. His place is now filled by the Rev. Mr. Thomson.—The loss caused by the fire at Serampore is rapidly repairing, and the printing of the Scriptures will on the whole be very little retarded by this event. The Committee have forwarded two thousand reams of printing paper to Serampore.—The first Report of the Calcutta Committee has been received. The Persian translation of the New Testament was completed by the Rev. Mr. Martyn previously to his death.

A Bible Society has been established at Ceylon, as was formerly mentioned*, and one at the Isle of France, for that island and its dependencies.

The Committee have received a copy of the Gospel of St. Luke in the Chinese language, translated by the Rev. R. Morrison, and have encouraged the prosecution of his labours by a second donation of 500*l.*

From America, many interesting communications have been received. A spirit of friendly co-operation pervades the Transatlantic Societies, and their zeal in promoting new associations, continues with increasing energy.

In Jamaica, pleasing effects have resulted from the distribution of the Society's Reports. A liberal contribution has been raised there, which was transmitted with a request on the part of the clergy, to be made the instruments of extending the usefulness of the institution in that colony. A considerable supply of Bibles and Testaments has been sent them. A large supply has also been sent to St. Kitt's, for distribution among the Negroes who can read.

The Gospel of St. John in Esquimaux has already been presented to the natives of Labrador: the three remaining Gospels in that language have since been received, and are about to be printed. Contributions have been received from Halifax, and there is a prospect that a Bible Society will be formed in Canada.

From the Cape of Good Hope, a farther

remittance has this year been received, and measures have been taken for forming an Auxiliary Bible Society in that colony.

Proceedings at Home.

The most prominent feature in the domestic occurrences of the year, is the unexampled augmentation of Auxiliary and Branch Societies, and Bible Associations. Their importance is not to be estimated merely by the accession of means and influence which they bring to the Parent Society, but by the consideration, that thus the wants of the people in respect to the Scriptures, are ascertained and supplied. The public attention is thus also attracted to that Book, on attention to which the peace of society, and the present and future happiness of individuals, depend. The number of new Auxiliary Societies formed within the year, amounts to seventy-five, besides twenty new branch societies. The sums contributed by them, are very large: for example, Southwark has sent to the Parent Society, 2833*l.*; City of London, 2750*l.*; four more Societies formed in London, 2700*l.* in all; Westminster, Wiltshire, Northamptonshire, and Clapham, 1200*l.* each; Anglesey, Chester, and Surrey, 1000*l.* each. Nor have the Auxiliary Societies formerly established relaxed in their efforts. In the course of the year, there have been received from Bedfordshire, 1020*l.*; Blackheath, 550*l.*; Bristol, 2026*l.*; East Essex, 850*l.*; Manchester, 1109*l.*; Norfolk, 1850*l.*; Suffolk, 1086*l.*; Staffordshire, 930*l.*, &c. &c. In short, the whole of the aid derived from this source, amounts to the enormous sum of 55,099*l.* 3*s.* 10*d.* The nett receipts, exclusive of sales, have been, 66,879*l.* 16*s.* 1*d.*; the amount of sales 9575*l.* 4*s.* 11*d.*

"Whoever," observes the Report, "considers the influence of Christianity in promoting individual, social, and national happiness, and what is far more important, the eternal welfare of our fellow-creatures, must contemplate with inexpressible delight, the effects of that munificence which so largely provides for the distribution of the Holy Scriptures."

A stereotype edition of the Welsh Bible, of the largest octavo size, is about to be printed.

The branch societies connected with the Hibernian Bible Society, have increased from eight to thirty-five, all of them extensive and vigorous. The circulation of the Scriptures has been proportionably extended. Nearly 40,000 copies have been distributed by this society in the last year,

* See Number for March, p. 137.

28,000 more than the distribution of the preceding year.

The Bishop of Derry has effected the establishment of the Derry Bible Society, with nine branches; 500 Bibles and 2500 Testaments have been presented to this society.

The establishment of Bible Associations throughout the kingdom has tended greatly to promote the general diffusion of the Bible, and is admirably calculated to bring the poor into communication with the Society, and to excite a common feeling among them, for imparting to their still poorer neighbours the blessing of Divine knowledge, while the aggregate of the funds arising from this source, materially aid the general object.

About 15,000 Bibles and 30,000 Testaments have been, in all, gratuitously distributed by the Society during the last year. It would be endless to particularize the whole of this amount. Among the parties who have been assisted are the British prisoners in France, the French and other prisoners of war in Great Britain, foreign and British troops at various stations, the poor in our foreign possessions, &c. &c.

“Many pleasing anecdotes might be furnished, showing the value these captives put on the Word of God; but one shall suffice. As one of the Ministers, who visits the prisons at Portsmouth, was passing among the prisoners on board one of the ships, he observed one of them reading very attentively. He asked the prisoner, What book he had got—he answered, ‘The Scriptures.’—Is the book your own? ‘No.’—How came you by it? ‘I pay,’ replied he, ‘six rations of provisions per month for the use of it.’”

As, during the past year, a considerable number of invalidated and sick prisoners have, through the humanity of the British Government, been sent back to France, these have been supplied with Bibles and Testaments when embarked; so that a very considerable number of copies have found their way into that country by these means.

Great difficulty has been found in supplying the demand for Bibles from Auxiliary Societies, notwithstanding the utmost exertions made to print them. The Society, between the 21st Feb. and the 31st Dec. 1812, issued as follow, viz.—81,319 Bibles, and 121,261 Testaments; of which 59,615 Bibles and 75,485 Testaments were issued in the half-year ending with the 31st Dec.; making the total quantity circulated by the Society since its commencement, 221,784 Bibles and 412,785 Testaments, exclusive of those circulated at its charge in various parts abroad.

The Committee have conferred the dis-

tribution of Honorary Governor for life on the following gentlemen, for important services rendered to the Society: The Rev. Dr. Brunmark, the Rev. Dr. Schwabe, the Rev. Dr. Wernicke, the Rev. Thomas Gisborne, the Rev. J. W. Cunningham, and the Rev. J. Townsend.

The Report thus concludes: “Ample as the means of the Society have been, they have scarcely proved adequate to the numerous demands on the funds of the institution, and the pressing solicitations for its assistance. Every step that it advances discovers new wants and fresh claims on its benevolence; some parched and barren soil, which has not yet received the refreshing dew of Heaven; some dark spot on the earth, where the Divine light has not yet shone; some country where the Sun of Righteousness once displayed his lustre, but no longer illuminates the horizon; or some region in the Christian world, the inhabitants of which, hungering and thirsting for the bread and water of life, look with anxious hope towards this favoured land for a supply. The British and Foreign Bible Society, ascribing its past success to God alone, and in continued dependance on his support, will pursue its labour of love; and, by the Divine blessing on its endeavours, the hope which it has excited shall not be indulged in vain: the hungry shall be fed, the thirsty shall be refreshed, the Sun of Righteousness will again rise with healing on his wings, and the light shall lighten the Gentiles.

“The duty which this Society has undertaken, is not only of infinite importance, and now of sacred obligation, but is, indeed, as unlimited in its extent as the precepts and promises of the Gospel. ‘Go ye therefore and teach all nations,’ is an injunction binding on believers of all generations, while infidelity, superstition, idolatry, and ignorance of the true God and Jesus Christ, prevail in the world. The sure word of prophecy has declared, ‘That the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.’ And your Committee trust, that the British and Foreign Bible Society may become more and more the honoured instrument of his Providence for assisting the accomplishment of this prediction; that the Christian spirit for the universal diffusion of the Holy Scriptures, which now animates all ranks in the United Kingdom, which is increasing on the Continent of Europe, which has lately burst forth in Russia, and glows with equal ardour in the East and the West, deriving new energy from the operations of the Holy

Spirit on the hearts of men, will be enabled to move in a sphere continually enlarging, until the object of its wishes, its efforts, and its prayers, shall have been fully attained.

"In this hope it may look forward with joy and confidence to the certain but unrevealed and unknown period, the glorious consummation of the prophetic word, when the seventh angel shall sound, and great voices in heaven be heard, saying—

"The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. Alleluiah, Amen."

BLACKHEATH AUXILIARY BIBLE SOCIETY.

The second annual meeting of this Society was held at the Green Man, Blackheath, on Saturday, May 8th, the Right Hon. N. Vansittart, M. P. Chancellor of the Exchequer, being in the chair. The principal speakers on this occasion, besides the Right Hon. Chairman, were, the Rev. Drs. Clarke and Collyer; the Rev. Messrs. T. Sheppard, A. B.; T. Waite, A. M.; John Townsend; George Scott; J. W. Percy; W. Chapman; Major Torrens of the Royal Marines; Dr. Gregory of the Royal Military Academy; Dr. Parker of the Royal Artillery Hospital; John Dyer, Esq. of the Admiralty; and Richard Rayley, Esq. The three Secretaries of the Parent Society also attended the Meeting, and spoke with their accustomed eloquence; and the Rev. Gerard Noel, M. A. vicar of Raynham, Kent, delivered a most touching and impressive address.

The meeting was, altogether, a most gratifying one; and such was the impression made in favour of the Society, that the money contributed at the doors, by strangers and others, who had not previously subscribed, amounted to 84*l.* 17*s.* 3*d.* It appeared from the Report, that since the formation of this Society, on Feb. 22d, 1812, the amount of donations and subscriptions had become 1436*l.* 0*s.* 6½*d.* of which 1147*l.* 10*s.* 4*d.* had been transmitted to the Parent Society; and that there had been distributed, 1511 Bibles, and 904 Testaments; that fifteen Bible Associations have been formed within the sphere of this Auxiliary Society's operations; one of which, formed in the dock-yard at Woolwich, has 705 subscribers, at one penny a week each, furnishing the annual amount of 151*l.* 15*s.*! This Society has already been productive of the most pleasing moral effects; in proof of which, we quote the following passages from the Report.

"The Committee remark, with the highest satisfaction, that in many instances, the perusal of the Word of God has produced, as was to be expected, a very manifest improvement in the moral conduct of the poor who have received it. In proof of this, the Committee quote especially the language of Mr. Wilmott, of the Woolwich rope-yard; who testifies, 'that there appears a general reform in the moral character of the rope-makers there employed.' Formerly, their habits were exceedingly censurable; intoxication and profane swearing being very common amongst them. But now, he says, 'it is very unusual to see a single individual the least disguised in liquor, while on duty; nor does he ever now hear them make use of the profane and blasphemous expressions formerly so commonly indulged in that yard.'"

Some other benefits arising from the institution are then specified; after which, the whole is thus summed up.

"If, then, the members and supporters of the Blackheath Auxiliary Bible Society are asked—What is the good you have been doing in your own neighbourhood? Where are the benefits resulting from your exertions? They may reply,—We have but just begun to cultivate a new garden for God; but under his blessing, it has already produced the choicest fruits. We have put into the hands of children, and God into their hearts, that which has made them become the *instructors* of their neighbours and friends. We have seen profligacy and profaneness checked, in places where they flourished before to an alarming extent. We have received applications from poor, ignorant, benighted Papists, who were anxious to have the scales of ignorance removed from their eyes, that they might see 'marvellous things in God's law.' We have had other applications from seamen, who were desirous, while they were tossing about on distant oceans, to recline safely on the 'anchor of the soul,' an anchor 'sure and steadfast, which entereth into that which the veil:' and with such specimens of what has been already accomplished, shall not our hopes of future good be brightened, our activity be increased, and our perseverance ensured?"

The following observations, which are introduced to vindicate the formation so near the metropolis, of the Blackheath Auxiliary Bible Society, as well as of the "splendid chain of similar institutions" by which "the metropolis is completely encircled and intersected," appear to us to be so very just and important, that we are unwilling to omit their insertion.

"Independently of all the checks upon immorality and incentives to upright conduct which true religion furnishes, the behaviour of the poor in villages is much influenced by a sense of shame, by the power of example, by associating with persons known from infancy, by the notice taken of them by superiors, by the benevolent attention of the opulent laity, by the pastoral visits of the clergy or other ministers, and by the regard paid to the Sabbath, which is always such in villages, as to impart, in some measure, the cheerful solemnity of the day to all around. But, instead of this, in the large towns*, these stimulants to regularity of behaviour, either become entirely evanescent, or are exceedingly feeble in their operation. The power of example is lost, where no man knows his neighbour, or where persons scarcely ever congregate together but in the tavern. The restraints originating from the respect due to superiors, sink into nothing, where men for want of knowing the real character of their employers, look upon them rather as taskmasters than as friends. The great proportion of ignorant and unprincipled men, in the lower classes, has an unfavourable operation upon the remaining poor; the frequency of vice disguising its turpitude from the inconsiderate, while it draws the upright and well-intentioned into temptation. At the same time, the calls of want may be stifling the monitorings of conscience; and the complete inadequacy of the several places of worship to receive even one-fourth of the inhabitants, diminishes, to a very painful extent, the portion of religious benefit that would otherwise result from the activity of those who sustain the ministerial character, and from the public ordinances of the Lord's day. These circumstances, which were then the subject of reflection, have been fully realised in the experience of your Committee. Thus, they have, as they anticipated, found comparatively little to do in the villages; while in the large towns, though much has been done, as will have appeared from this Report, much more remains to be accomplished."

THE NATIONAL EDUCATION SOCIETY.

On the 2d inst. the anniversary meeting of the National Society was held in the Hall of St. John's College; his Grace the Archbishop of Canterbury in the Chair. There were present, the Archbishop of York, the Bishops of

Shaftesbury and Nelson; Lord Kenyon; Lord Radstock; the Bishops of London, Chichester, Chester, Exeter, Hereford, St. David's, Worcester, Ely, and Salisbury, the Speaker of the House of Commons, with a numerous and respectable list of subscribers and friends to the institution. The annual Report of the proceedings of the Society was read by the Secretary, and some remarks were made on the prominent and leading features of it by the Archbishop of Canterbury. The Report proved highly gratifying and satisfactory to the company assembled. It appeared that the beneficial purposes of the institution have been carried into effect, in the course of the last year, in various parts of the kingdom, on an extended scale. The number of schools formed, in connection with the National Society, are five times greater than they were at the time of the preceding annual Report, and, of course, the number of children educated in different parts of the kingdom, on the Madras system, has increased in about the same proportion. Besides this, a number of schools have been formed precisely on the same plan, in various places, which have not yet established a connection with the National Society: so that the extension of this important system of education has been considerably greater even than that above stated from the annual Report. It appeared also, that, in the metropolis, not only has the Central School, in Baldwin's Gardens, been carried on with distinguished energy and effect, but numerous other schools have been instituted on an extended scale. One circumstance was mentioned by the Archbishop of Canterbury, which drew the marked attention of the meeting: this was, that, in the Deanery of Tending, near Colchester, the number of children reported as proper objects of the Madras system of education amounted to about 2000; and that, of these, more than 1700 are now actually receiving this education in the schools formed under the National Society.

On the whole, the report of the advancement of national education, made during the last year, was such as to satisfy the highest expectations of the friends and supporters of the system. It shewed, that the exertions of the National Society, for the furtherance of its great and beneficial objects, have been unremitted, and that the spirit by which those exertions are prompted and supported, has increased, and is still in

* Such towns.

Greenwich.

rit, the great and beneficial purpose of generally diffusing the blessings of education, may soon be effected in this kingdom.

The Treasurer of the Society, at the same time, made a report of the general state of the Society's funds. It appeared, that from the very liberal grants which had been made for the establishment of schools in various parts of the kingdom, some diminution of the permanent property of the Society has unavoidably taken place in the course of the present year; but the Committee, have readily acquiesced in suffering this to be done, under the fullest feeling of conviction, that a judicious and well-directed application of their funds, for the purposes of the Society, must, under all circumstances, furnish the most certain means of insuring the liberality of the public, so as to prevent their permanent diminution.

An examination of the Central School at Baldwin's Gardens took place, a few days previous to the general meeting, before the Archbishops of Canterbury and York; the Bishops of London, Lincoln, Salisbury, Worcester, Hereford, Ely, Oxford, and Chester; the Earl of Shaftesbury; Lords Kenyon and Radstock; the Speaker of the House of Commons, and many other gentlemen, together with many ladies of distinction. The correct and steady conduct of the children, both boys and girls, their knowledge of the principles of religion, and the satisfactory manner in which they passed their examination, proved highly gratifying to the persons who were assembled. On the 4th of June, his Majesty's birth-day, a dinner was given to the children of the school, amounting to about 600 boys and 200 girls. The arrangements were admirably made, and the whole scene was interesting and impressive. Among the spectators were the Prince of Orange, the Duke of Beaufort, and many of the Right Reverend and noble persons mentioned above, who employed themselves actively in attending on the children, in supplying them with what they wanted, and in afterwards collecting the fragments for the purpose of distribution among the parents of the children.

That which seemed to crown the whole, was the effect produced on the parents of the children, by the judicious indulgence of the managers, who permitted them to pass through the room, that they might witness this pleasing spectacle.

of June, petitions from the following places have been presented to Parliament, in addition to those inserted in the last Number. We fear some may have been omitted, but we shall be thankful for any notices to that effect, viz. —Cork, Stand in Pilkington, Manchester and Salford, Partington, Southwark, Ogden, Lewis, Urkfield, Deptford, Greenwich, Woolwich, Manchester, Broughton, Ryeford, Potters Bar, Harlington, Upottery, Tiverton, Liverpool, Lancashire, Carr's Lane Birmingham, Uckfield, Dublin, Eastwood, Fordingbridge, Chipping Norton, Celtowir, Wokingham, Ashburton, Dartmouth, Kilmarnock, Aberdeen, Alwick, King's Lynn, Wolverhampton, New Ross, Alcester, Great Gidding, Haddington, Dunbar, Prestoukirk, Ochiltree, Faversham, Dudley, Lauder, Hursington, Wincauton, Lyme Regis, Wemborn, Hartley Row, Weymouth, Newport, Holywell, Stair, Ardrossan, Stevenston, Cardigan, Uttoxeter, West Bromwich, Retford, St. Georges in the East, Spilsby, Otley, Auchinleck, Falkirk, Pennycuik, Portnoak, Malmsbury, Holywell, Bougher Associate Synod, Pembrokehire, Borrowstonness, Caitness, Tanaudice, Blackburn, Chinley, Gospel Oak, Llangollen, Cardigan, Lampeter pont Steven, Aberystwith, Llanfyllin, Cold Rowley, Cambridge University, Downham Market, Galston, Cramond, Wisbeck, Market Harborough, Kilkenny, Kennoway, Farham, Kennington, Harwich, Kingston on Thames, Oakham, Dartmouth, Ottery St. Mary, Sibbury, Honiton, East Budleigh, Sidmouth, Stockinham, Axminster, Tonbridge, Dolgelly, Nevin, Pontypool, Llandilo, Conway, Dublin, Tiverton, Barnsley, Gravesend, Brechin, Dundee, Chelwood, South Peterhead, Uminster, Broadway, Donyatt, Ilton, Llangollen, Thurso, Llanymach, Llangloydwen, Hellan-angoed, Aberystwith, Newport, Shaftesbury, Peterhead, Christchurch, Wellington, Bruton, Chard, Yeovil, Alton, Basingstoke, Ringwood, Titchfield, Winchester, Gosport, Island of Jersey, Havant, Llanelly, Llanbrynmair, Llanedi, Abergavenny, Rhayader, Dolgelly, Pwllhely, Criche, Banff, Tain, Bala, Lanover, Llanuwchllyn, Fuld-y-brenin, Llanddewyr-yr-croes, Cayo, Penryn, Anglesea, Chelmsford, Falmouth, Holyhead, Ashburton, Peebles, Buntingford, Cliesham, Manchester, Corsham, Denbigh, Market Lavington, Amwick, Llangefrie, Isle of Anglesea, Doncaster, Knaresborough, Saffron Walden, Staines, Southgate, Llanerchymedd, Polperro, Bitterica, Exbridge, Liskeard, Shrewsbury, Plymouth, Mary, Trampton on West Brom.

wich, Cambridge, Woolwich, Ramsgate, Swansea, Stourbridge, Lichfield, Tyne, Herham, Stowmarket, Needham Market, Larnark, Wilbarston, Neath, Langelach, Langue, Mynedbach, Moriston, Bridgead, St. Donats, Glynorwa, Langondy, Whitechurch, Bishop's Castle, Oswestry, Ellesmere, Upoungala, Bridgmarth, Dury St. Edmund's, North Walsham, Harleston, Kirby Moorside, part of Yorkshire.

But we hasten to congratulate our readers, not only that the public sentiment has been thus honourably and extensively expressed; but that it has not been expressed in vain. On the 22d instant, Lord Castlereagh, in a speech replete with sound sense, and enlarged and liberal views of policy, proposed to the House of Commons the adoption of the following Resolution on which had been previously agreed to in a Committee of the whole House; viz.

“That it is the duty of this Country to promote the interest and happiness of the native inhabitants of the British dominions in India, and that such measures ought to be adopted as may tend to the introduction among them of useful knowledge, and of religious and moral improvement:—That, in the furtherance of the above objects, sufficient facilities shall be afforded, by law, to persons desirous of going to and remaining in India for the purpose of accomplishing those benevolent designs.

“Provided always, that the authority of the local Governments, respecting the intercourse of Europeans with the interior of the country, be preserved, and, that the principles of the British Government, on which the natives of India have hitherto relied for the free exercise of their religion, be inviolably maintained.”

The Resolution was supported, in a most eloquent and argumentative speech, by Mr. Wetherstone, ably seconded by Mr. W. Smith and some other gentlemen; and opposed by Sir H. Montaguery, Mr. Forbes, Mr. Pendergast, Sir Thomas Sutton, &c. We hope to be able, in our next Number, to give our readers a connected view of this great argument. Suffice it in the mean time to say, that the cause of Christianity has signally triumphed. The resolution was carried by a majority of 53; 89 voting for it, and only 36 against it.

The above Resolution, having been communicated to the House of Lords on the following day, was taken into the consideration of their Lordships on the 24th inst.

It was moved by Lord Buckinghamshire, after some able, prefatory observations; and, we rejoice to add, as a circumstance no less gratifying to the nation than honourable to their Lordships, carried without a single dissenting or disapproving voice, both in the Committee and afterwards in the House.

In recording this most grateful event, we would call on every individual whose eye may peruse this page, to unite with us in thankful acknowledgments to the Author of all good; for this signal instance of his favour. To Him who alone can order the orderly wills and affections of men, we ascribe it, that the opposition attempted to the extension of his Gospel has proved so feeble and unavailing. But while we recur with humble gratitude to the great Author of this dispensation, let us not forget the great though subordinate obligation which we owe to his instruments. To his Majesty's Ministers in particular, is the Christian Church, in Great Britain, in India, indebted for this noble recognition of the claims of our holy Religion. God will reward them. Their achievement is beyond the reach of human recompense; although, if there be a luxury of enjoyment attainable here, they would surely possess it could they behold, or could they image to themselves, the swellings of gratitude which dilate the hearts, and the tears of joy which silently moisten the cheeks, of the thousands and tens of thousands in this land, whom they have made glad by this act, and who on their bended knees are imploring, in their behalf, the blessing of Heaven. It would be endless to particularize the individual Members of Parliament whose able and assiduous labours have contributed to produce the result which we are now contemplating. We are unwilling, however, to overlook the memorable part which the nation at large has taken on this momentous occasion. About nine hundred petitions, signed probably by near half a million of persons of intelligence and respectability, sufficiently testify the deep interest which the thinking part of the British population feel, in a question so intimately involving the honour of God, and the happiness of our fellow men. Their petitions to the legislature, have been, doubtless, accompanied by innumerable aspirations to the Throne of Grace; and to these, far more than even to the influence of the public voice on the great council of the nation, are we disposed to attribute the decision in which we now rejoice with so much heart-felt satisfaction.—LAUS DEO

VIEW OF PUBLIC AFFAIRS.

NORTH OF EUROPE.

THE battle of Lutzen, of which some account was given in our last Number, has been followed by a succession of battles, which appear to have been contested with the utmost obstinacy by both parties. The last was fought on the 21st of May, at a place called Wurtzen, between Bautzen and Goerlitz, in Lusatia, and was maintained with extraordinary fury for two days. The allies were obliged to continue their retreat, which they effected, however, as on the former occasions, without the loss of cannon or colours, or of any material number of prisoners. On the 23d an armistice was concluded between the allies and the French, to continue till the 26th of July, unless either of the parties should choose to put an end to it before that time; in which case, six days' notice should be given. The line of demarcation on the north is the Elbe, until it reaches the territory of Prussia; thence the line passes southward, so as to leave the whole of Prussia in the possession of the allies, and the whole of Saxony in possession of the French. A part of Silesia, including Breslaw, is to be regarded as neutral ground. The besieged fortresses are to be re-victualled, during the armistice, every five days. No mention is made of the Swedish troops, but they must be considered as of course included in the armistice.

The particular causes which have led to this unexpected cessation of arms in Germany, or the aspect which it may be regarded as bearing in regard to the actual situation or future fortunes of the belligerents, is matter of mere conjecture. There seems a greater degree of probability in the solution which attributes the armistice to the influence of Austria, combined with the severe losses sustained in the present campaign, by both parties, than in any other which has been attempted. If we can suppose Austria to have assumed a strong tone, and to have signified her purpose of taking part against those who should refuse her mediation, no other explanation of the occurrence would be necessary. The period of the armistice will probably be employed in attempts to negotiate a peace.

Before this armistice was concluded,

Hamburgh had again fallen into the power of the French. The Danes, instead of defending it, as report stated to be their intention, acted in concert with the French upon the occasion of its re-capture. We have not yet heard that any of those vindictive proceedings have taken place which there was so much ground to apprehend would follow this event.

A Swedish force of about 30,000 men is now in Pomerania, under the command of Bernadotte, together with a considerable body of Russian troops.

Barclay de Tolly is said to have displaced Wittgenstein in the chief command of the Russian army in Silesia.

SPAIN.

The campaign in Spain has opened with brighter prospects than at any former period. Lord Wellington entered Salamanca on the 26th, the enemy evacuating it on his approach, but suffering considerably from the pursuit of our troops. Zamora and Toro have since been also evacuated, and the allied army was left advancing on Valladolid. The French are said to have again quitted Madrid. The force under Lord Wellington is estimated to amount, including the Spaniards, to 100,000 men, independently of the army near Alicante under the command of Sir John Murray; and it is supposed that Burgos is the point at which he will first aim.

UNITED STATES.

Accounts have been received of the capture of Little York, the chief town in Upper Canada, by the American army under General Dearborn; but farther intelligence represents the American troops as having been forced to abandon it with some loss. Our blockading squadron in the Chesapeake has been bombarding some of the American towns, and exciting much alarm in the parts which are accessible to its attacks. We are sorry to find that four or five of the American frigates have again made their escape from the ports of Boston and New York. We may expect at least, therefore, to hear of some severe depredations on our trade.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

A bill brought in by Lord Harrowby,

for the farther support and maintenance of episcopiary curates in England, has passed

the House of Lords, and is now before the Lower House. It proposes to enact, that every incumbent not residing or himself doing the duty of his parish, who shall neglect to nominate a proper curate within six months, or to notify to the bishop the want of a curate within three, shall forfeit all benefit of exemption from residence, and be liable to the penalties of non-residence, and the nomination shall devolve on the bishop; but that in case no curate shall be appointed in nine months, then the benefit of exemption shall cease, and the incumbent be liable to the penalties of non-residence:—That the bishops shall appoint salaries to curates who are licensed, which salary shall be inserted in the licence, and that the profits of the benefice may be sequestered by the bishop to pay the same:—That the bishop may grant the use of the house, offices, and garden of the non-resident incumbent to the curate:—That the salary of the curates of non-resident incumbents shall in no case be less than 80*l.* a year, or the whole value of the benefice, if it should not amount to so much; but that in parishes containing upwards of 300 inhabitants, the minimum shall be 100*l.*, or the whole value, if below that sum; when there are more than 500 inhabitants, 120*l.*; and when there are more than 1500 inhabitants, 150*l.*:—That it shall be in the power of the bishop, in certain special cases, to lessen the amount of this salary; but that in all cases where the clear income of the benefice exceeds 400*l.* per annum, however small its population, the bishop may assign to a curate residing and serving no other cure, 100*l.* a year; and where the population exceeds 500, 50*l.* may be added to each of the rates of allowance specified above; but in the case of persons holding benefices prior to the passing of this act, or themselves residing or doing duty, no allowance beyond what is granted by former acts can be made without their consent:—That all agreements contrary to this act shall be void, and the curate and his representatives be entitled to recover the full amount of what may remain unpaid of the proper salary:—That no licence shall be granted to serve more than two churches in one day, except in very special cases, where a licence may be given to serve three:—That it shall not be lawful for the bishop to grant a licence to a curate on the application of an incumbent, unless the application shall specify the proposed salary, and all other particulars required by the act to be stated:—That the act shall extend to all places exempt or non-exempt.

2. The following is a general view of what

is called the *Dudget* for the present year. The supplies voted for the navy, amounted to 20,575,011*l.*; for the army, to 18,926,537*l.*; for the extraordinaries of both to 9,700,000*l.*; besides 4,662,797 unprovided for last year; for the ordnance, to 5,101,294; for miscellaneous services, to 2,500,000*l.*; for subsidies to Sicily and Portugal, to 2,400,000*l.*; for naval and military expences by the East-India Company, 2,000,000*l.*; together with a vote of credit of 6,000,000*l.*; making a joint charge of upwards of seventy-two millions, besides a separate charge for Ireland, of 5,271,000. The whole separate charge for England was 68,685,943*l.* The ways and means of providing this sum were—annual duties, 3,000,000*l.*; surplus of consolidated fund, 500,000*l.*; war taxes, 21,000,000*l.*; lottery, 200,000*l.*; exchequer bills funded 15,775,800*l.*; debentures, 799,300*l.*; vote of credit, 6,000,000*l.*; old naval stores, 531,096*l.*; and the loan, 21,000,000*l.*; making together, 68,806,196*l.* The terms of the loan were, that for every 100*l.* sterling, there should be given 110*l.* reduced 3 per cents; 60*l.* 3 per cent. consols and 8*s.* 6*d.* long annuities; the dividends on the consols to commence from January last; and on the others, from April. For Ireland, the total supply required, was 16,571,639*l.*; and the ways and means, amounted to 16,631,616*l.* The loan for Ireland amounted to six millions, to be met by farther taxes on tobacco, malt, spirits, postages, and leather, with an addition to the assessed taxes, the whole amounting to 610,000*l.* The estimate of the new taxes for England was as follows:—additional duty of 25 per cent. on the import duties of customs, 850,000; sixty guineas per cent. on French wines, 50,000; additional duty on tobacco, 107,000*l.*; on rice, except from the East Indies or British settlements, on French goods, and on sugar from Martinique and Guadaloupe, 350,000*l.*; and on hides exported to France, and on British produce and manufactures exported, 130,000*l.*

3. The treaty with Sweden has been laid before Parliament. By this treaty, Sweden engages to employ 30,000 men on the Continent against France, to act in concert with a corps of Russians, to be placed under the command of the Prince Royal of Sweden; and in return for this, Great Britain engages not only not to oppose the occupation of Norway by Sweden, but to assist in it, provided Denmark shall refuse to join the confederacy; and also, to grant to Sweden one million sterling for the service of the present year; and to cede to her in perpetuity, the island of Guadaloupe, in the West Indies. Sweden farther engages to grant the right

entrepot to Great Britain, for all British or colonial commodities, at Gottenburgh, Carlshamn, and Stralsund, on paying a duty of one per cent. on entry, and the same on discharge; to shew every possible regard and consideration to the liberties and happiness of the people of Norway; to fulfil the stipulations of the capitulation of Guadaloupe, and to protect the rights of its inhabitants; to exclude all hostile ships from the ports of that island, even when Sweden shall be neutral; not to alienate it without consent of Great Britain; and finally, to forbid and prohibit the slave trade.

In the debate which occurred on this subject, it appeared, from the declarations of his Majesty's Ministers, that the Court of Sweden had been thoroughly sincere, and in earnest, in her opposition to France, and that every thing had been done which could be done, both in the past and present year, to render the co-operation of that country in the common cause efficient and available. Both Houses sanctioned the treaty, by considerable majorities.

DOMESTIC AND NAVAL INTELLIGENCE.

Lord Whitworth has been appointed the Lord Lieutenant of Ireland.

The public have been appalled during the present month with some fresh murders. That of Mr. and Mrs. Thompson Bonar, by their own servant, has caused a particularly lively sensation, not only in the metropolis but throughout the Kingdom, which has been not a little increased by the singular worth and benevolence of Mr. Bonar's character. The murderer attempted to put an end to his own life after his apprehension; but the wound which he inflicted is likely to be sufficiently healed to admit of his taking his trial.

The Committee of the English Roman Catholics assembled in London, have published a set of resolutions expressive of their regret on the failure of Mr. Grattan's bill, with the provisions of which they were most entirely satisfied; of their gratitude to Mr. Grattan and those who supported him in the House of Commons; and of their disapprobation of the proceedings and language of the Rev. Dr Milner, one of the vicars-general of the Pope.

Several brilliant exploits, in the way of cutting out convoys, taking forts, &c. have been performed by our Navy in the Mediterranean.

OBITUARY.

To the Editor of the Christian Observer.

If the following short account of the latter days of a very aged Christian should be considered worthy to fill the lowest place in your excellent miscellany, you are perfectly at liberty to insert it.

R. P. B.

ELEANOR MASON, the subject of the following little memoir, departed this life in the parish of B——, on Tuesday the 16th of March, 1815, at the advanced age of ninety-one years. With the early part of her life, the minister who attended her in her last illness had no personal acquaintance; but from every query which he could make, the closing of her days was spent in the devout exercise of those Christian duties which gave so rich a colour-

ing to the shades of her evening. By her own account, she was called into her Master's vineyard at an early hour; and in it she had borne the whole burden and heat of the day. The language of her life was "What have I that I have not received? By the grace of God, I am what I am." And her dying accents were in the same strain of humble gratitude; "Not unto me, O Lord, not unto me, but unto thy name be the praise."

My acquaintance with this very aged servant of God, commenced about six years ago. I was then requested to attend her children's children on the bed of languishing. The sickly hand of consumption was gradually wasting the strength of two young men, who gave many pleasing evidences of a sound faith

in Christ, before they left this transitory state of being. The object of my visit was, to instruct, and comfort, and edify the young; when, to my astonishment, I found sitting in the corner of the cottage chamber, this aged parent stock, not decayed, nor withered, but strong in faith, giving glory to God, and laden with the rich fruits of true religion.

From the first conversation which I had with Eleanor Mason, I was convinced, that whenever circumstances would permit me to visit her, I should learn much from her great experience in the school of Christ. There is something so sacred, so imposing, in the manner of a very aged Christian just about to put off this earthly tabernacle, that I am ready to confess, I always listen to his conversation with more than common attention. In this case, the hoary head was indeed a crown of rejoicing, for it was found in the way of righteousness. Suffice it to say, that I often saw Eleanor Mason, and her scriptural knowledge amazed me. No text of Scripture could be mentioned which she did not immediately recollect: her memory was as clear as that of a person in the prime of life. The only infirmity was deafness; but though with Barzillai, she could not hear the voice of singing men or singing women, she had herself begun a song on earth which will last for ever in heaven. Often as I called upon her, I never found her without her Bible, her large printed Testament, or her Psalm Book. These books she valued, because they were given to her, by a departed friend, the clergyman under whose ministry she had in early life received great spiritual benefit, the late ever-to-be-respected Mr. Venn; but she valued her little library on another account, above gold and precious stones. The Bible she had found, from long experience, to be God's voice speaking pardon to sinful man, through a merciful Redeemer. She knew that it contained words by which she

herself, and all her house might be saved: she had been building upon its promises, and she found they did not fail her. The language of her heart was, "Speak, Lord, for thy servant heareth." Thus, walking closely with her God, when I have passed her cottage, meditating upon the happiness of a religious life, I could not but often say to myself, "Here is one, ready to attend her Master's summons: her lamp is trimmed, nay, it seems to burn brighter and brighter every day; there must be oil in the vessel with this lamp. Happy servant, thy Lord when he cometh, will find thee watching!" Nor were my hopes delusive. By God's gracious favour, the death of Eleanor Mason was a blessed close to such a blessed life. Finding that her bodily strength decayed, she sent for me; I hastened to her cottage, and found her upon that bed which she never left but for a few moments. But with this debility, I perceived a glow upon her aged countenance which told me that all was peace within her breast. She was happy and contented in an extraordinary degree, wishing to depart and to be with Christ. "My God," she would sometimes say, "chasten me; but all is well; I have passed a heavy night, but God is faithful. He will not suffer me to be tried above what I am able to bear, but will, with the trial, make a way for me to escape, that I may be able to bear it." And then, lifting his heart to her Saviour, she would add, "Christ himself did not go up in joy before he suffered pain. He entered not into his glory, before he was crucified: He had no sin; and yet he suffered, the just for the unjust, that he might bring us to God." Thus did every succeeding interview prove to me, still more completely, the solid foundation upon which she was building. In Christ, and salvation from first to last through him, were the constant topics of our conversation, and repeated subjects of our prayers.

And here, let me not forget to mention, that the Liturgy and services of our venerable church were the delight of this aged person. "Oh, Sir," she would say to me, "How I love those church prayers! Surely there are no prayers like them; the language is so different from other prayers. In them, I seem to pray with the Spirit and with the understanding also. I love that short petition: "In the hour of death, and in the day of judgment, good Lord deliver us." That prayer was, I believe, heard; for when I mentioned the humble confidence which St. Paul expressed in those memorable words, "I have fought the 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 in that day," she anticipated me in the remainder of the verse, exclaiming, "and not for me only, but for all them that love his appearing." When I left this instructive scene, taking, as I conceived, a last farewell, she said, "I hope before to-morrow morning, I shall be in the mansions of the blessed." Before my next visit, her

spirit had returned unto God who gave it.

Let the reader make his own observations upon this simple statement. As a minister of the Gospel, I should not have been faithful to my trust, had I not carefully watched the progress of grace in this aged servant of God. I should have been guilty of ingratitude to the Christian Observer, did I not send to you, Mr. Editor, this little memoir, in part of payment for much edification and encouragement drawn from your instructive pages; and lastly, I should have been sadly wanting in respect to my poor departed friend, had I not preached according to her request; on the following Sunday, from Balaam's wish, Numbers xxiii. 10. A very numerous congregation listened attentively, whilst I addressed the young and the old, as members of the Church of England, whose doctrines and whose discipline lead to holiness of life, when rightly understood and conscientiously practised, and, above all, when that blessing is implored upon them, with out which, "nothing is strong, nothing is holy."

ANSWERS TO CORRESPONDENTS.

J. M.'s Autograph of Dr. Watts; and DISCIPULA; will be inserted.

A. Y.; PELERIN; J. S.; A CONSTANT READER; A LANDSMAN; and A PENSIONER; are under consideration.

The principle of LECTOR'S Critique would lead him to condemn Milton as unchristian for having put unchristian sentiments into the mouth of Satan. The proprieties of a bad as well as a good character are surely to be maintained, in works of fiction. At the same time, we ought to say that we feel greatly obliged to him, for his communication.

Such Religious Intelligence is unavoidably deferred.

ERRATA.

In the present Number: Page 352, col. 1, l. 5, after *Apostles* read *did*.

Page 355, col. 2, l. 17, for *when* read *while*.

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RELIGIOUS COMMUNICATIONS.

CHRISTIANITY IN INDIA.

CONCEIVING that no subject can be more interesting to all classes of our readers than that of the efforts which are now making to secure the introduction of Christian light into India, we purpose to devote a large part of this month's Number to a detail of the Debates to which it has given birth in Parliament: and we are the rather induced to do this, because the newspapers, which on almost all important questions are accustomed to present the public with full reports of what has passed there, have chosen to contract their reports on this momentous question within very narrow limits, and have also in some material instances, misrepresented and stultified the arguments of those who have spoken in favour of Christianity.

The first discussion on the 13th Resolution, of which a copy is inserted in our last Number, p. 407, took place on the 17th of June, or rather at two o'clock of the morning of the 18th; when, after a variety of desultory remarks on both sides of the question, it was agreed to postpone the consideration of the Resolution to a future day. On the 22d of June, it was accordingly resumed.

Lord CASTLEREAGH, in moving the Resolution, spoke to the following effect:—

“Mr. Speaker—I had indulged a hope, with which I cannot now flatter myself, that the House would have found it unnecessary to enter into an extended discussion on this subject; but as that hope is not likely to be realized, I shall offer some remarks on the circumstances which

have led to this Resolution: and I feel myself more particularly called upon to do this, because there is no point on which more misconception and misrepresentation have taken place. An idea has prevailed that this Resolution went to encourage an unrestrained and unregulated resort of persons to India. But no such intention as this was ever entertained. It never entered the minds of those who framed the Resolution to allow an unrestricted intercourse of persons with India, as if such a thing could be consistent with the security and tranquillity of the British dominions in that quarter of the world. I was at pains to inform the House, when I opened that Resolution by which a bishop and three archdeacons are to be appointed to inspect the clergy of the Established Church in India, that it referred entirely to the public worship of the servants of the Company, and was not intended to refer to the religion of the natives, or to interfere with those delicate services which those might wish to perform who went out as missionaries. And I also stated, that missionaries who should go to India would be amenable to the controul of the local government. I was not aware, indeed, at the time, that the licensing of persons to go to India for religious purposes rested entirely with the Court of Directors; and it appeared to me expedient that it should be placed immediately in the power of the Board of Controul. I was also anxious to introduce some such moderate proposition on the subject as would render unnecessary the examination of evidence, and

angry and minute discussion on the subject. Now, with respect to the 13th Resolution, many gentlemen may feel that it is not called for; but then they ought to consider how the neglect of the subject would operate. The same subject had, in 1793, been submitted to the view of Parliament, when Parliament declared its sentiment upon it: had the Legislature now omitted to notice it, it might be supposed that a feeling less favourable to religion existed at present than at the former period. It might be supposed that we had become less willing to countenance the dissemination of Christianity.

“ On the part of those who support this Resolution, there is no disposition to look at this subject with less caution than formerly. In truth, on comparing the present Resolution and that of 1793, that now before the House will be found to contain an important qualifying clause, not in the former, which provides that the system will not be permitted farther than is consistent with the public tranquillity, and with securing to our subjects in that country the complete protection of their religion from any improper interference. It is only necessary to look at the Resolution, in order to see that there is no disposition forcibly to assail the religion of the natives, or to insult their prejudices, or to permit any missionary to reside in India who shall resort to any methods but that of fair reasoning and peaceable exposition.

“ Now the true question for the House to consider is, Does this Resolution profess more than every rational man has a right to expect? As to any misconceptions it may give rise to in India, I feel perfectly assured that if the natives of that country can read, and understand, and reason, it is impossible for them to mistake the policy of the British legislature. I can believe, indeed, that speeches made in this House, where facts are distorted and coloured, and false reasoning is raised

on them, may create an unfavourable impression in India; and the natives may mistake such speeches as conveying the views of the Legislature, and thus be misled. But that this Resolution should produce any evil is what I cannot believe. What, I beg to know, are the feelings of gentlemen's minds on this subject? Do they think that no power of licensing persons to go to India for religious purposes ought to exist in any quarter? Do they mean completely to prohibit such persons from entering our Eastern Empire? If such be their design, it is contrary to the past practice of this House; it is contrary to the practice of every other Christian government connected with India; nay, it is contrary to the principles of every native government possessing independent controul. I have never yet heard of any native prince who has made it the practice of his government to exclude persons, whatever their religious persuasion might be, from his dominions, so long as they conducted themselves properly, so long as they submitted to his laws. In short, the proceeding to India to propagate religious sentiments different from those of the natives has never been viewed in that offensive light in which many gentlemen would represent it. Toleration has always been given so long as the individuals obeyed the laws, and acted prudently and peaceably. Every person must be aware, that under the native governments in India, there is as great a conflict of sects as is to be found in any other part of the world. And it does appear to me most extraordinary to assert that more danger is to be expected from a few Christians proceeding thither to teach Christianity, than from the professors of any other religion whatever. I do not think the Hindu would be more shocked, by hearing the Christian doctrines than by those of the Mohammedans, or of any other sect which is to be found in that country. Now, on

this point we can refer to experience. Even in Ceylon, and in various other parts of our Eastern territories, a great many native and other Christians are to be found. They are surrounded by Hindus and Mohammedans, and yet the public peace is never disturbed. Therefore I am of opinion, that the idea that missionaries ought not to be permitted to proceed to India, as if there were danger in doing so, is by no means well founded. Nor can I, for my own part, see the slightest reason why the British territories in India should alone be excluded from the useful labours of religious men. Would it not shock every feeling mind that Britain should be the only power in the East that endeavoured to prevent every attempt to disseminate Christianity?

“ I certainly should feel a great objection to this measure, if I thought that those who are to have the discretion of permitting persons to go to India for religious purposes, should allow improper persons to proceed thither, or even if too great a number of licences were to be granted at the outset: but I do not conceive that the number who will offer themselves for this work will be such as to alarm the people of India. Indeed, I do not believe that the missionary spirit is so exuberant in the present day as to justify the fear that immense numbers of missionaries will proceed to so distant a part of the globe, especially as the voyage is long and the expense great. If, however, it should so happen that a very large number were to offer, I should think the discretionary power but ill exercised, if it were not applied to the number as well as quality of the candidates. Now if the number of missionaries be thus limited—if in the prosecution of their designs they are not authorised, but merely protected by the state—if in case of misconduct they are removeable at the pleasure of Government;—under these circumstances I put it to the good sense of gentlemen to point out any mischief

likely to be derived from the system, unless they distrust the persons in whom the controlling authority will reside. I could not agree that all persons who have religious purposes should be prevented from going to India: as little could I say that every person who wished to go out on that pretence should be suffered to proceed there. The just course lies between the two extremes. The power of deciding must reside somewhere: it is, therefore thought right to place it with the Board of Control, assisted by those who execute the functions of the Indian government.

“ What may be the practical effect of this resolution, as it respects the conversion of the inhabitants of India to the Christian faith, I know not; but I trust that even if they do not embrace the whole of Christianity, much good will still arise from the intercourse of missionaries, in leading them from many of their evil habits—habits of an immoral and disgusting nature—such as the shocking practice of infanticide and the sacrifice of women with their husbands. If they could not be brought to detest these customs as Christians they might perhaps be induced to relinquish them as Hindus. This should not perhaps be attempted by the force of Government, but by the persuasion of individuals: and I have no doubt that the precept and example of the Missionary would do more to wean them from practices so revolting to humanity than the authority of the State.

“ On the whole, considering the securities that are provided, I can myself see no danger that is to be apprehended from this measure; but on the contrary, if persons of good moral character, in moderate numbers, are permitted to proceed to India, much good is likely to result from it. There exists no intention of encouraging persons uncontrolled or unlicensed to proceed to India. A discretionary power is vested in the Board of Control, to prevent both improper persons and too great

a number of persons from going thither for religious purposes. When there, they are amenable to the local governments; and it is expressly provided that the principles on which we have hitherto acted in regard to the religious tenets and worship of the natives shall be held inviolate. Let me conjure gentlemen, therefore, to argue the question moderately, and not to go to the extremes of the case. The question really is, What danger is to be apprehended from allowing a limited number of missionaries, of good character, to proceed there, they being removeable by the local government if their conduct should not be such as to merit approbation?"

Sir HENRY MONTGOMERY hoped his long residence in India would form a sufficient reason for his trespassing on the attention of the House. He was himself a steadfast friend to the Established Church; but he was not one of those who carried his ideas so far as to suppose that the souls of men are not to be saved, because they worship the Deity in another manner. During the twenty years he had been in India, he had travelled from the Indus to the Ganges, and had visited all the great Hindu temples, except that of Juggernaut. He had therefore had full opportunity of observing the habits and dispositions of the natives; and he united with Colonel Munro, Mr. Hastings, and others, in bearing testimony to the moral principles of this people. Lord Teignmouth was indeed of a different opinion; but his Lordship's observations applied to a small part of India, and even *he* had never heard of but one native converted to Christianity in Bengal*; and though he referred to the success of Mr. Swartz, yet his Lordship had never been in that part of India. Sir Henry admitted, that a more devout missionary than Swartz never existed; but

* At the time Lord Teignmouth left India, the Baptist Missionaries, the only missionaries in Bengal, were just beginning the work of conversion.

they must not therefore consider him as a complete saint. He was a politician as well as a religionist. He had been employed in every negotiation with the country governments, and by this means had acquired more political power than any other European; but notwithstanding all his power and influence, Mr. Swartz was not able to make any converts to Christianity. He had, it was true, followers in the time of scarcity, drawn from the lowest classes of society, and who were called Rice Christians, because they were fed by him; but as soon as plenty returned, so surely did these persons desert him. There were indeed Christians in Tanjore; but these were not converts, but descendants of the Syrian Christians*. The number was increased by the slaves of the Dutch, French, and Danes, who were converted to Christianity, as well as by the descendants of European soldiers. There were also Syrian Christians; but these were not converts, but the descendants of persons who settled in the country before the Portuguese visited it. There was also a variety of other sects in that country, yet none of the Hindus had been converted to their religion. The Mochams, the Jews, the Parsees, the Abyssinians, the Mohammedans, had all been utterly unable to make any converts. The Portuguese had endeavoured to establish Christianity by force, and their power was in consequence of this attempt overthrown. The Dutch found the people so hostile to Christianity, that they were obliged to trample on the cross before they were permitted to trade†. The Mohammedans and Portuguese had endeavoured to convert the Hindus by force. Would not the Hindus

* The whole of this statement is notoriously unfounded. The Reports of the Society for promoting Christian Knowledge are of themselves a sufficient refutation of it.

† It would be endless to correct in detail all the historical errors into which Sir Henry has fallen. Suffice it to say, that the whole of the above statement is inaccurate.

compare the missionaries now about to be sent out with those who had formerly oppressed them? Would they not suppose that the missionaries would now act as had been done before? And if we sent out missionaries, would they not be inclined to believe that we did not mean to stop there? And as the Chinese shut us out of the country for fear of our encroachments, would not the people of India become equally suspicious of us?

Sir Henry then drew the attention of the House to the conduct of Hyder Ally, who had risen from a low situation to the head of an empire by steadily pursuing the course of conciliating all classes, tolerating all sects, Hindus, Mohammedans and Christians*. His son, Tippoo Sultan, pursued a different conduct. He behaved with the utmost cruelty to the Christians, and to all sects but his own; and by this means he became feared and hated.

Sir Henry said, it would give him pleasure to see Christianity generally disseminated; but the mode now proposed was calculated to remove that event to a greater distance. Government ought rather to improve the morals of those called Christians in India, particularly the half-casts. Let these have moral instruction given them. At present, they taught the Hindus rather to avoid than embrace Christianity. Let them be taught to leave off lying and pilfering and drunkenness. No gentleman would permit a half-cast to enter his service, if he could procure any other; not even Dr. Buchanan himself, whose works he pronounced to be an imposition on this country and a libel on India†. Much was

* This is precisely what the British Government is now asked to do; namely, to tolerate the Christian Protestant Missionary as well as the Hindoo, the Mussulman, and the Roman Catholic.

† It is somewhat remarkable, that the very person who has most strongly called the attention of Parliament and the public to the state of the half-cast, is Dr. Buchanan; and one object of the petitioners on the present

said in that work on the destruction of children in Guzerat, and the burning of women with their deceased husbands: but neither of these practices were religious rites, and it was in the power of the Government to put a stop to them. The Mohammedans restrained the burning of women, and he saw no difficulty in preventing it entirely. As to men throwing themselves under the wheels of the chariots of their idols, it could not be prevented by any enactments. There were fanatics in all countries; and it was impossible to curb their excesses, any more than it was in this country to prevent suicide. He had been at all the great temples except Juggernaut, and had seen nothing to excite abhorrence. There was no religion (the Christian excepted) more favourable to peace and good order and morality, than that of the Hindus. Instead, therefore, of incurring danger, by attempting to convert these people, let us reform ourselves at home, let us reform this great metropolis. Evil enough existed here, even in the very streets, without going to India to seek for it. Every part of London swarmed with crime in all its shades and varieties. In the West Indies, also, numbers might be found who had a serious call on our humanity: why not attend to them without troubling the Hindus*? We ought to remove the beam from our own eye before we began to take the mote from that of our neighbour. The judges in Bengal had indeed given a very unfavourable view of the Hindu character; but ought we to go to the records of the Old Bailey for the character of the people of England? Besides, the people of Bengal were

on occasion is, to have access to these very half-casts whose debased moral state Sir Henry so truly describes.

* It will not be found, we believe, that the persons who take the lead in opening the door to Christianity in India have been the most backward in endeavouring to amend the moral state either of London or the West Indies.

the worst in India. Facts, however, were more favourable to India than to England. Dacca contained 300,000 inhabitants, and the surrounding district 600,000 more. From this large population there were only eighty-eight commitments in one year, while those for London and Middlesex in 1812 were 1663.

Sir Henry then adverted to the massacre at Vellore, as proving the danger that would arise from trying to convert the natives; and he mentioned the circumstance of a mutiny which had once occurred in his own regiment, from a fear that the Mussulmen among them would be compelled to eat pork, and the Hindus to swallow beef. He did not mean to say, that the missionaries had caused the mutiny at Vellore; but he feared they had given birth to the feelings which led to it. He called on the House to look at this scene of blood, and to pause before they proceeded further. He was satisfied that the mutiny at Vellore was not owing, as was imagined, to the order for shaving off the whiskers, or wearing a new cap; but that the catastrophe which took place there, as well as the commotion at Hyderabad, arose from a fear of being compelled to become Christians. He was therefore afraid of permitting missionaries to go to India under the sanction of the Legislature, lest such a fear might seem to be well grounded. Sir Henry then read a number of extracts from the Baptist Mission Reports, to shew that no good had been done or was likely to be done by missionaries. Indeed, the Hindus stood already higher than ourselves in respect to general character. He strongly disapproved of the Church Establishment about to be sent out; but he dreaded missionaries still more, if sent under a legislative sanction. The present Resolution was moreover unnecessary, as persons disposed to go to India as missionaries could go under the third resolution. He concluded by declaring, that he felt more anxious to preserve our Indian Empire, and the

lives of 30,000 Europeans, than he did to save the souls of the Hindus, if their conversion could not be effected by less dangerous means.

Hon. F. DOUGLAS, thought the language of the Hon. Baronet inconsistent with the principles of Christianity, and certainly not borne out by facts. The mutiny at Vellore he did not believe to have been in any way occasioned by the efforts of Christian missionaries, but by the machinations of the adherents of the family of Tippoo Saib, who endeavoured to make the orders issued by Government appear part of a plan to force the Sepoys to embrace the Christian faith. He was certainly of opinion, that weighty restrictions ought to be put on the intercourse of missionaries with the natives, and that they ought to be *allowed*, rather than *encouraged* to go to India for purposes of conversion. He confessed, also, he was apprehensive, from the number of Dissenters disposed to go out, that a great interest might be created adverse to the Establishment of the Church of England. He therefore wished means were taken to employ ministers of that church in the conversion of the natives. For this purpose, he recommended that such a number of chaplains as may be thought necessary should have a fixed residence in various parts of India. He also thought with the Hon. Baronet that their first object should be the general improvement of the natives in the arts of civilized life. This would prepare their minds in the most effectual manner to receive the doctrines of Christianity. In the present resolution he certainly should concur.

Mr. WILBERFORCE, after paying some compliments to the last speaker, observed, that the plan which he proposed, of forming an establishment for the purpose of extending Christianity among the natives of India, however desirable in itself, would involve the objection of the attempt to convert them being an act of authority. It was in-

tended to avoid this, and therefore the object of the Resolution was merely to permit, not to appoint, benevolent persons, who wished to go to India for such a purpose, to carry their wishes into effect. The great desideratum of obtaining the means of instructing the natives of India in Christianity without alarming their prejudices seemed to be supplied by this Resolution, and therefore it had his warmest approbation. The Hon. Baronet (Sir H. Montgomery) had discussed that resolution, as if its sole object were to admit *missionaries* into India; whereas it referred to the introduction into that country of useful knowledge of every description, as well as of religious and moral improvement. "I am more anxious," observed Mr. Wilberforce, "that moral instruction and useful knowledge should in the first instance be communicated to them, than that direct efforts should be made to convert them to Christianity. If this be done, it is my hope, that, acquiring the arts of civilized life, they will become Christians almost without knowing it, and without the exercise on the part of Government of any thing like compulsion, authority, or influence. Their minds expanding, in proportion to the progress we enable them to make in the social arts, they will feel how incompatible are their present superstitions with the knowledge they have acquired.

"Sir, on this question I cannot say that I have the local knowledge of the Hon. Baronet; but certainly I do not rise to offer my sentiments to the House without long study and anxious preparation,—having for many years turned my thoughts to the subject, given it much of my attention, and laboured to obtain all the information that could be obtained upon it; and I hope to shew this House before I have done, that if the Hon. Baronet really thinks the moral character of the Hindus better than that of his own countrymen, it will become him to prove that his ideas have not been warped by his own philosophy.

"The Hon. Baronet has said, that it is useless to permit missionaries to go to India, because it is impracticable to convert any of the natives to Christianity. On this point the Hon. Baronet is entirely mistaken; for notwithstanding the admitted attachment of the Hindus to their ancient customs and religion, so far is it from being impracticable to introduce Christianity among them, that experience furnishes the very best ground on which to look forward to ultimate success. When we are told of the impracticability of converting any of the natives to Christianity, or shaking their ancient superstitions, I would ask the Hon. Baronet what explanation is to be given of the fifteen millions of Mohammedans scattered over India, most of whom have been converted from the Hindu faith? What does he think of another religious sect, the Sicks, who have forsaken the Hindu faith, and freed themselves from the distinctions of cast? What does he think of the followers of Buddha, who are very numerous, and who have also rejected cast? Twenty years ago we were accustomed to hear, even from such men as Sir William Jones, that no improvement in the jurisprudence of India could or would be made. But when we consider the great improvements that have taken place since that period, that the whole tenure of their lands has been altered, and that other changes no less important have been successfully attempted, we must feel how erroneous such opinions were, and must anticipate a similar result as to the statements of the present day. We have seen great and beneficial changes already effected in India: we ought not, therefore, to despair of witnessing changes still greater and better. In doing this, nothing of constraint should be used. We ought to place the doctrines of Christianity before them like other truths, and thus may we hope that our object will be effected without disturbance or discontent. Indeed, I can state, in op-

position to the Hon. Baronet, that this has already been the case in a multitude of instances. Hundreds of thousands of natives have already been converted to Christianity. And here let me observe, that the Hon. Baronet furnishes another signal instance of the ignorance which prevails on this subject among gentlemen from India. In the same way, one gentleman of respectability and talents, who had passed thirty years in India, and during thirteen of these years had a seat in the Supreme Council of Bengal, stated at your bar, that he had never heard of the existence of a native Christian in India until after his return to this country, when he first learnt the fact. Does not this prove that gentlemen, instead of seriously turning their minds to the subject, in order to enable them to judge of the real state of the case, imbibe, without reflection, the prevailing prejudice? We know that there have been native Christians in India from the earliest times. We know that for more than a century missionaries have gone from Europe, and have fixed themselves in various provinces of the peninsula; yet the person to whom I have alluded, after a long residence in India, was absolutely ignorant of the fact, that there are any native Christians in that part of the globe.

“The Hon. Baronet has spoken of Swartz as a politician. Yes, he was a politician; but under what circumstances? When the East-India Company wished to negotiate with Hyder Ally, they could find no one in whom that chief would confide but the Missionary Swartz. They therefore employed him to treat with Hyder Ally. He became a politician, because he had been a missionary; and because, as a missionary, he had been eminently successful. His converts were numerous, and gained, not, according to the vulgar and ignorant idea which has been industriously propagated, from the lowest classes.” Mr. Wilberforce here read a letter from Mr. Swartz,

in which he pointedly contradicted the statement that his converts were Pariars, and affirmed that two thirds of them were of the highest castes, and that the common prejudice on this head was utterly without foundation. “In short,” he continued, “the efforts of the missionaries, to enlighten the natives, as appears from the report of the Rev. Dr. Kerr, and a variety of other authentic documents, had been crowned with unequivocal success. Many thousands had, through their means, been converted to Christianity; and such was the respect and reverence which their conduct had inspired; that, wherever they went, the highest honours were shewn them. No evidence, in my opinion, can be more clear and convincing than that which proves the practicability and safety of converting the Hindus; and yet such are the prejudices which gentlemen imbibe, that they continue to assert the impracticability and the danger of the attempt. This precisely accords with what was stated in 1799 by a gentleman of great respectability in India, in a letter addressed to the present Dean of Westminster, which is printed in the Reports of the Society for promoting Christian Knowledge:— ‘You may ask,’ he says, ‘five gentlemen out of six, who return from India, their opinion of the state of the native Christians. Their reply will probably be, that they see no use in endeavours to propagate Christianity in India; and this will be followed by a repetition of the common-place idea transferred from one to another without examination,— ‘What can a black fellow know about Christianity?’” This miserable jargon is what we hear continually used to keep an empire in darkness and degradation. When it is recollected not only that the souls of the natives are to be benefited by the means to be used, but that their temporal welfare is deeply interested in the measure, I cannot but be surprised at the indifference which has been manifested by

some persons to make them sharers of the blessings which we enjoy. The difficulties, however, which have hitherto opposed the adoption of better feelings, are now happily vanishing. We have seen of late years our Governor-generals of India no longer enslaved by the prejudices which formerly fettered their conduct. One nobleman, in particular, distinguished by his great talents, and whom I am happy to call my friend, succeeded by the energy of his mind, the wisdom of his measures, and the influence of his authority, in putting an end to one horrible practice, which had been established for time immemorial, and which before his time it was thought so impossible to check that he who had proposed to abolish it would have been regarded as a wild visionary: I mean, the practice of sacrificing, monthly, at the island of Saugor, children to the Ganges. It was generally believed that this long-rooted practice could not be touched without endangering our empire. Happily, Lord Wellesley was superior to this vulgar prejudice. He first inquired into the grounds of the practice; and finding that it had no foundation in their sacred books, he concluded that these periodical murders might be prevented by law, without causing any disturbance or giving any alarm to the natives. He issued a proclamation, declaring such murders to be capital crimes, which would be punished accordingly; and from that time humanity has been shocked with no more monthly sacrifices to Guaga. Instead of that alarm which might have been anticipated from so bold a measure, instead of that explosion which some persons would predict as inevitable, no disturbance whatever was caused by this step, and not even a word of complaint was heard on the subject.

"I will adduce another instance, to shew that the Hon. Baronet is not correct, when he represents the prejudices of the Hindus as invincible.

CHRIST. OBSERV. No. 139.

When Colonel Walker told the Jajajah Chief that the practice of female infanticide which prevailed among them was inhuman, and recommended its abolition, he was answered, that that practice had been established in India for 4000 years; that it had been sanctioned by all their great kings; that it had never been objected to before; and that the King of the World himself had approved of it. Colonel Walker, however, was not to be discouraged. He steadily pursued his object, by informing the minds and removing the prejudices of the people. The result was, that within a year the same Chief who held the above language, together with all the other Chiefs, came to a resolution, that female infanticide should no longer be practised, and from that time it has ceased in this district. Nay, some years after, the parents brought those very children, whom the persevering humanity of Colonel Walker had saved from destruction, to that gentleman, saying, 'Here are your children—they are not ours—they are yours.'

"In like manner might another horrid practice, that of burning women on the funeral pile of their husbands, be put a stop to. Whatever difficulties may exist, I feel confident, that had Lord Wellesley continued in India but one year longer, the frequency of such scenes would have been diminished. We are told that these sacrifices are voluntary: but this is not true. The poor creatures are forced to submit to this cruel death by a dread of the slow torment of a wretched life, prolonged only to feel insult, and to be pursued by reproach and obloquy, to which every woman is subjected who refuses to resign herself to this barbarous superstition. In most cases they are compelled to devote themselves to death, to avoid the scorn and resentment even of their own nearest relations. These sacrifices are encouraged by the Bramins; and, shocking to say, they have considerably increased since India has

been under our government. The Mohammedans, as we are told by Bernier, would never permit them to take place without previous notice. The same author states, that when women, who have been goaded by the dread of scorn to devote themselves to the flames, have, on approaching the fatal pile, wished to recal the consent they had given, they were not allowed to do so. The Bramins were seen forcing the wretched victims to ascend the pile, and pushing them into the mass of flame with long poles, while their agonizing shrieks were drowned by the noise of drums, and the savage shouts of the surrounding multitude. We can hardly have an idea of the levity and indifference which prevail among the Hindus who attend such spectacles, a circumstance which of itself proves their common occurrence. These sacrifices are not made with the solemnity which we might expect to accompany a religious rite; indecent mirth and laughter are its constant accompaniments; and the nearest relations of the sufferer, the very son who with his own hand kindles the pile, are seen talking with gaiety and unconcern; the whole scene presenting an appearance similar to that furnished by a fair or rustic merry meeting in this country.

"Attempts have recently been made to ascertain the number of females thus burned alive. In 1803 an inquiry was set on foot, by means of Dr. Carey; and by an actual enumeration it was found, that in a small district round Calcutta 275 burnings took place within six months; and it was estimated, that in all the Bengal provinces no fewer than ten thousand persons were thus consigned to death in the course of the year. But whether it be ten thousand women, or a somewhat smaller number who are thus burned alive, is it not dreadful that in any part of the territories of the King of Great Britain such a system should exist? and that when, by the operation of natural causes, a family loses one

parent, they should be left doubly orphans, deprived by a barbarous superstition of the other? Under these circumstances, is it to be made a matter of charge and complaint against us, that we wish distinctly to mark our anxiety to enlighten our fellow-subjects, to give them useful knowledge, to instruct them in the arts of civilized life, and to infuse into their minds the doctrines of Christianity? Oh! Sir, if we lived nearer these unfortunate people, their distressed situation would exact from us more prompt relief. It was formerly my task to plead the cause of a people, whose woes affected every heart, and who were finally rescued from the situation in which they groaned by the Abolition of the Slave Trade. That cause was doubtless the cause of suffering humanity: but I declare, that even if we entirely exclude the consideration of religion, humanity appears to me to be still more concerned in the cause I am now pleading, than in that of which I was formerly the advocate."

In reply to the assertion of Sir H. Montgomery, that the morals of the Hindus were already better than those of the people of this country, Mr. Wilberforce produced a great variety of extracts, all tending to disprove that assertion, and to shew that the moral and social character of the Hindus is singularly debased. The documents from which these extracts were taken, were, 1st, the answers of the Zillah judges to questions put to them by Lord Wellesley, respecting the moral state of the people of India; which had been laid on the table of the House of Commons, and which exhibited a frightful picture of vice and moral degradation. 2d, The works of such writers as Bernier, Tournefort, Sonnerat, Scrafton, &c. 3d, The concurrent testimony of such men as Governor Holwell, Lord Teignmouth, Sir John Macpherson, Lord Cornwallis, Sir W. Jones, Sir James Mackintosh, &c. &c. We shall not at present think it neces-

sary to give the quotations at length. They agree remarkably in assigning to the natives of Hindustan, an extraordinary degree of moral debasement; and they show that the vices imputed to them are not confined to the lower orders, but that they equally prevail even in the highest class, that of the Bramins.

"Such," said Mr. Wilberforce, "are those whose moral character the Hon. Baronet extols above that of his own country. We need not now go into the causes of this degradation; but henceforth it will be chargeable on us if, our attention being called to the subject, we make no efforts for its redress. *He who knows my heart* knows that I have not produced this melancholy picture to exult over it, but that it is with grief, and shame, and pain I view it; and I mourn, that during the last fifty years, this country should not have done more to raise so many millions of our fellow-creatures; also, let it not be forgotten, our fellow-subjects; from their present state of wretchedness and depression. The truth is, we have been misled on the subject. The excellent understanding of Lord Wellesley enabled him to burst those bonds of prejudice which had confined others, and to confer benefits on that unhappy race for which millions yet unborn will bless his name. The happiness of nations, be it ever remembered, depends more on their moral habits, than on their political greatness; for as the poet has well observed,

Still to ourselves in every place consigned,
Our own felicity we make or find;
With secret course which no loud storms
annoy,
Glides the smooth current of domestic joy.

These poor men we should consider as our clients; and in us they ought to find patrons ever disposed to apply an adequate remedy to the evils they endure; and in no way can so much be done to advance their happiness, as by improving their moral condition. I trust there

are none here who do not feel the blessings this country owes to the moral habits of its inhabitants. To be a courtly and polite nation will go but a little way towards the general happiness. Was not France a polite nation? But what horrors have we not witnessed there? Part of our happiness is doubtless to be ascribed to our free constitution, but a great deal more to that morality which flows from the doctrines of Christianity so providentially connected with it. If we take the Hon. Baronet's view of this subject, and sit down in hopeless dejection and despair, conceiving that no remedy can be applied to the evils which are admitted to exist, our conduct will be highly reprehensible. I for my part hold it to be absolute blasphemy to believe, that that great Being to whom we owe our existence, has doomed so large a portion of mankind to remain for ever in that state in which we see the natives of India at this day. I am confident that his providence has furnished remedies fitted to the case; and I hold it to be our duty prudently and discreetly to apply them: and I am satisfied, on grounds which I have already stated, that not only may this be safely attempted, but that its accomplishment will be in the highest degree beneficial."

Mr. Wilberforce then adduced various facts, to shew that there was not that extreme sensibility on the part of the natives which gentlemen would lead the House to believe; and particularly adverted to the circumstance of a tract having been published by a native convert in Calcutta, reflecting in a very offensive manner on Mohamed, of which 300 had been circulated in that city and its vicinity; but only one of which had ever been heard of afterwards. And the way in which this one came to be heard of was this: A Mohammedan merchant, into whose hands it fell, brought it to one of the native Pundits of the college of Calcutta, with a request that he would answer it, and vindicate

the character of his prophet. And if this was the line of conduct pursued by Mohammedans, who were admitted to be more violent in what concerned their religion than the Hindus, was it not a proof that the attempt to introduce Christianity in the manner proposed would excite no alarm? As for the case of the mutiny at Vellore, he declared, that if the time of the House would allow him, he could prove that the conduct of the Hindus and Mohammedans on that occasion had been marked by a patient endurance and long suffering, under the most unwarranted provocations, which was quite surprising. Nor was there the slightest ground for alleging that the mutiny had in any way been produced by the labours of Missionaries. Mr. Wilberforce here produced a number of extracts from the papers on the table, in proof of these propositions. The only method which the Missionaries ever thought of using for accomplishing their purpose, was persuasion. In the case of the mutiny at Vellore, coercive measures of the most aggravating description had been resorted to. In one instance, a native regiment was broke; nineteen individuals were tried, and two were sentenced to receive 900 lashes each on their bare backs; and all this because they would not submit to the orders prohibiting them to wear the distinctive marks of their cast while on duty, and requiring them to shave their whiskers, and exchange their turbans for caps. There was, therefore, no occasion to resort to the hypothesis of missionary attempts, in order to explain the causes of this mutiny. The causes were sufficiently obvious. It would be recollected, that even Peter the Great, who could do almost any thing with his subjects, had reason to repent of having touched the beards, of the Muscovites. The disturbances at Hyderabad equally proved what was the true nature of the evil. Here there were 10,000 troops who were ordered to shave

their whiskers. This caused a strong sensation among them. They refused to comply with the order; nor could the commander find one native corps to stand by him; and at length he wisely revoked the obnoxious order on his own responsibility. This at once allayed the tumult, and the troops instantly returned to their duty. All this time the adherents of Tippoo Sultaun's family did what they could to increase the irritation of the troops. It therefore seemed hard that the Missionaries, whose conduct had uniformly been so prudent, should be charged with being the cause of these disturbances. Mr. Wilberforce said he was far from being one of those who thought that our Indian empire was not exposed to great dangers; he thought it was, and that we ought to strengthen ourselves in that quarter; but our real danger lay in the moral degradation of the natives, and the true cure of that danger in their moral improvement. And this, indeed, was the opinion actually expressed by some of the judges whom Lord Wellesley had consulted respecting the moral state of the population. "Something," said they, "must be done to reform the morals of the people. The best laws can have only a partial effect. The only hope of diminishing the number of crimes arises from impressing on their minds a dread of an hereafter." The Hon. Baronet, however, said, that the attempt to give religious instruction to the natives would cause nothing but confusion, disorder, and tumult. Here, however, he proceeded on theory and speculation: while those who were opposed to him rested on the solid ground of fact and experience.

"If instruction," continued Mr. Wilberforce, "can be given to our native subjects without danger, as I have proved it can, I need not detain you with shewing that it ought to be given. It is politically necessary to the security of India, which at present we do not hold by a very

secure tenure. By becoming Christians, the natives will become attached in heart to the British, to whom they will have been indebted for the greatest of all obligations—a knowledge of the Gospel. This I regard as an indisputable consequence; and if so, never was a duty so clear, so strong, so imperious, so irresistible, as that which calls upon us to instruct the people of India. To the performance of this great duty, we ought to suffer nothing to operate as a bar. And shall this House then endeavour to prevent the Government from doing that which we propose, namely, to permit instruction to be given? Can it be, sir, that it is in a British House of Commons that I am forced to enter into this length of argument on such a subject, and that too in a session of Parliament, when a claim on the part of the Catholics, who though differing essentially from the established Church already enjoy a free toleration, to equality of rights with ourselves, has been favourably considered, and refused at last, on your part, I am sure, sir, and on that of the House, with pain? Is it at such a period as this that we are to reject this claim which has been preferred on behalf of the natives of India? Shall we refuse to permit the endeavour to improve them? Shall we forbid them to be instructed? When such is the question, shall we calmly move the Order of the Day upon it, and treat it as a subject unfit to be entertained?

“I am not a little struck, sir, with the great resemblance which the objections to this measure bear to those formerly used against the Abolition of the Slave Trade. But, sir, we have lived to see the day when all have consentaneously rejoiced in our success; and I trust we shall live to see the day when all, with equal exultation, will triumph in the success of the measure we are now considering. We were then, as now, assailed by the weight of local authority. We were told, that the Abolition of the Slave

Trade would be productive of numerous evils. We were told by West Indians, that the slaves would confound emancipation with abolition, and that insurrections must follow. We were told by men who had passed a life-time in Africa, that the Slave Trade was a source of happiness to that country. We were told by almost the whole body of West Indians, by naval and military commanders who had resided there, that the slaves in those islands were as happy as the day was long, and far happier than the lower classes in this country, for they were dancing all night. How had these assertions and predictions been made good? In every instance, it appeared that those who made them had formed erroneous ideas on the subject; and it is somewhat remarkable that since the passing of the Abolition Act, as if providentially to take away even the colour of a pretext for maligning that measure, no insurrection of any kind had occurred. Scarcely ever before has so long a period passed without an insurrection in one or other of our colonies as has elapsed since that measure was carried. So I trust it will be with the assertions and predictions which are employed on the present occasion.

“In trespassing so long on the time of the House I have been influenced by a deep sense of the paramount importance of the question; and I should have been sorry not to have had the opportunity of expressing my sentiments upon it. I could, it is true, say more; but I will no longer encroach on that kindness and indulgence which have already been so liberally extended towards me. In resuming my seat, I beg to say, that being convinced that true liberty and true happiness are but other names for Christianity, it is in that persuasion I feel Christianity to be the greatest boon we could bestow on the natives of India. And I trust, when gentlemen consider, both how strong my cause is, and how strongly the

people of this country feel it, they will see that the subject is not one which ought to be lightly treated. From the anxiety which pervades all parts of the kingdom to administer to the comfort and improvement of our fellow-subjects in the Eastern Hemisphere, it will be felt, that the present is a call which ought not, in prudence, to be resisted. Let no man think that the petitions which have loaded the table of this House, have been produced by a burst of momentary enthusiasm, or that the zeal which actuates the petitioners will soon be expended. No, sir, it will be found to be steady as the light of Heaven. While the sun and moon continue to shine in the firmament, so long will this object be pursued with unabating ardour, until the great work be accomplished. Unless gentlemen wish that the whole country should ring from one end of it to the other with loud and reiterated calls for the adoption of this measure, they will now accede to it; for the earnestness of those who now raise their voices in its favour will never be repressed until the sacred and holy cause prevail, until that consummation which they so devoutly seek be completely attained.*

Mr. FORBES lamented the manner in which the House was called to discuss this question, before they had heard sufficient evidence upon it. If, however, the House would advert to the evidence given by Mr. Hastings, Mr. Cooper, Sir John Malcolm, &c. it would be convinced of the danger which must ensue from this measure. He was himself not hostile to the conversion of the natives to Christianity, if it could be done with prudence, but he thought it impracticable. Of late the House had had several warnings on this subject. The massacre at Travancore,

among other events, afforded a convincing proof of the temper of our native troops. That melancholy event was to be attributed solely to the impression made on the soldiery, that it was the purpose of Government to convert them by force. This shewed the extreme danger of interfering with the religion of the Hindus, and the extreme impolicy of the present Resolution, especially as Missionaries might go out under the third resolution, without this formal recognition of them which was likely to be followed by the worst effects. Religious controversy had produced fatal consequences even in this enlightened country; how much more was it to be dreaded in India?

Mr. FORBES proceeded to argue at some length against the possibility of making converts among the Hindus, and in favour of the morality of that people; and concluded with saying, that in his opinion, the 13th resolution was wholly unnecessary, inasmuch as, under the 3d resolution, Missionaries might be allowed to go to India without being expressly named; and he also apprehended from it the worst consequences. He therefore entreated the House to pause before they signed the death-warrant of all classes of Europeans in India, and exhorted them to strain every nerve to oppose a measure so unwise and so fraught with destruction.

Mr. FAWCETT, Mr. FINLAY (Member for Glasgow), and Mr. ALEXANDER, spoke on the same side, and reiterated many of the same arguments.

Mr. PETER MOORE also reprobated the proposed Resolution, and the measures which it was intended to found upon it, as highly dangerous; defended at considerable length the moral character of the Hindus; and denied the practicability of making a single convert from among them. He desired Mr. Wilberforce to lay his hand on his heart, as he did, and say whether he ever knew a missionary to make an honest

* It has proved impossible to give more than an outline of this splendid speech, and particularly to catch those frequent bursts of eloquence with which it was illuminated. All we have been able to do is to give our readers some idea of the argument.

man, or a convert who did not turn out a rogue. How indeed could it be otherwise, when conversion must begin with men forsaking their God, the God of their fathers? The Resolution, if carried, he was convinced would lead to the destruction of our Indian empire, and on that apprehension he gave his vote against it.

Sir THOMAS SUTTON (Member for Surry) said, he did not think that Mr. Wilberforce had argued this question fairly. The question was not, whether it would be proper to extend Christianity to all orders of men; a point on which there could be no difference of opinion; but what was the best way of accomplishing so desirable an object. Now this Resolution did not seem to him calculated to promote that end. It did not indeed profess or imply that compulsion was to be used in the work of conversion, but neither did it state what was the course to be pursued. It simply announced, that the Hindus were to be converted; and he could not but think that it was the surest way to defeat the end to proclaim the intention beforehand. Under this conviction, and being of opinion, that the third resolution, which conveyed to the Court of Directors the power of sending persons to India generally, was sufficient to cover this case also, he would vote against the present Resolution.

Mr. PENDERGRAST objected to Mr. Wilberforce's statement of the blameless demeanour of the Missionaries, and stated, that even Dr. Carey, who he believed had behaved with great propriety during the government of the Marquis Wellesley, and had therefore been selected by that nobleman to be one of the Professors of the College at Calcutta, to the duties of which situation he had been particularly attentive, as soon as the Marquis quitted India, completely and instantaneously changed his character, which, from being highly exemplary, became

one of the most reprehensible description. After the departure of the Marquis, he had gone into the public market-place, and mounting a hog's-head, addressed a large concourse of native Indians. His sermon in the commencement was admirable; but as soon as he had fixed the attention of the multitude by his eloquence, he began to draw comparisons between the Christian religion and that of the Mohammedans and Hindus in such gross terms, that at one time the populace were ready to seize and sacrifice him to their vengeance, which they would have done but for the police officers, who, at the risk of their own lives, rescued him from the indignation of the crowd. This affair being reported to the Government, an order was issued for Dr. Carey to desist from such proceedings, on pain of being sent out of the country. Mr. Pendergrast, after adverting to the admitted facts, that the diabolical practices of infanticide and of sacrificing children to the Ganges had been put an end to by the interference of Government, and to the acknowledged power of the Government to prevent also the burning of women, asked where then was the necessity for sending out Missionaries? He agreed indeed, that a greater number of clergymen ought to be sent to India, who should be respectably paid, and that no civil station should be without a chaplain; but he would not consent to sending Missionaries not of the Established Church.

Mr. R. THORNTON (Chairman of the Court of Directors) said, he was one of those who apprehended no danger from the Resolution before the House: on the contrary, he regarded it as the best protection to the religion of the natives. The people of this country had so strongly marked their sense of the necessity of this measure, that he was astonished to find it so strenuously opposed. No fewer than 900 petitions had been sent to the bar

of that House in favour of it, while not one had appeared against it. He certainly was not of opinion, that the 3d resolution would answer all the purposes intended to be effected by the 13th. As for what had been alleged respecting the evils that had flowed, or were still likely to flow from the attempt to introduce Missionaries into India, he regarded it as a libel on truth. No such evils could arise from the propagation of a religion of universal peace and harmony, of purity and love. At the same time, he should doubtless prefer Missionaries of the Established Church; and he trusted that Government, in their selection of proper persons, would prefer them too. He voted for the Resolution, under the fullest conviction, that it ought to be passed, and could be productive of no bad effect.

Mr. W. SMITH said, that had he risen at an earlier hour, he would have entered very largely into the subject. This had now been rendered unnecessary by the able and eloquent manner in which his Hon. friend had addressed them. He rose chiefly in consequence of what had fallen from Sir T. Sutton. The Honourable Baronet agreed that the propagation of Christianity in India was a desirable object, but objected to the means. Now it was somewhat remarkable, that Major Scott Waring, one of the strongest opponents of the proposed measure, had said, that it was not the Court of Directors, it was not the Indian Government, who were to blame, for not causing Christianity to be propagated in India, but the Legislature, who had not pointed it out as their duty; and now when the Legislature came forward to do this, it was vehemently objected to. An Honourable Gentleman had just told the House a most miraculous story of Dr. Carey. This extraordinary man, during Lord Wellesley's stay in India, had been every thing that human nature could be; yet, strange

to tell, the instant his Lordship quitted India, the whole complexion of his character, and the whole tenor of his conduct were instantaneously changed. This was scarcely credible. But when the Honourable Gentleman added, that in consequence of the abuse and invectives employed by Dr. Carey, an attentive and admiring audience was suddenly changed into assassins and murderers, the whole statement wore a most singular aspect. He begged to ask the Honourable Gentleman how he knew the intention of the natives to murder Dr. Carey? Or on what evidence the whole of this strange and incredible statement stood? Another Honourable Gentleman had referred to the authority of Mr. Hastings on this subject. But what in truth had Mr. Hastings said? He had strongly objected, it was true, to a religious *establishment* for India, but regarded unauthorised missionaries as comparatively harmless. He admitted, that it was hardly to be expected that so great an object as that of the conversion of the Hindus from their idolatrous worship to Christianity could be effected without encountering great difficulties. To expect this, would be contrary to all analogy. A great and glorious object however was in view, and its attainment was worthy of the strenuous and unceasing, but at the same time the prudent, efforts of the professors of the Christian faith.

Mr. Smith adverted to various inconsistencies which had marked the conduct of the opponents of this measure. He had even heard the alarm of danger, from attempting to *persuade* the Hindus to become Christians, sounded by men who had not scrupled to seize the idol and the car of Juggernaut for the sake of securing some paltry tribute. He would call on the House to let their fears operate where they ought to operate; namely, to deter them from injuring, not from benefiting, their Eastern subjects. There had been no fear of the prejudices of the natives

when our pockets were to be filled, or our dominions extended. We had placed our feet without fear on the necks of the native princes. We had crushed their power and overturned their thrones, and seated ourselves in their place without the expression of a single apprehension; and now we trembled at the idea of making to them the offer of the greatest blessing which we could bestow on them. Let us not shew fear in the cause in which, above all others, we should shew courage; while we display rashness when forbearance would have better become us. The present Resolution, which could not excite any reasonable fear, had his full approbation.

Mr. PENDERGRAST explained, "that the offensive words used by Dr. Carey were, that those who professed paganism would be thrown into the flames of hell as a punishment for their idolatry, if they did not turn from it."

Mr. LUSHINGTON was fully of opinion, that the Resolution did not contain any thing dangerous to our empire in India: on the contrary, it was calculated to quell any fears that might arise in the minds of the Hindus. He differed greatly, at the same time, from Mr. Wilberforce in his estimate of the Hindu character; and he would take a future opportunity of explaining himself on this subject, and of exposing the misrepresentations of Dr. Buchanan, who, he did not hesitate to say, had given an account of the Hindus which was illiberal, unchristian, and unjust.

Mr. HENRY THORNTON shewed in a few words how mistaken was the idea that the third resolution (which referred to commercial persons only) rendered the 13th superfluous; the latter being, in his view, absolutely requisite, in order to the permission of persons to go out to India for the purpose of propagating Christianity.

On the division, the numbers were:
In favour of the Resolution ... 89
Against it 36

Majority..... —53

(To be continued.)

CHRIST. OBSERV. No. 139.

FAMILY SERMONS. No. LIV.

Jerem. ii. 19.—*Know, therefore, and see, that it is an evil thing and bitter that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord.*

MANY and great are the benefits arising from a proper view of the evil of sin. It teaches us our true relation to God, and the value of Christ's salvation. It shews us the necessity of repentance, and serves to form in us that spirit of humility which so well suits a fallen creature. It tends also to make us watchful against the approach of sin, and stirs us up to earnest efforts to obtain deliverance from its yoke: and thus it lays the only solid foundation for a life of piety. If the "sinfulness of sin" is not understood; either we shall be altogether careless about religion, or our religion will be little suited to our real condition. The worship of a converted sinner must necessarily be very different from that which is offered by a pure and unoffending being; and therefore the Christian scheme which regards man as fallen and guilty, commands humiliation, appoints an atonement, directs our view to a Saviour, and holds out mercy to pardon, and grace to help us in every time of need. The whole system of the Gospel requires that we should both be convinced of our own sins, and of the true nature and demerit of sin in general. It suits those only who have this conviction. "They that be whole need not a physician, but they that are sick;" and Jesus came "to seek and to save that which was lost."

To promote this necessary branch of Christian knowledge, therefore, I propose to set before you some of the evils contained in sin. It is a subject to which our thoughts ought often to be directed: for it is plain that we have in general too slight views of the extent of our duty, and the evil of our transgressions: other-

wise, how could we be so careless about pleasing God, and so easy under the knowledge of our having sinned against him. All will admit that they have sinned; but few are to be found who make that confession with unfeigned grief, who are really desirous to know the means of obtaining forgiveness, who are truly anxious to escape the further pollution of sin.

1. *Sin is an act of rebellion against God*, our Supreme Governor. We all feel it to be right that a master should govern his servant, a parent his child, a king his subjects: and, in these cases, if obedience be refused, we immediately censure it as wrong; more particularly if the right to govern is very clear, the service required very reasonable, the power and goodness of the governor of the highest order, and the act of disobedience is frequently repeated. We become shocked by such disobedience as this, allow of no excuse for it, and look on the offender as worthy of the severest punishment.—Now, all the relations of father, master, and king, attended with every circumstance which can give weight to authority, which can produce reverence or beget love, do not confer a thousandth part of the right to rule, and to be obeyed, which centres in God. If authority is attached to property, the world is his, and the fulness of it;—if to high station, he is King of kings, and Lord of lords;—if to natural right, whose claim can be so little liable to dispute as that of the Creator of all things, by whom all things subsist? Whatever may be said in other cases, to justify or palliate disobedience, can have no place here. It cannot be alleged that his authority is not clear, or that his power is not directed to wise and good ends. The language of sin is, “Who is the Lord that I should obey him?” Now, when we consider the infinite glory, power, and goodness of God, whose authority is thus trampled upon; the meanness of man—dust of the earth quickened into life by God; the slightness of the motive

by which in many cases he is induced to disobey God; and the desperate boldness or unthinking carelessness with which he dares to transgress, often shewing neither reluctance, nor apprehension, nor sorrow, surely we shall see in this one view of the subject how “evil and bitter a thing it is that we have forsaken the Lord God, and that his fear is not in us.”

But to all this it may be objected, that guilt lies chiefly in the intention; and that it is not the *intention* of the sinner to offend God, much less to rebel against him: his end is only to please himself. This may be true; but is it not rebellion against God not to *intend* to obey him? Besides, the same excuse might be made for every act of adultery, fraud, robbery, or murder, which is committed. No criminal directly proposes to insult the laws of his country. He intends only to please himself; to serve some selfish end of his own. But when the act which he commits is forbidden by the law, we consider him as justly liable to suffer the penalty of disobedience. But it is pleaded, “We have no distinct idea; when we sin, of acting against the will of God, but are drawn, by thoughtlessness, to do that which in our more serious moments we condemn.” This excuse, however, is not well founded in a great variety of cases; and even where it is, it does little to lessen our guilt. Is thoughtlessness itself, in respect to God and our duty, no crime? Is not such a state of mind in the highest degree blameworthy, which trifles where the utmost seriousness is called for; which breaks the laws of God without thought, with ease, perhaps with gaiety? This is to excuse the guilt of the single act, by acknowledging a general principle of evil. It is as if we were to excuse one of the murders of Nero, by saying that he was so used to shed blood, that he gave the order of death without thinking of it. But this excuse of thoughtlessness is far from being true in a multitude of instances

where it is made. Men, for the most part, know that what they are about to do is forbidden by God. Their conscience reproves them, their guilt is placed full in their view, and yet they proceed in their course. And in cases where it may be said, We sin, because we do not reflect; it must also be said, that we do not reflect, because we have no regard to the will of God, no wish to please him: so that in either case, whether we reflect or not, the effect and the guilt are nearly the same.

But perhaps we are in doubt whether what we are about to do is sinful or not. Why, then, do we not abstain from it until we have made ourselves acquainted with the law of God? This, surely, is but reasonable; for what is to be expected, even when that law is known, from one who is too careless to examine its meaning, before he will incur the fearful risk of transgressing it?

2. The evil of sin will further appear from this consideration, that *by every act of sin we do in effect arraign the wisdom and goodness of God.* There is no doubt that every one does what on the whole he thinks most for his advantage. Every one, therefore, who sins, decides against the wisdom and goodness of God. He declares by actions, which always speak more strongly than words, that God would have more promoted the happiness of man had he allowed him to indulge his lusts; that his yoke, therefore, is hard; that what he has said of the evil of sin, and the excellency of holiness, is not true; and that he would have done better, had he left men to themselves to follow the bent of their natural inclinations. Now, is it not an unpardonable presumption in us, thus to set up our judgment against that of God, to esteem his laws unwise, his restraints unnecessary, the means of happiness he has pointed out vain, and the penalties he has affixed to sin unjust? And this too when he has forbidden nothing but with a view to prevent our misery, and com-

manded nothing but with a view to increase our happiness.

3. The evil of sin appears also from *its tendency to defeat the designs of God.* It introduces disorder and confusion into his dominions. It spreads ruin and desolation through his works. It destroys the happiness, harmony, and glory of the world, and fills it with misery and discord. All sin has this tendency. We see, and, alas! we feel, the fatal effects which one sin has had on the world. And if all the creatures of God were to indulge in sin, his glory would be defeated, and the pleasure he has in the goodness of his works would be turned into displeasure. He would be shut out, as it were, from the government of his own creation. There would be no order; no harmony; no excellency of conduct; no glory given to God. Now, will it be thought a light thing to do that which tends to rob God of his glory, to defeat his designs, to disturb the order of his government, and to mar the beauty of his works? We should be displeased if a fellow-creature were to injure us even in some trivial matter. Surely, then, the displeasure of God may justly be raised against him who attempts to overturn his moral government, and to destroy the beauty and glory of his works. For, be it remembered, we are not to measure the evil of sin by its effects, but by its tendency. If God, by his power, prevents the effects which it would otherwise produce, this does not take away from its proper malignity. Its real evil may be the same, whether it produce little or no effect which can be specified, or whether, like the sin of Adam, it produce the desolation of the world, and the ruin of its inhabitants.

4. The evil of sin will farther appear, when we consider the *ingratitude* contained in it. God is our kindest Benefactor, our constant Preserver, our most faithful Friend, our most indulgent Father. All the blessings we enjoy or can hope for are

the gift of his bounty. Let us call to mind his tender care over us from our birth to the present hour, the innumerable temporal mercies we have received, and the capacity he has given us to enjoy them. Let us think on his infinite mercy in redeeming us from eternal misery by the death of his Son, and in bestowing on us pardon and eternal life; and then say, whether we are indebted to any one as we are to him? Now, what is the return he asks? It is merely that we should abstain from sin, from that thing which is displeasing and hateful to him above every thing else. In all other instances, we abhor ingratitude as the basest of crimes. Is there, then, no guilt in sin which injures and insults our best Friend; no evil in that disposition which allows us to be even negligent in our conduct towards Him to whom we owe such obligations?

5. Sin manifests also an *abject and grovelling spirit*. It proposes to gratify the corrupt appetites of the flesh, and considers only the present moment: for this, reason is dethroned, while the flesh is allowed to rule: for this, honour, conscience, and the fear of God, are trampled under foot: for this, eternity is sacrificed to time, the next world to this; and pleasures of a base and sordid kind are preferred to those of the noblest kind that are the delight and glory of angels. Sin stupefies the soul, and hardens the heart. It embitters even our present enjoyments. It puts us under the lash of conscience, and the tyranny of evil passions. It links us to unhappiness here, and seals our doom in everlasting misery hereafter. In short, it will be found that every sin, though doubtless in different degrees, has in it all that is base and abject. It belongs only to fallen beings; it is the badge of their shame, and the rod of their punishment.

6. Lastly, the evil of sin appears in the *injury it does to others*. It is the excellence of holiness that it

spreads happiness around; but it is the effect of sin, like a pestilence, to spread ruin and desolation. Sin has been the cause of all the misery which has oppressed the world; and wherever it is indulged, it tends to make others unhappy, as well as the sinner himself. The wife suffers from the evil tempers of her husband, the children from those of the parent. Drunkenness and lust, malice and ambition, generally involve in distress the innocent as well as the guilty, the good as well as the bad; and such also is the tendency of all sin. What reason have we, then, to adore the goodness of God, in so strictly forbidding it under the severest penalties?

All I have said of sin in general applies of course to every act of sin; and yet how very different an appearance does sin usually bear to us from what has been described! How ready are we to esteem it the greatest enjoyment! How coolly do we reflect upon it, as if it were a light matter, for which a momentary confession, a penitent expression or two, perhaps, on our death-bed, will sufficiently atone! How different is the view which God takes of it! He judges according to truth, and sees all that evil in it which I have faintly tried to describe; while we judge from our feelings, and therefore experience little or no remorse on account of it. If at the last day we were to be judged by our own views of right and wrong, this error would not be of much moment; but if we are then to be judged according to the view which God has taken of the subject, it becomes a matter of the first importance to know how we may be delivered from the guilt we have contracted. And the question is doubly interesting, when we add to this view of the evil of sin a consideration of the number of sins we have committed. The same thoughtlessness which makes us regard sin as a slight evil, will make us also overlook the number

of our sins. But here again God seeth not as man seeth. He sees many a sin which has escaped our observation. Many an act in which we see no guilt, he sees to proceed from wrong principles; and what he sees he cannot but remember; so that the chain, as it were, of our sins, is always lengthening in his view, and the book of his remembrance swelling with our transgressions.

Is God, then, an angry tyrant, who marks in secret the weaknesses and follies of his creatures, in order, at length, to pour out his vengeance on them? Far from us be such an idea of our gracious and merciful God. He is slow to anger, and of great kindness, and repenteth him of the evil. Yet we surely ought not on this account to be careless about committing sin. His very goodness should lead us to repentance, and make us more earnest to inquire how our guilt may be blotted out; and the answer to this question shews at once the evil of sin, and the holiness and yet the goodness of God. It is not by our future obedience that our guilt can be taken away, nor even by our repentance; for repentance, however necessary, cannot undo what has been done. The blood of Jesus Christ alone cleanseth from all sin. God has himself provided a sacrifice, a Lamb without spot or blemish, his only begotten Son, that by his blood the sins of the world might be taken away. Shall then the sins of the world at large be taken away? Scripture and reason forbid us thus to judge. The sins of those only shall be taken away who believe in Christ with a living faith; who apply to him as their only hope, their refuge and their atonement, to cleanse them from the guilt of sin by his blood, and to free them from the power of it by his Spirit; who feel an unfeigned sorrow for their sins, are deeply humbled under the sense of them, and are daily watching and striving against them, constrained by the

love, and aided by the Spirit of Christ.

But although in such characters sin is pardoned through the mercy of God, yet the consideration of the sinfulness of their sin, ought ever to produce in them humility and penitence; for though our sin may be forgiven by a gracious God, it becomes us not easily and readily to forgive ourselves. The punishment may be remitted, but what we have done should be engraven on our hearts, and should lead to daily humiliation. And let us also be watchful. Often will sin present itself to us again and again, tempting us with suitable allurements. Let us, however, pause on the brink of danger, and reason with ourselves: "Shall I do this great wickedness and sin against God? Shall I do that evil and bitter thing which God hateth?" And let us seek help against temptation, where alone help is to be found, in the grace of our Lord Jesus Christ, and the influence of the Holy Ghost, sought by earnest and persevering prayer.—Now unto him who is able, &c. Amen.

To the Editor of the Christian Observer.

It has long been my wish, that through the medium of your valuable miscellany, the public might be furnished with a series of essays, on what may be termed the *minutiae* of Christian ethics. The professing world, in every department, seem little under the influence of a *moral sense*. The standard is indeed set high in Scripture, but few apparently aim to reach it. Who uniformly seeks to *adorn* and *recommend* the doctrine of God our Saviour, by a conversation becoming his Gospel; exhibiting, in all their various ramifications, the tempers delineated and required in the Sermon on the Mount, or those graces of the Holy Spirit so constantly brought forward by the Apostles as evidences of a vital union to Christ? In whom does the wisdom

that is from above shine full-orbed, as described by St. James? Or that love prevail, which St. Paul sets forth, under such delightful characteristics, in the thirteenth chapter of his Epistle to the Corinthians?

Whilst we are assured, that "there is one only Name given, whereby men can be saved," and that "without faith it is impossible to please God," we are also told, that faith without works is dead; that it is by a patient continuance in well *doing*, (not in *thinking*, or *resolving*, or *reasoning*, or *wishing* well) that we are to expect a blessed immortality.

The tree is known by its produce, and if the seed of Divine grace be implanted in the heart, watered by the dew of God's heavenly blessing, and invigorated by the beamings of the Sun of righteousness, fruit will be found unto holiness, and the end will be everlasting life. To present *duties* in detail to your numerous readers, and to rouse their attention to points so important in their social and domestic intercourse, and so generally neglected, would in my humble opinion, be a task worthy of a Christian Observer.

DISCIPULA.

MISCELLANEOUS.

To the Editor of the Christian Observer.

It was with much pleasure that I read the very excellent observations on a baptismal ball, contained in your Number for December last; but uniting in opinion with another correspondent, I. O. whose short letter lately appeared in your work, I request the insertion in your useful publication, of a few observations on the subject of dancing, as an accomplishment permitted to be taught in some Christian families.

Upon what principles such a permission is given, it is not easy to conceive. I never heard of any argument that appeared to have the least soundness in it, except the expectation of acquiring grace in attitudes and movements. Now I do not think this an object sufficiently important; and if it were, a question would remain, whether it might not be as well attained under the tuition of a serjeant of the Guards; at least as far as opening the chest, throwing back the shoulders, giving a firm step, and an erect position to the body. The graces derived from dancing, in many instances, too

nearly approach to affectation. If graceful movements and easy attitudes were really the object, the minuet only would be taught, but minuets are out of fashion; and as to the hopping, skipping, and capering of what were called country dances, (what they are named at present, I know not), such *steps* do not seem to me to be well adapted to reasonable beings. I have heard some persons plead for dancing as an healthy exercise; but in this respect, to compare walking or running in the open air, with an exercise which expands the lungs to the contaminated atmosphere of a ball room, would be too preposterous for a moment's attention. But the consideration which appears to me to demand the most particular attention, is the use which may hereafter be made of this accomplishment; and the inducement which may be founded in a taste for dancing, to frequent parties, and partake of amusements, which a Christian parent would hardly approve. It is true, that while young persons are immediately under the eye of such parents, these conse-

quences might be prevented; but in cases of death, or removal, who can tell what the society will be into which such young persons may be introduced; and what a strong argument it would be to address to them, "Can you suppose, for one moment, that such excellent persons as your father, and mother, would have had you taught dancing, in order not to have it practised? They certainly meant that you should do what they taught you to do."

For many years, to which I now look back with regret and deep repentance, dancing was one of my favourite amusements; and I therefore had innumerable opportunities of experiencing in myself, and witnessing in others, its demoralizing influence; and I am disposed to conclude, that the more of elegance and of personal grace is introduced into it, the more it is to be shunned as a dangerous temptation. It is the tendency of dancing to add fresh attractions to personal display, and a higher zest to the feelings of personal vanity. Whatever is attended by such effects, does not seem to be in unison with that modesty and reserve which St. Paul recommends; and that can scarcely be a proper accomplishment for a Christian, which, when executed in perfection, was deemed by a celebrated heathen writer, to be inconsistent with the character of a modest woman. The music also, which is composed for this frivolous amusement, is of a character equally light and trifling. Now, to render the eye familiar with seductive graces, and the ear accustomed to frivolous sounds, does not seem perfectly congruous with that spirit which pervades the Gospel.

If it be said, that I reason rather against the abuse than the use of dancing, and that the best things may be abused without affording a fair argument against their use, the reply is obvious. The observation implies, that there is a real good, an acknowledged use, in the pursuit

which is defended. But this is not the case with dancing; as it may most reasonably be contended that there results from it no *good* whatever, and that all which can be supposed useful may be attained by other and safer means. But were the use admitted to the fullest extent that can be pleaded, let it be remembered, that such use applies only to the body, and that the danger is to the soul; and such a consideration ought to close the discussion, and make parents who are anxious for the salvation of their offspring, hesitate at least, before they teach their children this art.

One point, sir, remains, and I have done. Sorry I am to observe, that there are arising many gradations in the religious world; the result of a sort of fashion in religion. There are many, who, without being real Christians, wish to be thought so. Now many of these people indulge in companies and societies, in a style of living, and in plans of education for their children, which appear to be rather inconsistent with their profession. Such characters are very apt to shelter themselves, whenever it is possible, under the example of those who are considered as more religious than themselves. The children of such persons, in all probability, learn to dance; and if any question be made of its propriety, most readily they immediately quote the example of those, whose high character may exempt them from every suspicion of insincerity. Perhaps they may be persons who stand in the very first rank in the religious world, and whose piety it would be impossible to doubt. The argument would be deemed unanswerable; but what a difference there may be in the application? With one party, the accomplishment may prove really innocent; but what may it not prove with the other? It would be very easy to enlarge on this remark; but I trust the conclusion will be obvious to your readers.

Mr. Wiberforce, in his admirable

work on Christianity, has, with an eloquence which spreads a charm over all that flows from his pen, pointed out several amusements that are proper for a Christian. What a sorry figure would dancing have made in that beautiful passage! To beings with immortal souls, how invaluable is time! far too precious to be wasted in the acquisition of such useless, not to say hurtful, accomplishments. How many pursuits, how many branches of useful knowledge, are entirely neglected in general education; and is it not to be lamented, that young ladies, after employing for years many hours every week in music and dancing, are often found entirely ignorant in that most useful science, economy, which is so rarely taught on principle. Among your many valuable correspondents, I earnestly wish, that some one would consider this important subject for the benefit of your readers. The number of families who are ruined, through ignorance of the means of wisely proportioning their expenses to their income, affords perpetual proofs how little this subject is understood; and yet the precepts might clearly be drawn from that great source of true knowledge, the Holy Scriptures. The husband or the wife who is deficient in economy, cannot be liberal, generous, charitable, or just; nor can a virtue, which has its grand foundation in self-denial, be an improper study for a Christian.

When we consider that the Holy Scriptures represent us as strangers and pilgrims upon earth, where we have no continuing city, they seem to call upon all parents in the education of their children to be in the highest degree solicitous to instruct them with a view to this state. The future situation of daughters especially cannot be known, nor, consequently, the necessity or propriety of the common female accomplishments: but we may rest assured that these accomplishments are not the best calculated to promote their Christian progress in any

case; and in some situations have a direct contrary tendency. And surely this is a consideration that should make the deepest impression on the minds of all parents, before instruction is permitted in an art, void of every moral or religious tendency, of no use in the material object of self-employment, and which is so far from being a resource in a solitary situation, or in moments of vacuity, that it demands a measure of gaiety, and a species of dissipation before it can be exercised: and if it should prove, by reason of their excelling in it, particularly pleasing to young persons, it may probably lead to danger. Is such a pursuit, then, advisable for those who are setting out on their pilgrimage through the dangers, temptations, rocks, shoals, and quicksands of life? Is not instruction in such an art somewhat too direct a breach of the injunction against conformity to the world?

I am, &c.

A. Y.

To the Editor of the Christian Observer.

THE execration and blasphemy so prevalent among that fine body of men, the British tars, have been the regret of every wellwisher to his country, and every admirer of the prowess of her navy; while it cannot be too much deplored by every serious Christian, who, penetrated with a sense of undeserved mercies, and grateful for numerous victories, adores the patience of God, which in this particular is provoked every day. It is to be feared too, that in modern times, such evils abound on those seasons of festivity and bustle, when our "wooden walls" are launched into the waters, over which they are destined to triumph. How little, in general, is the mercy of Him, whom the winds and the waves obey, implored on an occasion, rendered peculiarly interesting by the associations it raises in the mind, of the dangers to which hun-

dreds of thousands of brave mariners are exposed, and from which they are repeatedly preserved. If to those admirable formularies already composed for the use of such as "go down to the sea in ships, and occupy their business in great waters," were added some appropriate invocation to the Father of Mercies, instead of those bacchanalian revels which usually commence by the captain's breaking a bottle of wine against the mast, (a practice irreverently termed "*christening* the vessel,") and wishing success to her by name, how much more becoming a Christian nation would be such a solemn and affecting ceremony! I have been led to these reflections by reading the customs of the mariners in the Hebrides. In a work entitled "*Martin's Description of the Western Islands of Scotland,*" a second edition of which was printed in London, in octavo; A. D. 1716, is a form of prayer used by that simple race of people after the sails are hoisted for a voyage. It is contained, as the author informs us, in the Irish Liturgy, composed by Mr. John Kerswell, afterwards Bishop of Argyle, printed A. D. 1566, and dedicated to the Earl of Argyle.

Method of Blessing the Ship when they put to Sea.

Steersman. Let us bless our ship!
Crew. God the Father bless her!
Steers. Let us bless our ship!
Crew. Jesus Christ bless her!
Steers. Let us bless our ship!
Crew. The Holy Ghost bless her!
Steers. What do you fear, since God the Father is with you?
Crew. We do not fear any thing.
Steers. What do you fear, since God the Son is with you?
Crew. We do not fear any thing.
Steers. What are you afraid of, since God the Holy Ghost is with you?
Crew. We do not fear any thing.
Steers. God the Father Almighty, for the love of Jesus Christ his Son, by the comfort of the Holy Ghost, the one God, who miraculously brought the children of Israel

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through the Red Sea, and brought Jonah to land out of the belly of the whale, and the Apostle Saint Paul and his ship to safety from the troubled raging sea and from the violence of a tempestuous storm; deliver, sanctify, bless, and conduct us peaceably, calmly, comfortably, through the sea, to our harbour, according to His divine will; which we beg, saying, Our Father, &c.

A LANDSMAN.

To the Editor of the Christian Observer.

THE following is a transcript from an autograph of Dr. Watts. It originally belonged to my maternal grandfather, who was united to the congregation of that eminent dissenter. Every reader acquainted with his writings will, I doubt not, recognize in this little production the spirit and fervour of Dr. Watts. The original I prize as an interesting relic, and regard it with all the veneration which becomes a Protestant.

J. M.

"To the Minister that shall assist at
 § ordination of Mr. Price in §
 Church of Christ meeting in Bury
 Street.

"My Dear & Reverend Friends,
 Fathers & Brethren,

"During the time of my long affliction & confinement your kind offices to the Church, Your rich supplies of my absence, & your constant prayers for me have given me no small support & consolation. Your Work of Love is ever before the Lord & your Reward with your God.

"The concern of mind I have had for the welfare of this Church makes me rejoice in their solemn appointment of my worthy Brother Mr Samuel Price to minister unto them in all holy things: And I take this Occasion publickly to testify my most hearty approbation of his being

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joynd with me in the pastorall care & oversight of this flock: For I believe it to be the most proper & effectuall means for their preservation & encrease during my absence, & for their more abundant edification & comfort when the Lord shall finish his Chastising work, & restore me again to their service, which I wait & hope for thro the prayers of the Saints on Earth, & y mediation of my Great Intercessor in heaven. The sweet Experience I have had of the knowledge & piety of my Dear Brother, of his sincere zeal for God & hearty Love to this Church, of his Great diligence & faithfulness in assisting me these many years in the Work of preaching, give me the most perfect satisfaction & pleasure in his being called to all other services together with me. While you are pleading with God for mercy for this Church & a fresh Effusion of the Spirit upon him, & large Success in his Labors, my soul shall meet you at the mercy-seat & say, Lord, outdo all their Petitions.

"I assure myself I have no need to ask you to put in a word for me at the Throne; But tis my desire that Patience, Resignation to the Will of God, & great Refinement in this furnace may be the matter of your

requests as much as my Health and recovery. And I entreat that my God may receive prayse in publick for his supporting Grace & the constant light of his Countenance under his dark & heavy dispensations, even when I have had the fairest & deepest convictions how much I have deserved them. O may his Spirit ever rest upon you, & never suffer you to provoke him as I have done by any degrees of negligence in your glorious work, that you may never fall under the Same sharp discipline.

"Salute the Church where you now worship wth my most fervent Love in the Lord Jesus. I design, if God assist, to visit them with a few lines shortly upon this Occasion, & att all times to shew how much I am devoted to the service of their faith & joy.

"I am
My Dear & Reverend Friends
Yours most affectionately
in our Blessed Lord

Isaac Watts.

Theobalds, March 1st 1713/14."

REVIEW OF NEW PUBLICATIONS.

Sermons, for Parochial and Domestic Use, designed to illustrate and enforce, in a connected View, the most important Articles of the Christian Faith and Practice. By RICHARD MANT, M. A. Vicar of Great Coggleshall, Essex, and late Fellow of Oriel College. Two Vols. 8vo. Oxford: Parker. London: Rivingtons. 1813.

In our review of Mr. Mant's Bampton Lectures*, we ventured to ex-

* See the Christian Observer for March last.

press our hope, that he was a better parish priest than a controversialist. In saying this; it was certainly our intention, as the tenor of our preceding observations would evince; not so much to undervalue his talents in the latter capacity; as simply to declare our preference of the former, as the more useful, more honourable, and more difficult occupation; and to intimate our belief, that in the discharge of its important duties, Mr. Mant would be entitled to a much larger share of our applause.

We are unfeignedly happy to add, that in this pleasing expectation, we have not been disappointed. The traces of sound doctrine, and of genuine piety, which were occasionally discoverable in the Bampton Lectures, are, in the Parochial and Domestic Sermons, more fully developed and confirmed. The points on which we felt ourselves compelled to differ from the respectable author, in the former publication, though not wholly undiscernible, are yet so considerably lessened in the latter, that on almost all that are of first-rate importance we could, with very little hesitation, profess our agreement with him; and we are disposed to believe, that with respect to those on which we continue to think his statements not to be entirely correct and scriptural, mutual explanations might in a great measure remove the apparent differences, and prove, that however various our expressions, our meaning is substantially the same. In arriving, amidst the contentions and discordances of this turbulent period, at so desirable a point, with a writer who may fairly be considered as speaking the sentiments of a very large proportion of the clergy, we cannot but repeat our congratulations; and indulge the farther hope, that those who thus appear to *think*, may ere long be brought to *speak*, the "same thing." It is remarkable, however, that while we rejoice in the progress which has been thus making towards union, and venture to hope that our own labours have not been unsuccessful in promoting it, the fact unquestionably appears to be, that in proportion to the approximation of some authors to the views which we have uniformly maintained, they have more or less receded from those which others of the same class have avowed, or which they have themselves on former occasions defended. Thus even these sermons of Mr. Mant, who, as we lately declared, comes nearer the mark we have ever proposed to ourselves in reli-

gion than most recent writers upon the same side, are far from being always consistent with his statement of several doctrinal points in his Bampton Lectures; and in consequence, they approach much more nearly to our standard. We do not intend to adduce this happy inconsistency, for such it certainly is, as a ground of complaint against Mr. Mant; but simply as a presumptive argument in our own favour, inasmuch as it proves, that when no direct opposition is meant, there is an undesigned, and therefore more conclusive, coincidence with our views, on the part of those who on other occasions consider themselves as at variance with us. Such a circumstance should operate also as a powerful dissuasive from controversy in general. For the truth appears to be this—that really sincere and pious men, when freed from the influence of any professed and party objects, are very apt to write and speak alike; and that if objects of this nature could be kept out of sight, and men of such a character could be brought into closer and more frequent contact with each other, differences and misapprehensions would gradually subside, and the important and desirable work of conciliation and union would be proportionably promoted. Much as we should delight to dwell on this pleasing prospect, it is necessary that we should proceed to lay before our readers some account of the volumes which have led us into such a train of thought—and to support, by a review of their contents, the observations which we have just made.

In his preface, Mr. Mant states, that his motive, in publishing these volumes, was a conviction of the utility of plain discourses on the most important articles of Christian faith and practice; for the purposes of parochial and domestic instruction. He does not herefore offer them with the view of assisting the researches of the theological student, but of promoting the advancement.

of ordinary Christians in the "wisdom" which is "unto salvation." In the arrangement of the subjects, Mr. Mant intended, he informs us, to afford a general, and he hopes, not a very defective survey of the scheme of our salvation. We cannot, however, avoid suggesting, that the omission, in such a plan, of any sermons expressly upon the important subjects of human corruption, repentance, and justification by faith, appears to us to be a serious defect. These topics are doubtless frequently touched upon incidentally, and in some instances with sufficient clearness and force; but in a course of sermons which profess to exhibit a systematic view of Christian doctrine, they should certainly have occupied a more distinct and prominent place. That Mr. Mant did not intend to exclude them from his scheme is evident, not only from the general reference to them which prevades these volumes, but from his quotation of an admirable passage from one of Archbishop Secker's charges, which he represents as enumerating the chief subjects of his discourses, almost in the very order of his arrangement, but which mentions "*the original corruption of our nature,*" and "*the efficacy of faith to salvation;*" two points on which there are no separate sermons in Mr. Mant's collection, amongst others to which due attention and distinction are given. With respect to two of the three topics, on which the system of discourses before us is defective, it would not be difficult for those who are acquainted with Mr. Mant's Bampton Lectures to assign reasons for their formal omission; but a better opportunity will shortly be afforded for more fully noticing this circumstance. Mr. Mant adds in his preface, that conformably to a judicious recommendation of the excellent Prelate lately mentioned, he had occasionally derived assistance from the treasures of sound theology, contained in the works of some of our valuable divines; and

informs us, that the substance of several of his sermons, was borrowed from Bishops Andrewes and Beveridge, Dr. Barrow, Joseph Mede, Mr. Jones of Nayland, and the twenty-ninth Homily on the Fear of Death.

The first discourse in the series, a considerable portion of the materials of which is stated to have been supplied by Bishop Beveridge, is on the comparative value "of the world and of the soul;" a most important subject, well suited as an introduction to the rest, and treated throughout in an able and striking manner. We are anxious to give an early specimen of Mr. Mant's style in these sermons, and therefore quote the two following, amongst many other passages, equally good: the one, on the superior excellence of spiritual happiness; the other, which is nearly a transcript from Bishop Beveridge, on "the loss of the soul."

"It is the assertion of an Apostle, that 'godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.' And great undoubtedly is the blessing, which the soul, devoted to God and his service, enjoys in this life, infinitely surpassing all the gratifications of the sensual part of man; from being rendered capable by Divine grace, of triumphing in some degree over its hereditary corruption and inclination to evil; from being blest with peace in the well-founded hope and belief that its sins are forgiven; from being made 'partaker of the Divine nature;' from continually advancing in the imitation of the purity and perfection of God; from continually improving in the knowledge of the Godhead, and enjoying more and more communion with him. These are the blessings, which godliness confers upon the soul of man: blessings of the same nature as those which alone are capable of satisfying a spiritual substance: and no despicable step towards that 'perfect consummation and bliss,' which is to be enjoyed by it in 'the life that is to come.'" pp. 13, 14.

"It is manifest that our Saviour here speaks of that 'loss of the soul' with which men shall be punished at the day of judgment; when they, who have been more anxious to gain the world than to save their

souls, shall be condemned, both soul and body, to that 'everlasting fire, which is prepared for the devil and his angels;' where, as Christ himself tells us, 'the worm dieth not, and the fire is not quenched;' where their own consciences shall be always tormenting them, and shall never be pacified; where the fire of God's wrath shall be always burning in their breasts, and shall never be abated; where they shall be continually harassed by the fiends of hell; where they shall be tormented with the remembrance of their former sensual sins infinitely more than they were before delighted with them; where they shall have nothing that is good, nothing that is pleasant, nothing that is convenient, nothing so much as tolerable or easy to them, but every thing that can disturb and vex them to the heart; where, as the Apostle speaks, they shall be 'punished with everlasting destruction from the presence of the Lord, and from the glory of his power;' where they shall have a clear and lively apprehension, that Almighty God, their Creator, is angry and displeas'd with them, and resolv'd never to be reconcil'd to them; and by consequence where they shall be fully assur'd, that 'this shall be their portion,' their bitter portion 'for ever.'" pp. 17, 18.

Mr. Mant's second sermon, is from 1 Cor. iii. 11; and is thus entitled, "The Gospel the only Foundation of religious and moral Duty." Most of our readers will here be remind'd of Mr. Gisborne's first discourse, in his admirable volume on Christian Morality; and there is, in fact, a considerable degree of similarity in the general arrangement, and in some of the particular topics of the two sermons. It must, however, be acknowledged, that the theological correctness and precision of the latter writer are apparent in his treatment of that part of the subject in which alone he coincides with Mr. Mant's more general plan. The discourse opens with a reference to the concluding passage of our Lord's Sermon on the Mount. But its application to the text from St. Paul, is surely incorrect. The similitude of the builder on the rock and on the sand was evidently intended to point out the importance of a practical regard to the precepts of Christ, not to illustrate the ne-

cessity of building on Christ as the foundation of the spiritual edifice. We mention this inaccuracy, because we have more than once observed it in other quarters; and because it is of great consequence to give the true and appropriate exposition of every passage of Scripture.

Mr. Mant, in this sermon, considers our Lord Jesus Christ as the exclusive foundation on which we are to build, inasmuch as it is from Him alone that we procure a knowledge of our duty, that we are instructed in the right principle on which our duty is to be performed, that we derive the power of doing it, and that our services are rendered acceptable to Almighty God. On each of these important points. Mr. Mant enlarges with considerable strength and animation; particularly in opposing the false and corrupt principles of the world as to moral and religious conduct, and in asserting the necessity of the grace of Christ, to enable us to do that which is good in the sight of God. Upon this latter subject, we could scarcely wish for any thing more explicit, or more agreeable to Scripture, and the tenets of the Church of England. Let the following passage be taken in support of this observation.

"Together with a loss of our original righteousness, a want of the power to recover the righteousness we had lost, enter'd into our nature by the disobedience of Adam. Wek as well as sinful, in consequence of our descent from a fallen progenitor, and receiving infirmity as well as corruption, in part of our inheritance, 'we have no power of ourselves to help ourselves.' We are not able to turn unto God of our own natural ability: we are not able of ourselves to do good works pleasant and acceptable unto God: but we must have the grace of God to prevent, or go before, us, that we may have a good will to do such works; and to work with us when we have that good will. For the enjoyment of this preventing and assisting grace, we are indebted to Jesus Christ. It is he who sendeth us the Holy Spirit, by whom we are regenerated and renewed, and sanctified, and

strengthened, and enlightened, and comforted: by whom we are enabled to 'repent and believe the Gospel;' and to 'add unto our faith virtue.'" pp. 36, 37.

The application of this discourse is full and pointed, and calculated to make a strong impression upon the mind. We extract a few sentences from one part of it, which will serve to shew how unequivocally Mr. Mant rejects the notion of human merit.

"After all that by the grace of God we have been enabled to do, on what foundation do we rest our hopes, that our services will be accepted by God? Is it upon any value, which those services possess of themselves? Is it upon any goodness of their own, whereby they can be recommended to the Almighty? Is it upon any merit which belongs to them, whereby they can claim to themselves the Divine approbation? Or, renouncing all claim to righteousness, all pretension to merit on our own parts, do we trust our cause to the perfect righteousness, to the unbounded merits, of Christ?" p. 45.

And again:

"It is our duty indeed to labour unceasingly after a personal righteousness, in obedience to the commandments of Christ; but to satisfy the law of God we require a greater, a more perfect, a complete and unexceptionable righteousness, even the righteousness of Christ himself. Is this, or is it not the foundation on which we build?" p. 46.

"Eternal life, the gift of God in his Son," is the subject of the third sermon, from 1 John v. 11, 12. This is upon the whole an excellent discourse—in many of its parts, it is particularly so; as in the description of the blessing of eternal life, of the source from which it flows, and of the medium through which it is conveyed. We should have but little to add to the account of the persons to whom it is given, viz. "those who heartily and unreservedly embrace the glad tidings of salvation, which Christ hath announced; who receive him as their Saviour, and obey him as their Lord." But, when in maintaining the necessity of obedience to the precepts of Christ, Mr. Mant as-

serts, that Christian morality is not only, as he most accurately and justly observes, "the true fruit, the sure testimony, and the faithful companion," but "*the very life and soul of true Christian faith*," we are compelled, though in this instance very unwillingly, to hesitate, and to except against such expressions, as tending to countenance the prevailing error of preferring the branch to the root, the effect to the cause, the production to that which alone gives to it both being and support. We the rather object to this mode of speaking, on the present occasion, because it is accompanied by certain questions, which seem to imply, that those who are peremptory and zealous in excluding the best and most perfect Christian morality from the work of justification, may possibly dream of salvation while they neglect moral goodness;—a notion, from the imputation of which we really cannot think it necessary to defend either ourselves or those with whom we have any concern.

The fourth sermon, "on the Divinity of the Word," contains a striking and satisfactory view of that most important doctrine; selected, however, from Mr. Jones's well-known treatise on the Trinity. As a popular discourse, it is deficient in application, but may otherwise be read with profit.

The succeeding sermon is on our Lord's declaration, Luke xix. 10. "for the Son of Man is come to seek and to save that which was lost," and is the first of a series in which Mr. Mant examines the purpose for which Christ suffered; the motive which induced him to it; the sufferings which he underwent; the manner in which he supported them; and the conduct which is required of us in return. In stating the nature and particulars of that "loss," which Christ in his state of humiliation as "the Son of Man" came to repair, the Reverend Author is sufficiently explicit as to its origin in the fall of Adam, and truly and

forcibly describes the guilt, ignorance, corruption, danger, and hopelessness of his descendants in their natural state. The salvation wrought out by our blessed Redeemer is then briefly, but pointedly, contrasted with the misery and ruin previously pourtrayed. Two heads more are added; one, as to the universality of this gracious remedy, (the statement of which is borrowed from Dr. Barrow); and another, not precisely required we think in this place, to shew, that the perdition of those who shall finally perish will have been occasioned, not by the inefficacy of the remedy provided by the Redeemer's sacrifice, but by their own perverse attachment to their sins. These are, in our own opinion, unquestionable and weighty truths; but the former of them, more particularly, is pursued to so great a length, as to be disproportioned to the rest of the sermon, and to leave but little room for the practical application of the whole subject. Here, accordingly, there seems to us to be a deficiency: for in addition to the two points which are urged, of gratitude for the mercies of redemption, and fear lest they should in any case be ineffectual, an examination might have been advantageously instituted as to the actual participation of those who might hear or read the discourse, in the blessings which had been described; and an exhortation to those who had no good evidence of this, to pray for the grace of Him, who, having died to save, can alone "seek" and recover that which was lost.

From the declaration of St. Paul, Rom. v. 7, 8, Mr. Mant takes occasion to point out "the love of God" as "the motive to man's salvation." He illustrates this wonderful truth, by a just and animated view of the supreme dignity of Him who undertook the work of our salvation; by the state of humiliation to which he consented to be degraded, in order to accomplish it; and by the character and condition of

those in whose behalf this amazing interposition was undertaken. On the last of these topics we extract the following passage.

"Was it then, let us demand, for his affectionate children, who constantly persevered in serving him, nor at any time transgressed his commandments? Was it for his faithful servants, who honoured and obeyed him, as their master; for his loyal subjects, who revered and paid allegiance to him as their prince? Was it for men, created only 'a little lower than the angels,' and 'in the image and likeness of God;' and still retaining their primitive similitude to their divine original? Even if this had been our condition; and if mankind had been exposed to ruin 'without any offence or fault of theirs;' still for the eternal Son of the eternal Father to descend from the bosom of his love, and from the right hand of his Majesty, and to 'make himself of no reputation, and to become obedient unto death, even the death of the cross;' for their preservation; presents us with such a marvellous exercise of love, as could never have been conceived by a human imagination, and which angels might have scrutinized with astonishment. How much more then, when he came to save not the affectionate child, but the wilful prodigal; not the faithful servant, but the hardened apostate; not the obedient subject, but the audacious rebel; when he came to save mankind, not pure and spotless as they proceeded from the hands of their Creator, but debased by hereditary corruption, and contaminated with personal guilt!

"It is in this view that the Apostle represents the subject in the text. 'Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us; in that while we were yet sinners,' and, as he farther observes in a following verse, 'while we were enemies, Christ died for us.' And inasmuch as we are by nature sinners, we are also by nature enemies of God. If it be the act of an enemy, to slight, resist, and renounce the authority of our lawful sovereign; if it be the act of an enemy, to range ourselves under the banners of a potentate, in open hostility to our own; if it be the act of an enemy, to proceed to avowed defiance, and to bear rebellious arms against the majesty of our Prince; we who are 'by nature the children of disobedience,' in subjection to 'the powers of darkness,' 'alienated from the life of God,' and the ministers and

slaves of sin, are by an obvious inference the natural enemies of God.

"And standing in this relation to God, as rebels and enemies, it evidently appears how inefficacious any thing in us could have been towards meriting our redemption, and influencing him to redeem us. 'Ye have not chosen me,' said our blessed Saviour, vindicating to himself the glory of our redemption; 'but I have chosen you:' and 'herein is love,' said his beloved disciple St. John, ascribing to him the honour, and specifying at the same time the motive, of the act; 'herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' There was in us indeed that which well deserved the wrath of God, and might well have left us exposed to the severity of his displeasure. But to reverse the sentence of condemnation, and to admit us again into his favour; to cleanse us from iniquity, and to justify us by the blood of Christ; to exempt us from punishment, and to promise us a reward; to blot out the hand-writing of death that was against us, and to write our names in the book of life:—surely this could have been no other than the work of his mercy and loving-kindness alone, exercising itself in free and disinterested grace towards us miserable sinners." pp. 124—127.

In the practical inferences which Mr. Mant draws from the love of God in our redemption by Jesus Christ, there is much that is truly pious and instructive; but we wish that they had been preceded by a serious inquiry as to the deep and impressive sense which the hearers or readers of the sermon possessed of the love which had been thus described, and as to their personal interest, by a living faith, in the redemption which it had accomplished. Such an inquiry might have profitably occupied the place which is assigned to the reiterated caution, certainly in many cases absolutely necessary, but, in the present connexion, somewhat superfluous, against the neglect of good works, and the supposition, that the blood of Christ will be ultimately beneficial to any but the repentant and reformed sinner. Surely, if the infinite love of God in our redemption be once *cordially* believed, it

cannot but lead to a return of love; and that will necessarily produce obedience to the Divine commandments, for "love" is in every case "the fulfilling of the law."

Mr. Mant proceeds in his seventh sermon to consider the unexampled sufferings of our Saviour from Lament. i. 12. This is the first of the four, which are for the most part the property of the learned and pious Bishop Andrewes; and it affords a favourable specimen of discourses thus abridged and digested from the works of the ancient writers of our church. It is, indeed, an impressive and affecting composition, exhibiting a most minute and vivid description of the unparalleled sufferings of Him who "was wounded for our transgressions, and bruised for our iniquities;" and such as cannot, we think, be perused without a deep and lively feeling of holy sorrow, sympathy, gratitude, and love. We should have been glad, had our space allowed, to have transcribed a few passages, from among many others in this sermon, which are deserving of notice and admiration, and especially that on the agony of our Lord in the garden of Gethsemane, at pp. 148—151, and that on the dereliction of his heavenly Father's presence and support, while hanging upon the cross, at pp. 153, 154.

"The humility and patience of our Saviour," form the subject of the next discourse, from Phil. ii. 5—8. A minute description and detail of our Redeemer's sufferings is here, perhaps somewhat irrelevantly to the text, again introduced. "Unseasonable, indeed," to use Mr. Mant's words, "at no time can it be, to discourse upon the sufferings of our Saviour before an assembly of Christians, who should be distinguished by a readiness to 'glory' in nothing so much as 'in the cross of our Lord Jesus Christ.'" We cannot, however, help thinking, that the sermon would have been more consonant to the design of the Apostle in the passage on which it

is founded, and more specifically beneficial, had the preacher illustrated more particularly *the nature of that lowliness* of which our Saviour is described by St. Paul as so pre-eminent an example; and had such a delineation of his humility been followed by an appropriate and powerful application of it to the hearts and consciences of his audience.

In the ninth sermon we again meet with the excellent Bishop Andrewes. The text is from Heb. xii. 1, 2; and the subject, drawn from these sublime and animated words, "Christ crucified a motive to holiness, and a pattern for imitation." This is a very eloquent discourse, to which no mere analysis, or partial extracts, can do justice. It should be viewed as a whole, and is well worthy of being attentively perused.

We are inclined to place the tenth among the best sermons in this volume. It is on Acts iv. 11, 12; and is entitled, "Insufficiency of Works of Righteousness to purchase Salvation." The exclusive foundation of the Christian temple, and the character of those who effectually build upon it, are thus strongly declared:

"Of this well-compacted edifice, whose beginning is in the mercy of God, and whose end is God's glory and the salvation of men, you perceive that Christ is uniformly represented as the main and essential support; as indispensable for its security, as necessary to its existence. And you may perceive from other Scriptures, that this honour is the peculiar property of Christ; it is one, which belongs to him, and to him alone; it is one, which cannot be taken from him, and given to another. The foundation cannot be shifted; the corner stone cannot be exchanged." "He is the Saviour, and none but he." "He saveth his people from their sins;" and none, but he, will or can do it.

"But who are they, that will be saved by Christ? Will all men be saved by him? Will his blood be effectual for the salvation of all men?—Would God, that we could believe or hope it! His name indeed is given among men that they might be saved;

his name (we doubt not) is sufficient for all men; but to those alone it will be ultimately effectual, who place their sure trust and confidence in his name, and who seek and cling unto him by faith;—by 'faith, which,' as St. Paul says, 'worketh by love;' faith, which, in the language of St. James, is made perfect by works; faith, which, as St. Peter implies, is ratified by obedience. 'Unto you which believe,' saith the last Apostle in his Catholic Epistle, still keeping sight of the figure, before alluded to, 'Unto you which believe in Jesus Christ precious; but unto them, which are disobedient, the stone, which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient.'—pp. 211—213.

The following quotation will prove the truly scriptural sentiments of Mr. Mant, as to the insufficiency of all human works as the ground of salvation, and as to the peculiar nature and character of the Gospel. Nothing certainly can be more clear and satisfactory.

"Do I mean to speak contemptuously or slightly of obedience to the commandments of God? God forbid! Such obedience I understand to be, generally speaking, indispensably necessary to salvation:—the surest evidence, the constant accompaniment, the fairest ornament, the only infallible criterion, the very crown and perfection, of a true Christian faith. It is that without which faith is 'nothing,' and 'is dead.' But my meaning is to set obedience upon its true scriptural ground; to exclude it from every pretension to be considered as meriting our salvation: to protest most decidedly against the notion, that any thing or every thing, which we can do, is to be considered in the light of an atonement for what we do not do: and to assert most unequivocally the doctrine, that after all the exertions of a Christian, he must throw himself unreservedly for salvation upon the meritorious sacrifice of Christ; for that there is 'no other name under heaven given among men whereby we must be saved.'

"It is usual with persons of a certain description, who appear to entertain very inadequate conceptions of the Christian revelation, to represent it as especially valuable in the light of a code of morals. A code of morals indeed it is; purer, than

was ever conceived by the corrupt heart of man; and more perfect, than was ever framed by the masters of human wisdom. But this is not its distinguishing, this is not its characteristic praise; this is not the praise, which it claims exclusively to itself, and which it allows not to be shared with other teachers of mankind. Its glory, its peculiar and incommunicable glory is, that it reveals the plan of salvation to the fallen posterity of Adam, by the free and undeserved grace of God, and through a lively operative faith in the blood of a crucified Saviour. And he who recommends, or he who adopts the Gospel, merely as a code of morals, distinct from and independent of faith in Christ, is, as to all the main purposes of that revelation, attempting to raise the superstructure, whilst he rejects the headstone of the corner." pp. 222—224.

The next sermon in the series is from Matt. vii. 21, on "Obedience to Christ," as "necessary to the Salvation of Christians," and is abridged and altered from the learned and excellent Joseph Mede. The three arguments by which this undoubted and important truth is supported, are, that obedience to Christ is the very end of our faith and justification; that it is the way and means whereby we may attain eternal life through his meritorious sacrifice; and that it is by obedience alone that a true and saving faith in Christ is manifested. Now, although we are perfectly ready to admit that the two first of these arguments are of scriptural origin, and may be unexceptionably and profitably urged, we are no less convinced that they may be, and frequently have been (we might add, even by Mr. Mant himself,*) so stated, as to lead to the pernicious error of merit, and self-righteousness. That the good works of believers will, for the sake of His infinite merit in whom they trust, be graciously accepted and rewarded, cannot justly be questioned. Yet, such is the natural tendency of man to pride and self-dependence, and such the sins and imperfections which, after all, attend his best services, that it is safer, and

more scriptural, to hold up continually to the view the all-perfect righteousness of Christ for justification and salvation; and to urge, and that in the strongest terms, the performance of good works, on grounds less liable to be mistaken and abused, as the only sure proofs of a true and saving faith; as the fruits and effects of gratitude and love to God and the Redeemer; as the necessary and indispensable qualification for future happiness, and an entrance into the kingdom of Heaven. We are far from wishing, by these observations, to disparage the truth and force of the other arguments adduced in the sermon under consideration, but simply to suggest, what we cannot but consider more scriptural and more effectual motives, to the production of that obedience, the necessity of which all, with the exception of professed Antinomians, agree in acknowledging.

Under the second division of this discourse, some excellent observations occur as to the nature of Christian obedience; that it comprises not merely abstinence from evil, but activity in doing good: that it is not enough for a Christian to live harmlessly; he must exercise himself in positive virtue. Those who think otherwise, says Mr. Mant, "are greatly deceived.

"God requires some duties at our hands, that he may reward them, not out of any merit which they possess, but of his own free grace, to his own glory, and according to his merciful promise in Christ Jesus. But the not doing of evil is not a service, on which a reward will be bestowed." "In respect to our spiritual services, the Scripture is express to the point. He that increased not his master's talent, though he had not mis-spent it, is sentenced as an 'unprofitable servant,' and cast into outer darkness, where is weeping and gnashing of teeth. The tree, that 'beareth no good fruit,' is hewn down, though it bear none that is evil. The fig-tree was cursed for having 'no fruit,' not for having evil fruit. The foolish virgins were excluded from the feast, not for having wasted but for having neglected to provide themselves with oil. And the

* See his Bampton Lectures, Disc. ii. and our Review of it.

sentence of condemnation, as we heard before, is to be passed in the great day for having failed in the active duties of Christian benevolence, the omission of which will be punished as a sin." pp. 244, 245.

In conclusion, the manner in which the obedience due to Christ is to be performed, is considered. This must be from faith in Christ, in sincerity of heart, and with an universal regard to all the Divine commandments. On the second of these points, we subjoin the following excellent remarks:—

"Would we know, whether we have this sincerity and truth of heart? If in our secret retirement, when there is no witness but God, we are as careful to abstain from sin, as we are in the sight of men; if, when God alone sees and knows it, we are as willing to do a righteous deed, as if it were published to the world;—if we find ourselves thus affected, we may trust, that our heart is true. In the presence and sight of men, we may easily be deceived; and fancy we do that out of conscience and fear of God, which we really do out of regard to the applause or censure of men. But when none are present but God and ourselves, then to abstain from evil and to do good, is a sign that we serve God, not in hypocrisy, but with sincerity and truth." pp. 247, 248.

May the Spirit of Christ enable us to manifest a very different kind of obedience. "And so," to conclude with Mr. Mant, "may the blood of Christ render our imperfect services acceptable; and conduct us finally to the inheritance which he hath purchased for them, who 'do the will of his Father which is in heaven.'"

The twelfth sermon is intended to exemplify the "Effects of Disobedience in the Punishment of Saul," from 1 Sam. xv. 22, 23. In the introduction to this discourse, Mr. Mant advances a most singular sentiment. Having very properly observed, that obedience to the commandments of God is no less strictly enforced by the Gospel than by the Law, he adds as follows:

"It is from this consideration that the historical parts of the Old Testament derive

their principal interest. Take away from the Christian his obligation to keep God's commandments, and it follows, that the examples of virtue and vice which the Jewish Scriptures afford, however they may interest us on account of the persons in whose characters and conduct they were exhibited, become altogether of no value, as to any effect which they might produce practically in ourselves. On the contrary let it be allowed, that the Christian is bound equally with the Jew to keep the commandments of God; and then every example of obedience on the one hand, and on the other hand every example of disobedience, which the Old Testament contains, become respectively an encouragement or a warning to us, in our conduct towards that Supreme Being, in whose sight, now as ever, 'to obey is better than sacrifice,' and who never faileth to 'reject them, who reject his word.'" pp. 257, 258.

Without urging the variety of considerations which must probably occur to every reflecting mind, proving the interest with which the historical parts of the Old Testament must ever be regarded by the Christian, we are really at a loss to imagine the persons to whom Mr. Mant so frequently refers, as taking away the obligation of Christians to keep the Divine commandments, and thus rendering the examples recorded in the Jewish Scriptures of no practical value. Whoever they may be, they appear to haunt him as constantly as the Gnostic doctrines harassed Dr. Hammond, and some later writers. We cannot, however, but think, that their number, at least in the Church of England, is but small; and heartily wish that Mr. Mant could be persuaded to abate his fears respecting them. There are many more prevalent errors to which his attention might be more profitably directed.

After this observation, the Reverend Author proceeds to a just and striking exposition of the disobedience and insincerity of Saul in the case of the Amalekites. Whoever has read the masterly delineation of this unhappy character in the first volume of Mr. Milner's Sermons, will not easily lose the impression

of it upon his mind. Mr. Mant has, however, treated the subject in a very able and useful manner. He has well illustrated, from the conduct of the wretched king of Israel, the delusion of those who, though guilty of direct violations of the Divine commandments, can, nevertheless, be blind to their disobedience and danger; their false and half-justifying attempts to extenuate their own guilt, under the plea of the example or influence of others; and the insufficiency and hollowness of a partial and limited obedience. On one of these points we are tempted to extract the following passage:—

“Plain as his commandments are, there are many persons, who slight, there are many who disobey them. I speak not of casual delinquencies, the unavoidable effects of human infirmity: but I speak of the wilful breach, of the wilful neglect, of God's laws; I speak of duties, deliberately and repeatedly disregarded; of sins, deliberately and repeatedly committed; of vices, so often and so systematically followed, that they become at length habitual to the sinner; till they may be accounted ‘even as the garment, which covereth him, and as the girdle which he is always girded withal.’ Of men like these, what shall we say? Is it to be supposed, that they knowingly and resolutely defy the vengeance of the Almighty, by a determined disobedience to his commandments; or is it not rather to be supposed, that they are in a state of spiritual delusion, blind to their sin and to their danger;—to the wrath of God, under which they are lying in this world, and to the punishment, which will be revealed against them in the next? If such indeed be the case; if it be the case, that the sinner can flatter himself that he is performing God's commandments, whilst he is living in a state of habitual neglect or violation of them; we call upon him in the name of God to rouse himself from his delusion. ‘Awake, thou that sleepest, and arise from the dead; and Christ shall give thee light.’ Reflect deeply and earnestly, ‘what will be the end of them that obey not the Gospel of God?’ For the very best of men;—for those who most diligently labour to ‘love God and keep his commandments,’ and to tread in the steps of their Saviour Christ;—for the righteous, who shall inherit the

kingdom prepared for them from the foundation of the world, and shall shine forth as the sun in the kingdom of their Father;—even for them it will be necessary, that “their robes be washed and made white in the blood of the Lamb.” But if the obedience of the sincere and faithful Christian need the merits of the Redeemer to recommend it; what shall become of the habitual despiser of God's laws? ‘If the righteous scarcely be saved, where shall the ungodly and the sinner appear?’ pp. 266—268.

The deceitfulness of sin, and efficacy of repentance, exemplified in “David's fall and restoration,” form the subject of the succeeding sermon. The circumstances which attended the sin of David, and the parable of the prophet Nathan, which, under the Divine blessing, led to his recovery from that state of guilt and misery into which his unlawful passion had plunged him, are first detailed, and made the basis of several practical observations. On the danger of trifling or parleying with temptation, we have an useful admonition at p. 290.

The progressive and cumulative nature of sin, and the deceitfulness and danger of worldly prosperity, are the two next points of instruction which Mr. Mant draws from this mournful part of the history of David. But in proceeding to observe from it, “that morality ought to be considered as a branch of religion; that a breach of the Second Table of the Commandments should be estimated as a breach of the First; that an offence against man is, in propriety, and according to the tenor of God's revealed will, an offence against God;” we conceive that Mr. Mant, in his just zeal to defend the honour of morality, has in fact scarcely attended sufficiently to the religious guilt of David. He asserts, and repeats the expression, that “the offence of David was against man; the punishment was denounced on it, as an offence against the Lord.” But David himself was so far from restricting his sense of guilt to his offence against Uriah, that it seems to have been

for the moment almost forgotten, amidst the contemplation of his infinitely more aggravated offence against the Lord. "Against thee, thee only," says the deeply humbled, penitent Psalmist, "have I sinned, and done this evil in thy sight." And doubtless this is ever the feeling which will be uppermost in the mind of a repenting sinner. The rebellion, baseness, and ingratitude of sin will rend his heart with all that bitterness and anguish which are so strikingly pourtrayed in the 51st Psalm, and for a time overwhelm every inferior consideration. It is in this important view of the sin and repentance of David, that we think Mr. Mant's representation defective. He has, indeed, touched upon the point, but, in comparison with other parts of the subject, slightly and inadequately. The free and unmerited grace, also, by which David was at length rescued from those "depths" of guilt, insensibility, and wretchedness, in which he was involved, is not stated with the distinctness and force, or extolled with the admiration which it so justly deserves. Doubtless the repentance of David was his own voluntary act; but it was by a wonderful display of Divine mercy and grace, that he was disposed and enabled to perform it. This part of the discourse before us is but feebly and awkwardly expressed. And when, in the midst of the close of his exhortation to the sinner, Mr. Mant adopts the expression of the Psalmist, "If thou wilt wash thine hands in innocency, and so go to the altar of the Lord;" and at the close of it adds, "Wouldst thou hear with David of joy and gladness?" strive like him to walk innocently, and put your trust in the Lord;"—we cannot but fear, that, however such sentences may be explained, approved we think they cannot be, in this connection, they are calculated rather to mislead than to instruct the ignorant, and to weaken the force of the alarming subject into which they are introduced. There are some other points

relating to the fall and recovery of David to which Mr. Mant does not refer, but which are of first-rate importance to a complete view of that sad but deeply-interesting case, particularly as to the illustration of the Divine character as the avenger of sin even towards the penitent sinner, and as to the abuse of David's fall, in all ages, both by the professedly religious, the formal, and the profane. But upon this whole subject, we beg to refer our readers to an excellent paper by one of our correspondents, in a former volume of this work; in which they will find it treated with much ability, judgment, and piety*.

The two last sermons in this volume are on the "Existence and Divinity," and on "the Necessity, Evidences, and Means of receiving the Holy Ghost," from the question of St. Paul to the Ephesian disciples, Acts xix. 1—3. Of these, bishop Andrewes again supplies the greater part; and we have only to say, as to their merits, that they are throughout excellent, and in many parts of them highly beautiful. The arguments in the first of these Sermons for the "Existence and Divinity" of the Holy Ghost are numerous and convincing. On the practical importance of these two points, we refer the reader to pp. 319—323.

In the second of the two discourses under consideration, *the necessity* of receiving the Holy Ghost is in the first place strongly and ably argued. "As we have our faith by illumination," observes Mr. Mant; "so by inspiration we have our holiness." "That which is born of the flesh is flesh." "The question of the Apostle, therefore, is not, Have ye acquired a habit, but have ye received the Spirit?" Again: "If we hope to be 'partakers of the Divine nature,' as we have 'great and precious promises' that we shall be, it can be affected by no other means,

* See the 3d volume of the Christian Observer, pp. 459—462.

than by receiving one, in whom the Divine nature is." In further support of the necessity of our receiving the Holy Spirit, Mr. Mant observes, that "it is with Him we receive all the things that we want for our souls' good."—"Go all along, even from our baptism to our very resurrection, and we cannot do without Him, but receive Him we must."

"And on the other hand," adds Mr. Mant, in terms so pointed and remarkable, that we cannot but make a few observations upon them, "if we do not receive him, nothing else that we receive, will do us any good. Receive the word, it is but 'a killing letter:—receive baptism, it is but John's baptism, but a weak and beggarly element: receive the flesh of Christ, it 'profiteth nothing:—receive Christ; it is 'in vain; for 'if any man have not the Spirit of Christ, he is none of his,' Christ renounces him; he hath no part in him:—to receive Christ, and not the Holy Ghost, were to no purpose. Upon the whole, *if we receive not the Holy Ghost, we are in our natural state: we have 'a living soul,' but we are not actuated by 'a quickening Spirit.'* And 'the natural man,' as the Apostle teaches us, 'neither discerneth nor receiveth the things of God: he does not rightly apprehend them in his understanding; he is not made partaker of them in his heart; so that not to have the Spirit is of itself sufficient for our condemnation.'"—pp. 333, 334.

Our readers will, we doubt not, partake of the agreeable surprise with which the whole tenor of the preceding passage affected us, when compared with the sentiments so strenuously supported by the Reverend Author on the same subject, in his Bampton Lectures. We rejoice, that Mr. Mant, notwithstanding all which he has written on the inseparable identity of Baptism, and Regeneration by the Holy Spirit, plainly and unequivocally asserts, that baptism, *without the Spirit*, is but John's baptism, is but "a weak and beggarly element," and that if we receive not the Holy Ghost, whatever external privilege or advantage we may receive, we are still in our "natural state," in a state of "condemnation." It is scarcely necessary for us to add, that in this

representation, we most cordially agree with our author. The sentiments which he has here advanced, are precisely those which we have long been endeavouring to inculcate and defend, and without the clear and constant application of which, it is impossible rightly to divide the word of truth—to prevent perpetual and most pernicious misapprehensions of the doctrines and institutions of the Gospel—and to separate between the nominal and the real believer, the shadow and the substance, the form and the power of godliness. It may possibly be suggested, that the discourse in which these sound and scriptural assertions are found, is abridged from bishop Andrewes; but this is an explanation of the phenomenon, to which we are persuaded Mr. Mant would be very far from resorting; and which, if admitted, would only prove our more entire agreement with the views of that learned and orthodox divine. We are rather disposed to believe, as we have already intimated, that they express the real and unsophisticated sentiments of Mr. Mant, when uninfluenced by any particular controversy; and that upon this, as well as upon the doctrine of justification by faith only, there is less difference of opinion between him and ourselves, than either of us may occasionally imagine. This presumption is considerably strengthened by various other expressions which occur in the discourse before us. Thus, in pointing out *the proofs*, by which we may judge, whether or not we have received the Spirit, the preacher observes, that "the Spirit *beats at the heart.*" "So that he who watches well the current of his desires and thoughts, may know what is the spirit by which he is led, whether it be old or new." (referring to Ezek. xxxvi. 26, which is quoted in the passage.) Again: when speaking of *the means* by which the Spirit is to be invited to come to us, Mr. Mant observes as to the hearing of the word of God,

"that when we have heard him by his minister speak to us," we ought to withdraw from the noise and tumult around us, and retire to some privacy, where "we might hear also what he will speak in us:—that when we have heard the voice before us, we might hear also that 'behind us, saying, This is the way, walk ye in it:'—that when we have heard the voice sounding in our outward ears, we might hear that also, 'which speaketh,' as it did to Job, in silence; that 'still small voice,' which whispers inwardly to the heart:—that there we might hear him 'reprove' us, 'teach' us, comfort us' within." p. 347. All this, and much more of a similar nature, is most sound and important instruction, conveyed in very attractive and beautiful language; and this is, to say the least, quite as expressive of *inward feelings and suggestions* upon the subject of Divine grace, as any thing which we ourselves, and many others, whose views coincide with our's, have ever advanced; and which controversial writers on the other side have been so forward to brand by the name of visionary, delusive, and enthusiastic pretensions to inspiration. Indeed we are not sure that we ourselves would have deemed it quite safe to use, without qualification, some of the expressions of Mr. Mant on this subject.

We cannot but hope, that some of our accusers may perceive the injustice of the charges which have been thus brought against us; and that in any future publications on this and some other kindred points, that discrimination will be made between sound and sober views of the doctrines of grace, and those which are really either Antinomian or enthusiastick, which the interests of truth and piety so imperiously demand. With strongly recommending the discourse which has given rise to these observations to the attention of our readers, we must for the present conclude our account of Mr. Mant's Parochial and Domestic Sermons, reserving the consideration

of the second volume, together with a few general remarks on the whole, to a future number.

(To be continued.)

Review of the Dean of Carlisle's Strictures on Dr. MANSU.

(Continued from p. 386.)

THE tone of authority which seems to distinguish Dr. Marsh above all the disputants of modern times, has led almost every dispassionate reader to inquire, upon what grounds are these extraordinary pretensions founded? He challenges his opponents, as he calls them, to declare whether *they* have laboured harder than he has done to promote the study of the Scriptures; and so contemptuous are his insinuations, and so haughty his words of defiance, that they not merely invite, but absolutely provoke examination. It cannot therefore be surprising, that questions like these are frequently proposed:

"Who is Dr. Marsh? Is Dr. Marsh eminent divine? Has Dr. Marsh defended the leading doctrines of Christianity with peculiar ability? Has he succeeded in illustrating them with any considerable acuteness? Has he enforced the practice of them with extraordinary exertions?" p. 198.

To sit in silence amidst all his gigantic claims to deep penetration and profound research, might be considered by many as an admission of their validity: and although the former advocates of the Bible Society have contented themselves with exposing his fallacious reasoning upon that subject alone, without adverting to his achievements upon other occasions, yet we must ever consider the Fourth Part of Dr. Milner's Strictures, which examines the foundation of these high and clamorous pretensions, as in no mean degree connected with the present question.

"Without doubt, the general rule is, that the merits of every question should rest upon its own true foundation; and I have no objection that the merits of the Bible Society

should be argued on those terms. But when recourse is had to other means of influencing the judgment; when, for instance, a leading adversary of the Bible Society would lay great stress on his former achievements in the investigation of intricate subjects; thus substituting authority in the room of argument; it appears to me, that whoever can lower this authority, by producing considerable exceptions to the claim of sound reasoning and just inquiry, so far serves the cause of truth. Dr. Marsh proclaims himself to have instituted various inquiries, 'which demanded close reasoning and profound thought.' But if I can convince my reader, that he has in certain instances most grievously failed of success, a strong suspicion will, I think, be left on his mind, that the same confident Inquirer may have also failed in the present instance, and, in general, that he is not so much to be depended on in close reasonings, as he would wish the public to believe. I judge it also by no means impossible, that several persons, who, under the shelter of Dr. Marsh's authority, may have thought themselves justified in opposing the Bible Society, may be thus led to see that it will be quite as safe in future, to rely on their own plain good sense, and on simple statements of fact, and not to suffer themselves to be terrified by a frightful display of shadows and vain illusions.

"In these considerations, the reader will, I trust, perceive some reasons for entering into a strict examination of the pretensions of Dr. Marsh to the character of an ecclesiastic who has laboured hard to promote the study of the Bible, and who is therefore justly entitled to appeal to an established reputation for profound and accurate investigation." pp. 200, 201.

The same of Dr. Marsh rests very much upon a hypothesis respecting some unknown original document, which he supposes to have been the basis of three of our canonical Gospels. This hypothesis was examined, at the time of its appearance, with great force and effect, by an anonymous writer, generally reported and believed to be the Right Reverend and learned Prelate who now fills the see of London. His Lordship's account of it is in substance as follows:—

* 1. There existed a common Hebrew document.

" 2. This original document, before it had received any additions, was translated into Greek.

" 3. The original afterwards received additions of two several kinds, so as to form two copies, each having additional circumstances, and additional transactions, differing from those of the other.

" 4. Farther additions were made, and involved with the former, so as to form three different copies; the originals of the three Gospels of St. Matthew, St. Luke, and St. Mark.

" 5. Another supplemental Hebrew document must be supposed, which was common to two of the Evangelists, but was first divided into two different copies.

" 6. The Gospel of St. Matthew, which we now have, was a translation from the original, with insertions from those of St. Mark and St. Luke; at the distance of six steps (if I reckon right, says his Lordship) from the original document;—six at the least, in the direct line. Five others are collaterally necessary, or on account of the other Gospels; eleven in all, at least." pp. 193, 194.

The opinion which the Bishop entertains of the excellence of this hypothesis is very decisive. He observes, that, according to Dr. Marsh,

"The Divine Evangelists are represented as 'the mere copiers of copyists; the compilers from former compilations, from a farago of gospels, or parts of gospels, of unknown authority—every one of them....'

...."The Holy Spirit is reduced to a very servile task, in superintending the labours of such copiers and compilers. It can scarcely be said, as our Saviour promised, to teach them all things, and bring all things to their remembrance, when all is copied and transcribed."

...."Any hypothesis" (continues his Lordship) "which affects the whole credit of the Gospels, established for ages on so firm a basis, ought to be received with extreme caution; and the present one draws after it so many improbabilities, and is so destitute of any positive testimony, and irreconcilable with the evidence of history, that it ought not to stand for a moment against the received opinion."

"His Lordship, having noticed how the author of the hypothesis seemed to value himself upon it as a new discovery, observes, that 'from a minute analysis of any work, it is not difficult to frame a hypothesis which shall suit all the particulars. It is

like framing a prophecy after the event." pp. 192, 193.

Equally decisive, although somewhat different, is the judgment of Dr. Milner:

"He tells us, that certain phenomena in the phraseology of the Gospels are wholly a discovery of his own: and that they certainly are difficulties as long as we refuse to admit any solution of them. He then proceeds to say boldly, that he not only thinks his solution is important, but likewise, that no man, who entertains a proper respect for the Gospels, will be of a different opinion." p. 194.

Without entering into the inquiry, whether this bold and most complicated Hypothesis does or does not solve the *phenomena*, which the Doctor had discovered, the Dean contends, that at any rate it ought not to be admitted, unless satisfactory evidence can be produced, that the supposed original document did really exist. In defect of such evidence, there is an incurable error in the reasonings, by which the inventor attempts to support it.

We should have great pleasure in presenting to our readers the whole of these able and important sections. They are full of excellent matter, powerful in reasoning, and admirable in illustration: so simple as to be perfectly within the comprehension of an ordinary mind, and yet so deep and argumentative as to furnish no contemptible lessons of instruction—Dr. Marsh will excuse the word—even to the most sagacious and profound.

The Doctor tells us, that his "hypothesis" will solve all the *phenomena*. But has any sound philosopher ever deduced the truth of an hypothesis from that consideration alone? If he look at all below "the surface," would he hastily invent a new *phenomenon* to explain an old one? "Yes," Dr. Marsh may reply, "it was done by Des Cartes. He had no warrant from fact or experience, yet he fabricated vortices to explain the phenomena of na-

ture." We admit the full force of the defence: "Des Cartes was not without genius and invention; but he was vain, bold, and precipitate, extremely injudicious, and fond of novelty" (Dr. Milner). He fabricated vortices, but they have all been swept out of the creation. His wild principles of reasoning have long been discarded from the regions of philosophy, and shall they now be transferred, into the momentous concerns of religion? We should have been glad to have produced the masterly and conclusive refutation of Dr. Marsh's principle, that an hypothesis must be true merely because it solves the phenomena, which the Dean of Carlisle has given us; but we must refer the reader for it to the work itself, pp. 213—217.

In the next section, entitled "A Law of Nature," we have an admirable quotation from the introductory lecture of that eminent chemist, Dr. Black, tending to prove the injury which arises from a love of theory and system. We entirely agree with the Dean's opinion, that the recommendation and study of such a mere hypothesis as that of Dr. Marsh, is far more injurious. But we pass over this subject, to notice a circumstance, which is not a little remarkable, and which "connects this whole account of Dr. Marsh's hypothesis with every part of his attack on the Bible Society, in his late publications; and that is, the entire *deficiency of facts*. Not a single fact is there to justify the hypothesis of the original document: not a single fact, throughout the whole Inquiry, to justify the injurious charge of an indisposition to the Prayer-book." p. 233.

The Dean of Carlisle then proceeds to shew, that the similarity of the two cases is observable, not only in the deficiency of facts, and in the management of the great and essential points of the controversy, but that it holds no less remarkably even in the minuter circumstances. Several of these he mentions, but we

will only stop to notice one of them.

"Another most striking example of similarity I perceive in those numerous passages of the Inquiry which mark the *self-complacency* of the Inquirer; his *ostentation* and *disposition* to appeal to his own penetration; his great success, and the singularity of his achievements, in literary concerns.

"Agreeably to this, we have seen that the Right Reverend Author of the Cautious Remarks observes, that he would not say much of Mr. Marsh's magisterial air or his ostentation. That 'the superciliousness of a Bentley is not a thing to be imitated, though we may allow that his great talents and extraordinary compass of learning make some compensation for it.' . . . 'What title,' says his Lordship, 'Mr. Marsh makes out to such dictatorship, I had rather leave to others than make myself the judge. None certainly seems, to me, in the present instance, to accrue from the strength of his reasoning or clearness of his argument.'" pp. 235, 236.

We beg leave to mention another point of similarity, to which the Dean had adverted in a former section; we mean, the insulting expressions which Dr. Marsh never fails to pour upon those whom he dignifies by the name of "opponents." Some persons, who are unacquainted with his previous labours, might be led to suppose that a man of Dr. Marsh's situation and character would not have indulged in terms of so offensive a nature in the present controversy; unless he had met with some extraordinary provocation. Men do not in general, and on trifling occasions, deal in direct charges of misrepresentation, malice, &c.; nor does the courtesy of modern times allow literary characters, when writing in their mother tongue, to treat each other with insulting, opprobrious, and contemptuous language: but the dispute maintained by Dr. Marsh with his anonymous opponent, said to be the Bishop of London, will prove that his recent personalities do nothing more than echo back the sounds of an ancient contest. It is his way, his style and manner of writing, and implies nothing more than a dislike

of opposition, and an irreverence for hostile argument. We shall pause no longer upon this topic, than to justify our remarks by a reference to a few passages from the Bishop's publication, which are inserted at page 206 to 208 of the work before us. How closely they bear upon this subject of the Bible Society, will be sufficiently obvious on a slight perusal. The Dean of Carlisle thus sums up the evidence arising from those extracts:—

"On this report and complaint, of the Right Reverend anonymous Author, I submit two short interrogatories to any person who has carefully perused Dr. Marsh's late Inquiry.

"The first is, whether in that Inquiry he does not perceive abundant indications of the same habits and dispositions, of which his Lordship saw reason to complain in a former instance,—insinuations, arrogance, and illiberality; 'magisterial air,' self-sufficiency, vain ostentation?"

"Secondly, whether any man in his senses would voluntarily embroil himself in a contest with such an adversary, or even accept a challenge from him, unless he thought material good in some shape or other would be the probable consequence?"

"I am aware, that if I pull down the fabric, I must expect to be pelted with its ruins." pp. 208, 209.

The *Hypothesis* has been for ever demolished: it exhibits no remarkable powers of penetration, and can establish little claim to authority. The world, however, has heard much about an Algebraical Theorem invented by Dr. Marsh for the purpose of ascertaining the identity of MSS. from a coincidence in their readings. Is it, then, upon this *Theorem* that he founds his extraordinary pretensions? He seems to have regarded it with more than parental fondness; and the confidence which he reposed in it was wholly unminged with any doubt of its accuracy.

"If you are a mathematician as well as a critic," (says he, in his usual style of complacent superiority) "you will instantly perceive its truth; and if you are unable to judge for yourself, you have certainly mathe-

mathematical friends who will inform you that the demonstration is founded on just principles." p. 240.

In the course of the controversy, in which he then happened to be engaged, he applies his Theorem to a particular case, and determines from it the probability, that a certain MS. in the Cambridge University Library is one of those employed by R. Stephens for his edition of the Greek Testament: the chance in favour of the identity of these MSS. is calculated to be in the ratio of millions of millions of millions of millions of millions of millions of millions to unity.

Whether the algebraical process be correct or not is considered by the Dean as matter of indifference: he undertakes to shew that the inventor of the Theorem has adopted an erroneous *principle* of reasoning. If this point can be proved, it is faulty in its very basis; it is radically and incurably bad; no correction can be applied to such a flagrant evil. We have examined the subject with some care, and are perfectly at a loss to conceive by what arts of ingenuity this precious specimen of mathematical skill and logical precision can ever again be made to delude the understanding even of the simplest reasoner: it may be answered by a child, provided that child can talk. It would lead us to too great a length of extract were we to attempt to give our readers a complete view of Dr. Milner's reasoning on this point. The argument is so close as not to admit of an abstract; and the parts of that argument so dependant on each other, that it would be necessary to quote the whole in order to its being rightly conceived. The demonstration of the fallacy of Dr. Marsh's Theorem, however, appears to us to be as satisfactory as that of any proposition in Euclid.

"Our Inquirer, who has set me the example of expressing anxiety for the honour of our University, ('what a notion,' say he, 'will men form of the University of Cambridge!') will allow me, in my turn, and

in my capacity of Professor of Mathematics, to exclaim, What a notion will men form of the mathematical learning of our University, when they shall hear of the Margaret Professor of Divinity, educated in the centre of mathematical and philosophical instruction, appealing to his mathematical knowledge, resting his conclusions upon algebraical processes, and yet reasoning precisely as a person would do, who, being supposed entirely without experience of the influence which climate, and season, and many other causes have upon the weather, and yet, desirous of forming some rules for judging of it from his own future observations, should, with this view, commence a course of careful attention to the variations of the weather, and record the facts for ten days successively, and upon finding those ten days to have been all rainy days, except one, should conclude that it was nine to one that the next day would also prove rainy." p. 246.

"The fallacy, as I have already intimated, which pervades this whole species of reasoning, consists in deducing, from only a few experiments,—those for example, made on the fifty MSS. in Dr. Marsh's Theorem,—a conclusion which cannot be legitimate, unless it were the result of a great many such futilities." p. 247.

"The error into which Dr. Marsh has fallen on this subject is to me so utterly unaccountable, that I shall make no conjectures respecting it; no attempt to explain it. I know of no similar instance; I never heard of such a one.

"There is, however, one important inference, which I trust I may safely make, and it is this, that any person, who, in his attempts to establish rules for judging of the identity of MSS. is liable to commit so grievous a mistake, not in calculation, but in the very principles of the doctrine of probabilities, cannot possibly be well qualified, whatever may be his endowments and acquisitions in other things, to form a good judgment of the probabilities of future events; and this consideration effectually relieves my mind from the melancholy consequences which might otherwise be produced by Dr. Marsh's portentous angureries, that the secret hostility of the dissenters, and the sad neglect of the church members of the Bible Society to distribute the Prayer-book, have a tendency to bring about the dissolution of our ecclesiastical fabric." pp. 248, 249.

"The author calls his pamphlet, *An Inquiry into the Consequences of neglecting to distribute the Prayer-book with the Bible.*

In such an inquiry, one might have supposed that facts would have engrossed the Inquirer's attention beyond every other consideration. Yet it appears very distinctly, that even the most positive instances of facts have little or no weight on his mind, when they thwart his favourite prejudices. He tells us plainly, that it would be a poor consolation to produce examples of churchmen of the Bible Society who, individually, exert themselves to distribute the Liturgy among the people, because, forsooth, such examples are only exceptions to the general rule. So that, supposing we were actually to produce twenty instances of churchmen of the Bible Society, and nineteen of them should be found to have distributed the Liturgy among their poor parishioners, and only one of the twenty who had neglected to do so, it would not, in this case, be nineteen to one, as formerly in the principle of the Theorem, that the next person, viz. the twenty-first person, would be found also to have distributed the Liturgy. No, no; 'we must now argue, not from single instances, but from the general character of the Society.' In other words, the downright, positive evidence of facts must bend to the mere imagination of Dr. Marsh, who has ventured to presume, that the connection of a churchman with a society which distributes Bibles only, implies a neglect of the Prayer-book, implies an indifference towards it, and a denial of its utility.

"Alas! how necessary it is to watch this curious agitation of the brain, which we call, thought and reasoning!" pp. 252, 253.

The remaining sections of this part of the work contain some general observations on the spirit of the Address and the Inquiry, and on Dr. Marsh's challenge in reference to the study of divinity, with a few remarks which apply personally to the Dean of Carlisle. We have already expressed ourselves fully upon the first of these points; and our view of the subject entirely coincides with that of Dr. Milner and of the public in general. We shall therefore pass over it for the present, and proceed to the very just and weighty considerations which this challenge has called forth on the subject of divinity.

Dr. Marsh challenges his "opponents" to prove that they have laboured harder than he has done to

promote the study of the Bible; and the challenge appears to be intended with particular reference to Dean Milner. This expression, "the study of the Bible," is vague and indefinite; and before the question of the challenge can be fairly settled, it is necessary to decide what we mean by the phrase. If Dr. Marsh esteem the niceties of Biblical criticism as of the first importance to every young divine;—if he believe that "the preaching and expounding of the Word of God, and diligently exhorting the people to an observance of Christian duties scarcely merit the name of the study of divinity;"—if he should imagine that a knowledge of the evidences, doctrines, and duties of Christianity is inferior in value to a critical knowledge of certain ancient manuscripts; it is right to inform him that many students of divinity are of a different sentiment; and although they would not think lightly of the pursuits of those learned men who have done so much to fix correctly the text of the Holy Scriptures, yet they consider it as one of the great benefits of these labours, that ordinary persons may be relieved from similar drudgery, and may employ their leisure in endeavouring to learn "rightly to divide the word of truth, to understand the doctrines of the Bible, and to apply them with judgment and effect according to the different circumstances of men in various parishes and congregations." A very superficial knowledge of German Prolegomena may supply materials for a few plausible lectures, sufficiently "specious and imposing to those who are scarcely acquainted with such subjects," but deriving their importance chiefly from the ignorance of the hearer. We mean not to take from Dr. Marsh whatever credit even a deep knowledge of such criticism ought in reason to confer; but we must beg leave to protest against his apparent assumption, that pursuits of this nature constitute the first and

most important part of divinity. It is very possible that a man may stand at the head of this class of critics, and yet be utterly un-structured in the first principles of the Christian faith. We would recommend to every young clergyman the following excellent observations.

“ My views on the subject of a clerical education will, probably, be at variance with those of Dr. Marsh, when I submit it to the judgment of those who are best qualified to decide, whether, in the present circumstances of this country, taking into the account the expenses of a liberal education, and the difficulty of furnishing our Ecclesiastical Establishment with a sufficient number of clergymen truly respectable on account of their qualifications for the discharge of parochial duties, the best method of study in divinity might not be something like the following. First, as a foundation for the superstructure, to secure a competent knowledge of the learned languages, including the Hebrew; and to induce habits of closer reasoning by some degree of the study of the mathematics, and of philosophy, both natural and moral.

“ Such would be my preparation for a more immediate application to the study of divinity; in the commencement of which, I would content myself with a very concise and general account of the history and operation of that Biblical criticism which has brought the text of the Holy Scriptures to its present state of improvement. And in thus proceeding, I conceive I should act, very much on the same rational grounds that calculators do, who hazard their reputation, their own property and that of others, and even their lives, on the accuracy of astronomical tables and tables of logarithms.

“ Our most skilful navigators depend on the numerical computations already made to their hands, for enabling them to avoid rocks and shoals, and dangerous coasts, without having ever themselves gone through the process for ascertaining the truth of so much as a single logarithm, or a single longitude of the moon.

“ But it would be beside my purpose to expatiate further on the entire reasonableness of giving credit in this manner to what others have done, especially when a variety of persons, unconnected with each other, have made diligent inquiries into the text of the Sacred Writings, and have all come to

the same, or nearly the same, conclusions.

“ This system of confidence is, however, by no means to be carried so far as to exclude a very careful personal examination of the evidences of Revelation; those evidences, I mean, which prove that the canonical books of Scripture are the genuine writings of authors who had Divine authority to teach the Christian religion.

“ In the pursuit of this object, I esteem the three little volumes of Dr. Paley, (containing the marrow of the more elaborate writings of the learned Dr. Lardner), together with his single volume of *Horæ Paulinæ*, far above whole book-cases full of the voluminous indigested speculations of many well-meaning authors.

“ When the serious student is satisfied—not indeed so as to be able to answer completely every objection he may meet with, but satisfied—that the God of Israel is the true God; and that Jesus Christ, whom he hath sent, is the way, the truth, and the life; and that the holy Scriptures contain every thing that is necessary for salvation, he ought not, according to my views of the importance of time and the use of talents, to spend year after year in attending to minute difficulties, and refined speculations; but immediately to begin the study of the doctrines of his Bible, and their application to practical purposes. And here it can scarcely be necessary to observe, that in searching the Scriptures with a view to doctrinal points, the examination of the Articles and Liturgy of the Church of England will claim the peculiar attention of students. These will supply abundant materials for the exercise of all their reasoning faculties; especially if they should be disposed to enter upon religious inquiries of the abstruser kind: I will, however, venture to affirm that the more active and zealous they are in the discharge of the practical duties of their profession, the less time and the less inclination also will they have for the niceties of theoretical disquisitions in divinity.

“ The study of ecclesiastical history, by which I do not mean the secular history of religion, but the history of the true Church of Christ, wherever it is to be found, and also the history of the corruptions of Christian doctrines, will furnish a subsidiary attainment, and prove exceedingly useful to the young divine in his pursuits, both by confirming and illustrating sound interpretations of scriptural doctrine; and by furnishing the mind with practical maxims for the direction of his conduct.” pp. 269—272.

The subjoined paragraph is more immediately connected with the challenge.

"Dr. Marsh himself, I think, provided he allows that this is indeed the right outline of that mode of studying the Scriptures which ought to be recommended in the education of divines of our own Establishment, will scarcely maintain that he has any just pretensions to the character of an eminent theologian, or that great numbers of the clergy, whom he calls his opponents, have not done abundantly more to promote the study and knowledge of the Bible than he can undertake to prove, by a fair comparison of facts, that he himself has done." p. 272.

The Dean opens the Fifth Part of his work by a brief account of some of the answers to Dr. Marsh which have already appeared, and gives their appropriate praise to those of Dr. Clarke, Mr. Otter, Mr. Vansittart, Mr. Simeon, Mr. Dealtry, and Mr. Gisborne. He then proceeds to state his own reasons for engaging in the controversy. He pretends not to have made any discoveries: his great object is to discriminate between bad reasoning and good; and the specimens already produced will leave no doubt on the mind of any thinking man that he is admirably qualified for the task proposed. He adds,

"It is in the pursuit of this track, that I have ventured to call in question the *authenticity* of Dr. Marsh; and surely, if I have shewn to demonstration, that in his Inquiry, he has confounded together things which ought to have been kept distinct; that he has pronounced of individuals, what is true only of the collective body; that he has grossly misapplied the historical events of our own country; that he has illogically deduced conclusions unconnected with their premises;—moreover, if I have shewn, that all this erroneous procedure appears to be radically of the same class with those other grievous mistakes into which, several years ago, while treating of subjects of the greatest importance, our Inquirer fell; I must at least have excited some reflections agreeing with the observation of a Right Rev. Prelate that Dr. Marsh is apt to 'take too much upon himself.'

"The questions which have been raised respecting the Bible Society, are precisely

of that kind in which an ill-placed confidence may do abundance of mischief. I may prove an algebraical theorem to be absurd in principle, and a wild hypothesis to be inconsistent with the rules of sound philosophy; but mere conjectures, let them be ever so extravagant, provided there be no contradiction in the terms, cannot possibly be confuted.

"In such cases, all that is in our power is to do away confidence, or at least to diminish it.

"What a frightful prognostic has Dr. Marsh formed, both of the near and the remote consequences of the operations of the Bible Society! And what uncharitable inferences has he already drawn, not concerning the future merely, but even the present neglect of the Prayer-book by the clergy! Therefore, in lessening his authority as a judge of probabilities, and a predictor of future events, I reckon upon considerable advantages. Nevertheless, those who suppose that I am chiefly influenced by fearful apprehensions for the prosperity of the Bible Society, very much misconceive my sentiments. In fact, I have no anxiety about its prosperity. Already it is *actually* prosperous, and I believe it will continue to be so. My principal anxiety arises from an apprehension of those mischiefs which I have already described as likely to result from the representations of Dr. Marsh: I mean, the division among churchmen, and chiefly among the clergy; the irritation among the dissenters; and the general impression that the clergy are more anxious for the security of their own establishment than for the spreading of the holy Scriptures among the people.

"Far be it from me to say, that the clergy have given just occasion for such an imputation; but in my judgment, the tendency of Dr. Marsh's publications is to produce these mischiefs; and it is on this ground that I have endeavoured to do my utmost to avert the danger. Let it be well understood, that our Inquirer's accusations of his clerical brethren, his suspicions of the dissenters, and his general apprehensions of their increasing influence through the instrumentality of the Bible Society, are altogether without foundation, and I will venture to predict, that there will soon be returning good humour among churchmen and the clergy; that dissenters and churchmen will shake hands with each other, without fear of contagion on either side; that the two great Bible Societies will flourish, and heartily wish one another good luck in the name of the Lord; that every individual

will follow his own judgment as to the preference he gives; that in a short time, there will scarcely be a poor family in the kingdom without a Bible, or a poor churchman's family without both a Bible and a Prayer-book; and lastly, that the people in general, instead of harbouring unworthy suspicions of their rulers and instructors, will look on them as their spiritual benefactors, and receive their Bibles and Prayer-books, and other religious tracts, with gratitude.

"If these things should not follow, I would for ever leave to Dr. Marsh the business of prediction." pp. 288—290.

This section is followed by a "brief recapitulation of the manner in which the subject has been treated." With what degree of satisfaction the Margaret Professor may contemplate the plain statement of his literary offences, we presume not to judge: they are here centered and placed directly in view. While enveloped in the smoke of the "Inquiry," or hid under the imposing forms of gigantic theorems and magnificent hypotheses, they might, in the eye of a superficial spectator, take any semblance which their parent should assign to them: but the spear of Ithuriel displays them in their full deformity; and here they stand, unlovely and unadorned, "in all the nakedness of metaphysical abstraction." The manner in which the Dean has presented them before us, will doubtless be considered by Dr. Marsh, and perhaps some of his friends, as not remarkable for courtesy. But by what circumlocution, may it not be demanded, shall we describe such offences as these—misapplication of English history, inaccuracy of statements, irrelevancy of facts adduced, and the total want of similarity in cases compared as parallel? By what softness of speech shall we compliment a congregation of emaciated conjectures, of lame suspicions, of half-formed inuendos, of palpable sophistries, of conclusions without premises, and of assertions without a single fact to support them? If authority be claimed, shall we fear to examine it? If hypotheses

be mischievous, and theorems absurd, is it honest to disguise the truth, when occasion calls for it? If Dr. Bell, and Mr. Lancaster, and Catholic Emancipation, and Puritans, and Test Acts, and general elections, and sermons preached at St. Paul's, and afterwards published without delay, on account of their great importance, the Archbishop of Canterbury himself being in the chair, be pressed into a service with which they have no possible connection, about which they prove nothing, and in reference to which they can produce only confusion and prejudice; do not candour and common sense require of us to make the declaration intelligible terms? These rules are perfectly consistent with Christian moderation: and we wish that they had always been observed by the opponents of the Bible Society with the same spirit which is manifested by the Dean of Carlisle.

Whoever contends with Dr. Marsh, must be prepared for personalities. They are not always very direct; but it must be admitted, even by his enemies, that this is a department of controversy in which he is remarkably skilful. Witness his political squibs: his treatment of Mr. Travis, of the Bishop of London, &c. &c. and, last of all, his recent publications on the Bible Society. It would be difficult to point out an author in modern times, who seems to understand better the use which may be made of this weapon of literary warfare, or to be more successful in wielding it. It will not be thought that we are paying him an undeserved compliment on his adroitness in this branch of literature, when we add that Dr. Milner has thought it right to employ not less than 70 pages, viz. from page 307 to 378, on this single subject of Personalities. He tells us, that a minute detail of the numerous misrepresentations and charges of Dr. Marsh which affect him personally, with his answers to each, would prove tedious and uninteresting, while

it would have little tendency to elucidate the great question under consideration. He determined, therefore, at once to *dismiss by far the greater part of the personal charges*; to select only a few, which seem to be connected with the main Inquiry, and to trust the rest to the decision of an impartial public. (p. 307.) He therefore confines himself to five leading divisions. 1. The Use of the Term Corrective. 2. The Liturgy and Popish Traditions. 3. Misrepresentation in respect to the Liturgy and Articles. 4. Misrepresentations respecting Mr. Lancaster. 5. Calvinism.

From the unfavourable impression which personal discussions generally produce upon our minds, we confess that we approached this part of the work not without some feeling of regret. With Dr. Marsh's talent for personalities we were well acquainted: but we did not at once see the necessity of giving them so prominent a place in a publication of such triumphant reasoning, and, in general, of such singular ability as the volume now in our hands. But a careful perusal of these sections has convinced us, that we had done a thing not unexampled in the history of literature—that we had formed an erroneous hypothesis. We discover in them the same great powers, with which we had been before delighted; which even upon the most barren and unpromising subjects can pour forth such arguments of illustration and such stores of knowledge, that we should have been heartily sorry if these pages had been omitted. To say, that they repel the charges of his accuser, and leave him without even the shadow of a pretence for them, is to say very little: defence is converted into attack, and into such an attack as few men would have the boldness to face. We do not, however, merely on this account recommend these excellent pages; it is for the valuable instruction, and for the Christian views, with which Dr. Milner has contrived to adorn

even this unpromising discussion. A specimen is subjoined.

“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. Add to this, the Liturgy is an excellent manual of devotion, and, as such, is used by many pious churchmen in their private families.

“On these accounts, it must be of immense importance in practice that every member of our Establishment should be supplied with its Liturgy, for the purpose of forming and of maintaining in strength and vigour a devout habit of worshipping God both in public and private. Here, with the blessing of God, is indeed a *safeguard* against leading a prayerless life, against that coldness and indifference in spiritual concerns of which the best Christians complain; here is a most valuable help to true devotion—an excellent preservative of a right Christian spirit of supplication!

“Thus, it is in a *practical*, much more than 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 entreats God that the ‘piti-fulness 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 for those who earnestly pray for true repentance, and forgiveness of ‘all their sins, negligencies 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.’ pp. 350—352.

We should gladly have laid before our readers the able observations of the Dean of Carlisle respecting those convenient but invidious insinuations on the subject of Calvinism which pervade the Inquiry; and which in

the existing disposition of the public mind, Dr. Marsh is well aware, are calculated to produce a greater effect than either his facts or his reasoning; but we must forbear, and limit ourselves to a short extract from this part of the work, in which he repels the charge of Calvinism as it affects himself personally. And this extract we are the more anxious to give, as it coincides entirely with the uniform sentiment which we ourselves have expressed on this much controverted topic.

"Without pretending to a perfect recollection of all that I have written, much less of all that I have said, both in public and in private, on religious subjects, at different periods of my life; yet, relying on the sincerity of my professions, and that consistency of opinion which I have maintained for a great many years, I confidently affirm it to be impossible to produce a single expression written or spoken by me, from which a charge of Calvinism may fairly be inferred, by any person who knows what the offensive and objectionable parts of the tenets of Calvin really are; or, in other words, who knows how to distinguish the sound doctrines of that learned divine, from those peculiar dogmas which he has pronounced with great positiveness, and which I, with many others, exceedingly disapprove, as violent, rash, and unscriptural.

"I sincerely hold, and ever have held, unequivocally, the very important scriptural doctrine of universal redemption.

"Moreover, the Seventeenth Article of our church, in its plain and liberal sense, expresses my unfeigned sentiments on the difficult subjects of which it treats. That the doctrine of universal redemption is reconcilable with the Seventeenth Article, I make no question. Nevertheless, those who find no difficulties in considering the abstruse subjects of the Divine prescience, the freedom of man, and his responsibility; the declarations in Holy Writ concerning the native innocence of our first parents, and the subsequent corruption of human nature; convince me that hitherto they have only reflected on these points in a superficial manner." pp. 369, 370.

And he afterwards adds:

"It may be thought not a little extraordinary, that in the only controversy (the present excepted) in which I have ever been engaged, I should have had to defend an Essay on the

Importance of Religious Establishments against the gross misrepresentations of a very rigid Calvinist, Dr. Haweis; and also at the same time to support the sentiments of my late brother, the Historian of the Church of Christ, on the subject of universal redemption." p. 374.

We will close our citations with two extracts from the concluding section of the volume; the first of which will be useful to those members of the Society for promoting Christian Knowledge, who espouse the views of Dr. Marsh; and the spirit and principles of the second we could wish to impress upon our own minds, and upon the minds of all our readers.

"Since the publication of this tract, I have repeatedly, and with the closest attention of which my mind is capable, examined the principle on which the author rests his fundamental objection concerning the non-distribution of the Liturgy. And I am convinced, that it is scarcely possible for any human institution that can be devised, to stand the trial of so unreasonable a test. To illustrate my meaning, I would observe, that when, for the purpose of securing an important end, several good things are to be done, each of which is perhaps necessary, and even indispensably so, it will generally not be difficult in these cases to shew, that there exists such a connection among the good things, that if any one of them be left undone, the want of it will be greatly felt; but who, except Dr. Marsh, ever thought of blaming those who actually execute a great deal of the important and necessary work, because they do not, perhaps cannot, finish the whole? A plain man would conclude, that commendation, rather than blame, attached to those who do so much, and who, consequently, render it easier for other well-wishers to the general cause, to complete what remains to be done.

"According to the sweeping principle of Dr. Marsh, I should absolutely be at a loss to defend the Society for promoting Christian Knowledge; because, notwithstanding the multitude of Bibles, Prayer-books, and Tracts, which it has distributed, it has not done every thing which a churchman may wish to see done: it has not, till very lately, undertaken to distribute the Homilies of our church. Now, how easy would it be for a person of Dr. Marsh's ingenuity, to represent the distribution of the Homilies as

at least equally necessary and equally indispensable with the distribution of Prayer-books? Has not, he might say, the doctrine of justification by faith been tortured with controversy for many years? Has it not been often misrepresented and abused to Antinomian purposes? And where shall we find this important doctrine more accurately explained than in the Homilies? Where is the Popish doctrine of the merit of works more ably withstood, and at the same time the necessity of real good works, as the fruits of faith, more largely or more clearly explained and inculcated? Do not our Articles themselves refer to the Homilies for this very purpose? And does not the Thirty-fifth Article represent them as intelligible to the people, and accordingly direct them to be read by the ministers? The Homilies, he might add, should therefore accompany the Bible: they are one of its very best safeguards for the unlearned, against the seduction of false teachers. They contain easy and familiar explanations of doctrines; and as the practice of reading them in churches has much declined of late years, it becomes the more necessary that they should be distributed among the poor at a cheap rate.

"On the supposition, that Dr. Marsh's objections to the Bible Society on account of their not distributing the Liturgy are well founded, I assert that his reasoning is conclusive against the Society for promoting Christian Knowledge." pp. 339—391.

"It is now time that I should leave these observations to the judgment of candid and impartial readers, and to the blessing of that BENE whose sacred word I ardently wish to see dispersed throughout every part of the globe. With the late Bishop Horsley, I believe that 'every sentence of the Bible is from God, and that every man is interested in the meaning of it';—I think also that Scripture language is most admirably accommodated to common apprehensions. The word of God which goeth forth out of his mouth shall not return unto him void, but shall accomplish that which HE pleases, and shall prosper in the thing whereto he sends it. This declaration is, to my mind, a most encouraging inducement to dismiss at once all fanciful conjectures that may be started concerning the dispersion of the Scriptures 'which are able to make' men 'wise unto salvation through faith which is in Christ Jesus.'

"It is the constant prayer of a churchman, that the good Lord may deliver him 'in the hour of death and in the day of judgment;' and I have observed, that men

whose established reputation for talents and piety effectually repels the most distant suspicion of enthusiasm, have had their serious attention drawn, during the agitation of this great question, to those awful moments in which the distinction of churchmen and dissenters shall be no more; and have expressed their conviction that they will then be the least disposed to repent of having supported the Bible Society. It would be great presumption in me to rank myself with such characters in any point of view, except my entire agreement with them that when the innumerable partialities and prejudices which serve to delude mankind in this imperfect state shall completely vanish, or shrink into their just dimensions, the recollection of having been a friend and not an adversary of the Bible Society will afford me a vivid satisfaction, without any apprehension of blame for having been too zealous in promoting the dissemination of the word of God." pp. 400, 401.

Dr. Marsh's "Address to the Members of the Senate of the University of Cambridge," which was the origin of this controversy, and the Dean of Carlisle's Speech on the Formation of the Cambridge Auxiliary Society, are inserted as an Appendix.

We are sensible that these remarks afford but an imperfect sketch of this very learned and argumentative volume. The name of the Dean of Carlisle has long ranked with those of the first scholars of the age; and it will not be lowered by the present publication. By calling Dr. Milner into the field, the Margaret Professor has, indirectly at least, rendered eminent service to the cause of sacred learning and of true religion; and we return him our thanks with a degree of truth and cordiality, for which he will hardly give us all the credit we deserve. It is indeed our deliberate opinion, on examining the volume before us, that few men now living are capable of producing a controversial work of such varied and singular excellence. It displays, in every part, the energies of a most powerful and vigorous mind; of a mind which will shrink from no subject where the human intellect

can be applied, and which proceeds straight to its end without deviation or obliquity; dashing aside with instinctive decision, whatever is foreign and irrelevant, sweeping away at once all the thistles and thorns of sophistry, by which mischievous ingenuity would block up the way to the temple of truth. We have spoken of the boldness of Dr. Marsh, and we must now advert to the boldness of Dr. Milner. Dr. Milner is a friend to fair fighting and unequivocal blows: he has no stratagem for attack, and never dreams about retreat; he marches full into the throng, to combat and not to steal away from his opponent: to give him honestly the ground which he claims, and then to drive him from his post. If we should form our judgment from his publications, we should say that Dr. Marsh seems to calculate upon success as a controversial writer, by his adroitness in evading the real subject of dispute; by reiterated assertion of facts, which a little examination might convince him had never existed; by appeals to prejudice and passion; and by sophistical illusions, not a whit more substantial than the monstrous and terror-striking figures of the Phantasmagoria. We would not even insinuate that his intentions are culpable; we trust, that he is conscientious in all his labours. God forbid that our opinions should give the measure of another man's integrity! But we must lament that habitual tortuosity, which either seizes the wrong point of discussion, or defends a good cause by unsound and illogical reasoning. The Dean of Carlisle, on the other hand, is a profound master of argumentation, he never loses himself, and never misleads his readers; his logic is plain and decisive; he advances at once to the objection, and meets it like a man who is conscious of his strength. If we have contemplated with admiration the *character* of his mind, we have been no less delighted with the various and extensive learning,

with which it is so richly stored, and the noble ends to which that learning is applied. Controversial writings are generally forgotten with the immediate cause that produced them; they have usually a fugitive existence; but we will trespass for once upon Dr. Marsh's province of prognostication, and in the present instance, venture to foretell a different fate. This volume deserves to be read by the scholar, for its style and research; by the logician for its reasoning; and by all classes for the Christian instruction, and for the lessons of practical wisdom, which fill its pages. It will be known and admired long after the bustle of this most marvellous controversy shall have passed away.

The only charges which are likely to be urged against the work by liberal and candid critics, relate to occasional tautology, and to allusions, which the author frequently makes to himself. Great as is our respect for the Dean of Carlisle, we would not vindicate even in him what is open to censure. But we must beg leave to suggest a few remarks on each of these charges. Whoever has read the *Inquiry* of the Cambridge Professor, must be aware of the extreme difficulty of exposing his fallacies without some appearance of tautology; the very nature of his publication involves the necessity of it; there are certain fundamental errors, which lie concealed in almost every page: and the repetition of them is so far useful, that the reader is not permitted to forget the source and origin of his accumulated misconceptions. We think that the Dean could not, in justice to his cause, avoid occasional repetition, and we are by no means disposed to complain of it. On the subject of allusions made by an author personally to himself, there can be only one opinion: they should never be introduced unless the case requires them. But do those who raise the objection, recollect the personal at-

tacks made by Dr. Marsh upon the Dean? Have they forgotten those multiplied insinuations of dislike to the Liturgy, of Calvinistic attachment, &c. &c. which are scattered with such profusion through the pages of the Inquiry? However painful it might be to Dr. Milner, to vindicate his own conduct and character by appeals to his general habits and manner of life, the mode of attack adopted by Dr. Marsh, left him no alternative; it was not from choice, but from necessity, that he speaks of his own infirmities, and requests the attention of the reader to a few facts, which relate personally to himself; and we must again say, that we should be sorry if these very interesting statements had been suppressed.

In the reply of the Margaret Professor—for that he will reply to this and all possible animadversions upon his spirit and writings is beyond a question—the objections which have just been noticed, will probably appear with a formidable list of associates. With respect to the many errors of fact and reasoning which have been proved upon himself, it is not obvious, what mode he will pursue. Sometimes he omits to notice the argument at all; and sometimes like a sturdy son of contest and debate, he repeats his assertion, and grows bold by discomfiture. “*En ego, qui feci; nōw do your worst.*”

If we could suppose that he could be at a loss for materials, we would suggest the following outline, to be inserted in his common-place book.

“*Loveigh against the malice and misrepresentation of Dr. Milner. Could any thing but malice induce him to assail my Theorems and Hypothesis?—Declare that he is in love with Calvinism, and dislikes the Establishment. Praise the Bishops. Affirm again, that there were channels in abundance for the circulation of Bibles long before the establishment of the modern society; that my account of the Scotch Liturgy is the true account; that it*

was really the English Liturgy verbatim; and that it was rejected, not for its papistical, but its anti-calvinistic tendency; and that all documents which assert the contrary are false and malicious, and hostile to the church; that the sale of Prayer-books *has* diminished in an alarming degree since the year 1804; that I did not begin the attack at Cambridge, but was myself attacked, and held up to reprobation, because I recommended the circulation of the Prayer-book, not as a corrective, I never used the word, but as a companion and safeguard to the Bible. Declare that I never used personalities in my life, and that Dr. Milner absents himself from church, not on account of his infirmities, but because he dislikes the Prayer-book. Protest, that he is a Calvinist, and a reformer, and one of the godly; that he proclaims his own knowledge of history, and of certain learned works; that I hate boasting as ill as I hate Popery. Query? What about Gandolphy? Prove that he is a Protestant; and after all Dr. Milner's insinuations, that I *am* an eminent divine, no writer of electioneering squibs, no lover of controversy; (N. B. Prove this by abstract reasoning); that my Theorem is a vastly good Theorem; that my Hypothesis is a marvellously good Hypothesis; (challenge Dr. Milner to invent a better); that all the bishops believe it; that one of them, it is true, did not much like it at first; (Locke's great work had, on its first publication, a similar fate); but that even that bishop is converted, for he has said nothing about it, I believe, for three or four years. Maintain, that I did repeat accurately the conversation, at Queen's College, about the national schools; challenge Dr. Milner to tell it better;—that my work on the versions of the Bible has not been noticed simply because it is unanswerable; that I never *did* garble a quotation; that if Dr. Milner were not an enemy of the church and its forms he would not insert in

his title page, 'the Rev. Isaac Milner,' but 'the Very Reverend;' (a little more abstract reasoning about this): that my 'Inquiry, &c.' is calculated to promote peace, and good will, and Christian charity, and the more extended diffusion of the Scriptures; that it ought to be issued with my Theorem and Hypothesis in the shape of a cheap tract, to preserve the poor and illiterate in the religion of their fathers, and to keep them from the delusion of false interpretations; that my sermons before the University, which Dr. Milner calumniate, expound the doctrines of the Liturgy and the Articles; that they ought to be published—Query? shall I say this?—

on account of their great importance, and that no man who entertains a proper respect for the Prayer-book will be of a different opinion. And in conclusion, that after all their malice, *I am* a man of close reasoning and profound thought, and that *I do not* take too much upon myself."

To be serious;—we consider the Bible Society as now established beyond the possibility of danger; and the Professor would, in our opinion, best consult whatever he possesses of reputation for candour and sound argument, by burning his proof sheets, and enrolling his name among those who support it.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the press: Memoirs of Algernon Sydney, by Mr. Meadley;—the Laws relating to the Clergy, by the Rev. D. Williams, late of Christ Church, Oxford;—the History, Nature, and Treatment of the Hooping Cough, by Dr. R. Watt, of Glasgow;—an Apology for promoting Christianity in India; containing a variety of interesting information on that subject, in 1 vol. 8vo. by Rev. Dr. C. Buchanan;—a Tour in Teesdale, including Rokeby and its environs;—History of Bengal from the first Mohammedan invasion to 1757, in 4to. by Major Stewart;—and Dr. Watts no Socinian; in answer to Dr. Lardner's testimony produced in Mr. Belsham's Memoirs of Mr. Lindsey.

Preparing for publication: Memoirs on European and Asiatic Turkey, by Mr. R. Walpole; an Engraving of the Rev. J. Venn, late Rector of Clapham, by Mr. Slater (by subscription: subscriptions received at 17,

Newman Street, 190, Piccadilly, and the Library, Clapham);—Particulars relative to the seizure of General Miranda;—and a History of the Propagation of Christianity among the Heathens, since the Reformation, in 2 vols.; by the Rev. William Brown, M.D.

At Cambridge, the Chancellor's gold medal for the best English poem, by an Undergraduate, is adjudged to Mr. G. Waddington of Trinity: the subject, *Columbus*. Sir W. Browne's medals are thus adjudged: for the Greek Ode, to Mr. S. G. Price, and for the Latin Ode and Epigrams, to Mr. W. Strickland, both of Trinity.

A gentleman of Paris is said to have contrived a plan of modelling or casting coins in miniature, and to have actually made a cast of Paris on the scale of an inch to two hundred yards

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Biblia Sacra ita exacte translata, ut statim videatur quid referat una quæque vox Textus, quod nullus antea præstitit interpretis, A. D. T.

sumptibus auctoris, et centum duntaxat. The first part, or Pentateuchus, 1 vol. 12mo. 12s. sewed.

The Doctrine of New Jerusalem respect-

ing the Lord. Translated from the Latin. royal, 12s.—demy, 6s.

A Concise History of the Jews; by the Rev. J. Hewlett, B.D. 12mo. 6s.

Sermons on various Important Subjects; by the Rev. B. Harrison. 8vo. 10s. 6d.

Twenty four additional Select Discourses; by the Rev. U. Harwood, A.M. Vol. II. 8vo. 10s. 6d.

A Course of Practical Sermons, expressly adapted to be read in Families. 8vo. 9s.

Christian Plea and liberal Apology for the British and Foreign Bible Society. 8vo. 2s. 6d.

Visits of Mercy; by the Rev. E. S. Kley. 12mo. 4s.

A Practical Treatise on the Holy Spirit; by the Rev. G. S. Faber, B.D. 8vo. 2s.

A Review of the Liturgy and Articles of the Church of England; by Mr. R. Littlehale. 8vo. 1s. 6d.

A Short and Familiar Exposition of the Collects of the Church of England. 12mo. 4s. 6d.

Scripture Selections on the Attributes of the Divine Being. 32mo. 1s. 6d.

A Treatise of the Millennium, or of the First Resurrection to the Reign of Christ upon Earth for a Thousand Years; by E. L. Woolcap. 3s.

MISCELLANEOUS.

Civil Architecture of Vitruvius; with an Introduction, containing the Rise and Progress of Architecture amongst the Greeks; by Wm. Wilkins, M.A. F.A.S. imp. 4to. 3l. 3s. royal 4to. 6l. 6s.

A Narrative of the Building, and Description of the Construction, of the Eddystone Lighthouse; by J. Smeaton, Civil Engineer, F.R.S. folio. 6l. 6s.

Architecture, Antiquities, and Landscape Scenery of Hindoostan; by T. and W. Daniell. Part III. imp. 4to. 3l. 3s.

Two Letters to a Fellow of the Society of Antiquaries, on the Subject of Gothic Architecture; by the Rev. J. Haggitt. royal 8vo. 10s. 6d.

Memoirs of the Private and Public Life of William Penn; by T. Clarkson, M.A. 2 vols. 8vo. 1l. 4s.

The Life of Luther, with an Account of the early Progress of the Reformation; by A. Power. 8vo. 12s.

Literary Anecdotes of the Eighteenth Century; by John Nichols, F.S.A. Vol. VII. (Index) delivered gratis to purchasers of the preceding volume.

Memoirs of John Horne Tooke, interspersed with original Documents; by Alexander Stephens, Esq. 2 vols. 8vo. 1l. 4s.

Elements of Agricultural Chemistry, in a Course of Lectures for the Board of Agriculture; by Sir H. Davy, LL.D. F.R.S. 4to. 2l. 2s.

Book-keeping no Bugbear, or Double Entry simplified; by M. Power, royal 8vo. 15s.

Letters on the Management and Economy of a School; by the Rev. Samuel Catlow. 12mo. 2s. 6d.

The Nature and Objects of Elocution explained; with Mr. B. H. Smart's Prospectus and Forms. 1s.

The Germany and Agricola of Tacitus, with English Notes for the Use of Schools; by E. H. Barker, Trinity College, Cambridge. 6s.

Remarks on Sir W. Drummond's *Œdipus Judaicus*; by G. D'Oyly, B. D. Part II. 8vo. 6s.

The Oxford University Calendar for 1813. 12mo. 5s. 6d.

Letters written in a Mahratta Camp, in 1809; by T. D. Broughton, Esq. 4to. 2l. 3s.

History of Voyages and Discoveries in the South Sea, Part III. from 1690 to 1688; by Capt. J. Burney. royal 4to. 2l. 2s.

The European in India, from Drawings by C. Doyley, Esq. with Preface and History, by Capt. Williamson and F. W. Blagden, Esq. royal 4to. 5l. 5s.

Travels in the Mores, Albania, and other Parts of the Ottoman Empire; by F. G. Ponqueville, M.D. 4to. 2l. 2s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

We inserted in our last number an abstract of the Ninth Report of the British and Foreign Bible Society. We now proceed to lay before our readers some interesting extracts from the Appendix to the Report—and first those which relate to

Foreign Europe.

I. Extract of a Letter from a Roman

Catholic Deacon at Scandinari in the Levant, written originally in Greek.

"I was utterly astonished on receiving your last most agreeable letter of the 1st of October, 1811, with four dozen copies of the Holy New Testament in Ancient and Modern Greek. What has surprised me still more, is that which I read in the English Report of the Bible Society established in London, which you have forwarded to me, together with the other papers respecting the English institutions.

Some of them I have read many times; and I have translated these last into Greek, in order to enable some of my friends to read them. The Testament we have found to be most exact. The original is correct; and the version into our modern language is very accurate, very accurately printed, and in a very neat form.

"It was always a most desirable thing to have in abundance at least a part of the Sacred Scriptures in the vulgar idiom, since the learned (viz. Ancient Greek) is every where so neglected, as to be understood only by a very few. Now we are anxious to know the origin of this fact, because it is in itself so interesting, that we wish to have further information about it; that is to say, how it came into the minds of those great gentlemen in England to print in the vulgar idiom the Testament of our Lord. For my own part, to tell you how I feel, after reading what you have written, as having been communicated to you by your friend Dr. Naudi: after examining so generous a plan for the dispersion of the Eternal Will of God, and repeatedly reading these excellent Testaments, I find myself impelled to believe, that the Lord, for the sake of his only and beloved Son, is determined to reform these our parts, and to communicate the brightness of his light, through your Testaments, into the Levant; where, as you know, there is nothing to be found but darkness, and wretchedness, and perdition. The reading of the New Testament comes opportunely and efficaciously, to repair such serious evils.

"I remember a friend of mine, who was for some time in England, upon his return to Rome assuring us, that things, in respect to religion, were in a much better state there, than in our superb Italy. This I now see confirmed by fact: for if in England societies are formed to assist Christians abroad, by furnishing them with Bibles, and sending out missionaries to them, as you write, they themselves must be in a very advantageous condition. It is certain, my dear friend, that, so far as we are concerned, these English gentlemen cannot do a greater act of piety, nor a more considerable charity, than this; viz. to procure for us these most necessary and most holy books. I pray you, on my own account, and on the part of my friends here, not to omit to obtain as great a quantity of these books, so well rendered into Modern Greek, as you can, and on any terms. Do not fear about the money, for we will reimburse you as you may think proper; while, in the mean time, we all thank you, again and again, for those four dozen Testaments which you

have so generously furnished us with gratis."

2. Extract of a Letter from Smyrna, dated April 3, 1812.

"I am happy to say, the Testaments, in Ancient and Modern Greek, have, some time since, been all sold, and I have had numerous applications for more: I therefore have to request a further remittance of 200, which I shall wait for with impatience. In the mean time I shall take the first good opportunity of sending the money which I have received to Mr. Laing. I presented a copy two days ago to the Greek bishop, who received it very graciously, and showed me a copy of the edition printed at Halle, from which I believe this is taken.

"I am much pleased to find that the Monks do not object to the circulation of the Scriptures. They make no objection to the Testaments; but seem to consider the Bible as mutilated, on account of the omission of the Apocrypha. I shall be glad of a fresh supply of French and Italian, Testaments, and French Bibles, 100 of each of the former, and a dozen of the latter."

3. Extract of a Letter from Iceland, August 30, 1812.

"I have had the honour to receive the letter which you and Mr. B—— were pleased to send me, along with the number of copies of the New Testament therein specified. These are, according to my expectation expressed last year, received by our countrymen, ever eager to read the Scriptures, with a delight, which can only be measured or felt by those, who have been in want of a book which they deemed to be absolutely necessary. As you had intrusted an equal number to chevalier Sivertsen, to be distributed by him, I have found it necessary to send some copies into the country. For the whole amount I will be bound. In the mean time the chevalier Sivertsen will pay to Mr. B—— 50 rix dollars in advance, and make you acquainted with our joint efforts relative to this business. Blessed be the noble promoters of this edition, which will spread spiritual knowledge over my country, and enlighten the minds thirsting to read the Gospel. If there are more copies, which could be spared from the exigencies of other places in this island, they would here be thankfully received, and quickly bought next year."

4. Extract of a Letter from Petersburg, December 25, 1812.

"In my last of the 9th inst. I informed you of my having delivered to the prince Galitzin, the memorial and plan for a

Bible Society in St. Petersburg, and of the very friendly manner in which he received me, &c. I have now to inform you, that his imperial majesty has confirmed the whole. I was this morning with the prince, and saw the resolution signed by the emperor. In order to give it the effect of a public law or Ukase, it must pass through the ordinary forms in the senate and this requires a week or two. Then the memorial plan, and resolution, will be printed at the expense of the state; I will take the same opportunity to throw off a few hundred copies for distribution. You cannot conceive what a deep interest prince Galitzin and those about him take in this affair; and I have been assured that his imperial majesty is no less interested in it. They cannot enough admire the simplicity of the plan; and they seem fully to perceive how well calculated it is to promote the greatest good.

"The interest which the higher ranks take in it is truly astonishing. The prince Galitzin has already had all your Eight Reports translated into Russian. It is now the common topic of conversation, and every where causes the greatest joy."

5. Extract of another Letter from Petersburg, January 18, 1813.

"Could I put on paper all I have seen, and heard, and felt, since the 14th inst. N. S. on which day the imperial Ukase concerning the Bible Society appeared, it would transport you with joy, and you would consider yourselves richly rewarded for all your exertions. Jews and Christians, Russians and Armenians, Catholics and Protestants, have with one voice acknowledged that the British and Foreign Bible Society is the wonder of the nineteenth century; and that it is the only adequate means that ever was devised for civilizing and evangelizing the world. The impulse which his imperial majesty and his first ministers have given, has been felt by all ranks; and every one seems ambitious to promote a scheme big with blessings to his fellow men. The conviction which it was wished gradually to produce, has already been produced; and the design is now formed to give the plan all the scope you can possibly wish, and that to an extent which we never should have ventured to propose."

Speaking of the meeting held in the house of prince Galitzin, which ended in the formation of the Petersburg Bible Society, the writer observes:

"It was truly delightful to see the unanimity which actuated this assembly, composed of Christians of the Russian Greek Church, of Armenians, & Catho-

lics, of Lutherans, and of Calvinists, and all met for the express purpose of making the gospel of the grace of God sound out from the shores of the Baltic to the Eastern Ocean, and from the Frozen Ocean to the Black Sea, and the borders of China; by putting into the hands of Christians and Mahometans, of Larmites and the votaries of Shaman, with many other heathen tribes, the Oracles of the living God. Here we had another proof of what the Bible can do, and of the veneration which all Christians have for this blessed book. We see that it is still capable of uniting Christians in the bond of peace. It is the standard lifted up by the Son of Jesse, around which all his followers rally, in order to carry it in triumph over the whole globe."

6. Extract of a Letter from Prince Galitzin President of the Petersburg Bible Society, to Lord Teignmouth.

"St. Petersburg Feb. 25, 1813.

"I have the honour to acquaint your lordship, that, in consequence of a communication made to me by the rev. Mr. Paterson, on the part of the British and Foreign Bible Society established in London, I felt it my duty officially to lay before his imperial majesty a project for establishing a society on similar principles in St. Petersburg. It gives me infinite satisfaction to add, that his imperial majesty was graciously pleased to approve the proposal, and to sanction the formation of a Bible Society in St. Petersburg.

"The sole object of our Society is the distribution of the Old and New Testament, throughout the Russian empire, in all languages, excepting the Slavonic; for this a particular privilege is preserved to the Holy Synod. When your lordship considers the number of European and Asiatic dialects which prevail in the several provinces of the Russian empire; above all, if a correct idea can be formed of the state of many of these provinces with regard to religious knowledge; then I am sure your lordship will feel with me, that no Bible Society, yet formed on the Continent of Europe, can have objects in view more vast in extent and importance, than those to be accomplished by the Bible Society in St. Petersburg.

"I am particularly charged by the Committee, to convey their thanks to the British and Foreign Bible Society in London, for their liberal donation of 500*l.* sterling; which has been received through the hands of Mr. Paterson. Independent of the encouragement this sum has given to our valuable and rising Institution, we consider its intrinsic value to be greatly increased; because we hail

it as an omen that the British and Foreign Bible Society in London will be disposed to enter with us into full and friendly correspondence, and to consider us henceforth as a part of themselves, engaged with them in the noblest undertaking which can dignify the efforts of man."

Asia.

1. Extract from the First Report of the Calcutta Auxiliary Bible Society, 1812*.

"The native Portuguese spread over India, and computed to be, collectively, about fifty thousand, first presented themselves to the consideration of the Committee. It being understood that a thousand copies of the Portuguese New Testament had been shipped for India by order of the British and Foreign Bible Society, it was agreed to purchase them for immediate circulation among the Portuguese at this Presidency, and at Fort St. George. The Committee were disappointed of this supply by the loss of the Elizabeth, in which ship the books were sent. They have however recently obtained, from the Corresponding Committee of the Bible Society, 700 Portuguese New Testaments; which they are now distributing, both among Roman Catholic and Protestant Portuguese. They have also voted two thousand Portuguese Bibles, and a further supply of four thousand New Testaments, to be procured from England. These are intended, partly for the use of Calcutta and its dependencies, and partly for circulation among the Portuguese on the coast of Coromandel and Malabar, and on the island of Ceylon.

"The next object, which called for the attention of the Committee, was an adequate supply of the Scriptures for the use of the native Christians conversant in the Tamul language; being not only those attached to the Protestant Mission at Tanjore, Trichinapoly, and Tranquebar, including the districts of Madura and Tenevally at the southern extremity of the Peninsula; but also a considerable part of the inhabitants of the contiguous district of Jaffna, on the northern side of the island of Ceylon. The entire number of persons who speak and can read the Tamul language has not yet been ascertained. But those belonging to the Tanjore Mission alone, including the Tenevally district, have been computed at nearly twelve thousand; of whom almost all the men are represented as able to read, and eager for books. The number of Christians, on the coast of Coromandel alone, exclusive of those resident in Jaffna

* This society has been supported by the liberal contributions of above 500 persons of all ranks and of different Christian persuasions.

and other parts of the island of Ceylon, may be computed at twenty thousand.

"For the immediate use of this body of Christians, the Committee authorised the purchase of 800 copies of the Tamul New Testament, which, it was understood, had been printed by Dr. John, at Tranquebar, after the purchase of a former edition, by donations from this Presidency, at the commencement of the year 1810. The distribution of the copies last purchased has not yet been communicated; but the letters of Dr. John and Mr. Kohlhoff, relative to the first limited distribution of the Tamul and Portuguese Scriptures, with the testimonials which accompanied them, evince how much this beneficent act of truly Christian charity was needed; and how gratefully and joyfully it has been received. It was further proposed by the Committee to print an edition of 1000 copies of the Tamul version of the Bible, by Fabricius, as soon as an arrangement could be made with the proprietors of the Tamul presses at Tranquebar and Vepery. But, on inquiry, it was found that the work could not be undertaken at either of those presses, without great delay; and a higher charge than would attend the casting a fount of Tamul types and printing in Bengal. Mr. W. Ward, one of the proprietors of the mission press at Serampore, furnished an estimate for printing oriental editions of the New Testament; by which it appeared that an edition of 5000 copies of the New Testament could be printed, in any language, for the sum of 3000 Sa. Rs. exclusive of paper, and the salary of a corrector of the press. The Committee had therefore no hesitation in determining to print 5000 copies of the Tamul New Testament at the Serampore press, from the approved version of Fabricius; and they have to acknowledge the facilities afforded by Dr. John, for the accomplishment of this object, by sending round his own corrector of the Tamul press; with an experienced compositor. Their acknowledgements are also due to Mr. Ward, and his disinterested associates, who, in undertaking to print the Scriptures at so low a rate, as must essentially promote the circulation of them, declare their satisfaction to be greater than any they could derive from a pecuniary profit. It is calculated that the work will be finished in less than two years; and that the expense of 5000 copies, including paper and the correction of the press, will not exceed ten thousand rupees, or, with binding and every incidental charge, at the utmost, two rupees and a half for each copy, of 800 octavo pages.

"The ready and zealous assistance of the honourable and reverend J. T. Wisleton, chaplain to government and

principal of schools on the island of Ceylon, has enabled the Committee to undertake a similar edition of a Cingalese version of the New Testament, to be also printed at Serampore, for the use of the native Christians of Ceylon, who speak and read the Cingalese language; and who, on the lowest computation, are between three and four hundred thousand; of whom two hundred and fifty thousand are Protestants. It appears, by Mr. Twisleton's letters, that besides the Cingalese New Testament and the books of Genesis and Exodus, which had been printed by the Dutch at Columbo, a native clergyman, of the name of Philipz, translated part of the Old Testament, as far as the book of Job; and that the manuscript is deposited among the archives of the Dutch church at Columbo. On examination, however, it was found to be incomplete; and in many places deficient; so that little use could be made of it, had not the Rev. Mr. Giffening, a Dutch minister, born at Ceylon, and versed in the Cingalese language, so as to preach in it, undertaken, from motives of zeal and piety, to revise and complete the translation, commenced by Mr. Philipz. From the labours of Mr. Giffening, the Committee hope to be hereafter supplied with the means of printing the whole Bible in the Cingalese language; and in the mean time they have been enabled, by Mr. Twisleton's aid in sending copies of the Cingalese Scriptures already printed, with specimens of letters for an improved type, an intelligent corrector of the press, and a Dutch printer who was employed for thirteen years at the government press at Columbo, to take measures for having 5000 copies of the New Testament printed at the Serampore press without delay.

"It remains to mention a fourth, and numerous class of native Christians, who speak the *Malayalim*, or, as it is more commonly called, the Malabar language, being the dialect of the inhabitants of Travancore, and the Malabar coast from Cape Comorin, to Cape Illi, or Dilli. The entire number of native Christians, conversant in this language, has been calculated at 200,000; but in a recent estimate, obtained from Father Louis, secretary to the bishop of the Carmelite mission at Bombay, it is stated at 177,000.

"For the use of the Syrian Christians, a Malayalim translation of the New Testament was commenced in the year 1806, under encouragement from Colonel Macaulay, late resident at Travancore, and the superintendance of Mar Dionysius, bishop of the Malabar Syrian Church; and the four Gospels have been since printed at Bombay. By a letter from the Rev. Mr. Martyn, who, in February

last, made inquiries on the subject at Bombay, it does not appear that the persons employed in making this version had proceeded further than the Gospels; but at Mr. Martyn's desire, Tinnapah Pillah, who was first engaged in the translation with Rembar, a casanat, or priest of the Syrian Church, and was afterwards sent to Bombay to correct the press, wrote to the bishop, requesting he would order the translators to proceed in the work with all possible diligence. The Committee have since accepted an offer from Tinnapah Pillah, to come round himself to Bengal for the purpose of superintending an edition of 5000 copies of the Malayalim New Testament, which it has been determined to print, at the Serampore press, as soon as the requisite preparations can be made for it.

"It is further the intention of the Committee to print a Malayalim version of the New Testament to be made from the Latin Vulgate, under the superintendance of the Romish bishop of Verapoli, and vicar-general of Malabar, for the use of the Roman Catholic Christians on the Malabar coast, as soon as circumstances may admit of it. It is understood that the bishop of Verapoli has no objection to the circulation of the Scriptures among the Roman Catholic Christians of his diocese; and he had even sent two priests to Bombay, to assist in revising the Malayalim Gospels printed there; in the expectation that one version would be sufficient for the whole of the Christians conversant with that language. But in consequence of objections by Father Louis to the translation made by members of the Syrian church, the two priests returned to Malabar. A proof sheet of the work was afterwards examined by Padre Prospero, the vicar general of Malabar, and, as stated in a letter from Colonel Macaulay, 'it appeared, after all the diligence applied by him, that its faithfulness to the text of the Vulgate was a subject of surprise.' It may therefore still be hoped that the Malayalim version of the four Gospels printed at Bombay, and intended to be reprinted, with the remainder of the New Testament, at the Serampore press, will be acceptable to many of the Roman Catholics, as well as to the Syrian Church.* At all events, as observed by Colonel Macaulay, the Malayalim Scriptures will be 'joyfully received by the whole body of the Syrian Church. The very circumstance of their not passing through the hands of a priest of the Church of Rome will eminently favour their reception with the Syrian Christians;' and, as added by him, 'another impression may be published at a future period for the use of the Roman Catholics, under the revision of one of their own priests.'

“ It appears from information received by Mr. Martyn at Goa, that there are about two hundred thousand native Christians in the Portuguese territory, appertaining to that settlement, who speak the Canarese, or dialect of the province of Canara. The estimated number of Christians at Bombay and its dependencies exceed sixty thousand; the greater part of whom speak the Mahratta language, or a local dialect derived from it. And, besides other smaller bodies, in different parts of India, the accession of Java, Amboyna, and other eastern islands to the British empire, has opened a wider field for diffusing the word of Divine Revelation among numerous classes of persons who have long since embraced the Protestant Religion, under their late government, and who will acknowledge with gratitude a regard to their best interests from those to whom the dispensations of Providence have now made them subject, with all the obligations which result from it. By a communication from Dr. W. Hunter, one of the members of the Committee, it appears that a considerable number of copies of the Malay Bible have been found at Batavia; but he suggests the expediency of a Javanese version for the benefit of the natives of Java, who speak that language. He adds, that no Dutchman has ever attempted the Javanese; although the correspondence with all the native courts, (except that of Bantam,) is carried on in that language and character.”

2. An address circulated by this Society to the Roman Catholic Christians in India, after stating, that a Malayalam version of the Scriptures was about to be printed for the Roman Catholic native Christians on the coast of Malabar, with the consent and under the inspection of the Bishop of Verapoli and vicar-general of Malabar; that, with the permission of the archbishop of Goa, a Canara translation would be printed for the 200,000 Christians of that district; and that it was also intended to print a Cingalese version for the Christians of Ceylon; contains the following passage:

“ Can it then be requisite to urge any argument with the community of the Romish Church in India, to induce their ready and zealous support of this institution; the object of which is the same with that of the British and Foreign Bible Society, so cordially and universally approved by Christians of every sect and denomination in Europe? To those who know and feel the infinite importance of Christianity, as connected with the present and future interests of mankind, it would be superfluous to enlarge upon the motives and obligations

for promoting, to the utmost of their power, a benevolent and pious undertaking, which, by the grace of God, may be productive of the most beneficial effects. The Committee of the Society instituted at Calcutta hereby invite the respectable and enlightened Roman Catholics of every part of India to join with one heart and mind, in a design which is equally interesting to all who believe the Gospel of Christ to contain the glad tidings of eternal life.

3. The Appendix contains numerous extracts from 103 petitions of natives applying for Bibles, some of which are very striking. The following extract is from a Hindoo of the name of Kishna to Dr. John: after begging to have both a Tamul and English Bible, he observes:

“ Being acquainted a good deal with the glorious transactions of the honourable Bible Society, and other benevolent London missionary and other religious tract societies, whose publications I frequently read when communicated by my Christian friend; and being impressed with the preference of the Christian love and communion, and above all with the saving knowledge which the Holy Bible contains, and enjoying myself comfort and satisfaction by the practice of these doctrines, and feeling the providence of my Creator in disposing my fate; I am conscientiously bound to confess, reverend father, that these are such weighty points as do not at all come from men, but from a far superior Hand, which rouses me from my natural lethargy, and directs me to seek grace and mercy from the Lord our Saviour Jesus Christ. What makes me still delaying to make an open declaration of my weak faith, is,—1st, my timidity; 2d, my being still under filial obedience to my dear parents, whose tender and simple hearts will be dangerously affected if they come to know my resolution: and my relations, some of whom possess a desperate spirit, will certainly make such a noise, that, notwithstanding my sufferings and trouble, I fear my parents will fall a victim to their ignorance and affection.

“ The establishment of some charity English and Tamul schools now in these countries, and the benevolent plan which you have proposed to increase them throughout the country, I humbly consider, are the chief means by which many will read the Holy Bible, and be convinced of the difference between truth and falsehood.

“ You and other most worthy benefactors, who have the welfare of my nation so much at heart, and do the utmost in your power to promote it, in spite of all the unhappy objections arising from the ene-

my of the good of mankind, will be highly rewarded by God Almighty, and you will see numbers of heathens with their families and children who will come and thank you in heaven, and prostrate themselves before the Lord, and glorify His sacred name, not only for his saving mercy, but also for having chosen you as sacred instruments for our salvation."

4. Extract of a Letter from the Colombo Auxiliary Bible Society, patronised by the Governor and Council of Ceylon.

"The great influence that such a decided protection of our society, openly avowed by Government, will have upon the people of this country, must be too well known to you to require any explanation of the advantages that we hope to derive from such an effectual assistance.

"You must also know that in this settlement the Christian Religion is already professed by all the chief native inhabitants, and highly respected by the natives of every description. Far from any disgrace attaching to those who are converted to Christianity, their private reputation is increased, and their political capacity enlarged: for new situations of rank and emolument are brought within their reach; and the native Christian may aspire to a promotion, from which the heathen, under this Government, has been long excluded. We have therefore no shadow of reason here for those imaginary objections, which so long operated against the propagation of Christianity on the Continent of India; where many of our countrymen were alarmed into an apprehension, that an attempt to extend the religion of Christ, by the mildest means of instruction and persuasion, would be the immediate ruin of the British empire in Hindostan."

America.

1. Extract of a letter from New Jersey:

"Our Society, through the abundant blessings of Almighty God, is in a flourishing state, and has distributed about 2,000 Bibles, besides Testaments; and our prospects of continued usefulness are daily increasing. We pray for the best of Heaven's blessings on your astonishing Society, whose constant exertions in the common cause of the Redeemer's kingdom, exceed all our expectations; and to whom we, with a host of others are indebted for the great example, which has so essentially made glad the city of our God.

"Though politically and unhappily divided at present from each other, by this unexpected war, yet be assured that, as Christians, we consider ourselves joined with you in making up the church universal of the living God."

2. Extract from the First Report of the Massachusetts's Bible Society*, June 4, 1812.

"When this Institution was first proposed, there were some who objected, that it was not needed; that the poor in this country are as well supplied with Bibles as the rich. But inquiry has proved this objection false. Many ministers, who had the same impression, have expressed their surprise at the want of Bibles in their societies. One thus writes: 'I am astonished to think, that I should know no more, how many poor people are unprovided with the Bible.' Another writes, 'It is surprising, that when the case of the poor with respect to Bibles is investigated, we should find such great deficiency.' Another says, 'I had no idea that there were so many destitute in this town.' Perhaps there are few poor families, which are wholly destitute of the Scriptures. But very many have only fragments; or their Bibles are so worn and defaced as to be almost illegible. If this be the case in our own State, how great must be the want in other sections of the country."

"We have a noble example, in the unparalleled efforts now making by the British and Foreign Bible Society, to spread the Bible through the whole habitable world, to translate it into every language, to carry it into every human dwelling, to open it to every human eye. Your Committee cannot express their admiration and joy when they contemplate the spirit and exertions of that Society. No religious or charitable institution, ever numbered among its patrons such distinguished and venerable names. On the Anniversary of that Society, Christians of all denominations, men who hold the first rank in church and state, meet in crowds to express and diffuse a generous zeal for its success. In the short compass of six years, the British and Foreign Bible Society issued from its Depository in London, more than 325,000 copies of the Scriptures, independently of those which have been printed under its auspices, without the limits of the kingdom; and the public prints inform us, that the expenditure of the Society during its eighth year, ending May, 1812, was between forty and fifty thousand pounds sterling. Shall not we bear a part in this divine work of blessing all nations with that Gospel, which has been sealed by the precious blood of the Son of God; which has been transmitted to us by the sufferings and labours, and pious care of good men of all ages; which is designed and adapted to enlighten the ignorant, to enrich the poor, to comfort the afflicted; and which offers to all ranks of men, pardon and eternal life? In the present disastrous period of the world,

* This society, since its establishment, has distributed 3727 copies of the Scriptures.

how peculiarly important are the supports and consolations of Christianity? and what more effectual method can we employ for bringing to an end the disorders of society, than by diffusing that Gospel, which breathes peace and universal philanthropy. It peculiarly becomes us, descended as we are from pious ancestors, who owe our best institutions to the influence of religion, and who have been distinguished by the goodness of God, to make the cause of religion our own, and to spare no efforts by which the Bible, the only intangible guide to Christian truth, may be carried to the abodes of the poorest and most ignorant of our race."

3. Extract from the Third Report of the Connecticut Bible Society, May 14, 1812*.

"We repeat a communication already often made, and which there is too much reason to fear has not been sufficiently noticed, that although there is perhaps not a spot on earth of equal population with this State better supplied with the Holy Scriptures, yet many are destitute of this blessed volume; probably more are without the Scriptures through poverty, than could at present be conveniently supplied with our funds. To those who have not actually investigated this subject, this may look like a conjecture, and may seem very improbable.

"A gentleman, who undertook the distribution of Bibles in that part of the State where he resides, writes on the subject as follows: 'The Bibles entrusted to my care have been distributed according to my best judgment, to promote the interest of religion, and to accomplish the benevolent designs of the Bible Society. They have been received with great apparent thankfulness, and often with tears of joy.' After the statement of a few interesting particulars, in which the manner of reception of the Bibles was truly affecting, and the consequences very beneficial, he adds, 'I have thanks for the Bible Society, from widows and orphans, from bond and free. While I perform this duty, I return also my own, that the delightful task was mine to distribute your charity.'"

4. Extract of a letter from the Missionaries in Labrador, January 16, 1813.

"To the worthy British and Foreign Bible Society, we beg you to present our most cordial thanks for the Gospel according to St. John, printed in the Esquimaux language, and presented to us, bound in the best manner. Our hearts are filled with gratitude towards them for this valuable donation, and we pray the Lord richly to reward them for it, and to cause all their labours of love to succeed for his glory and the welfare of mankind. Our people take

this little book with them to the islands when they go out in search of provisions; and in their tents, or snow-houses, spend their evenings in reading it with great edification and blessing. They often beg us to thank the Society in their name, when we write to England."

From Okkak similar expressions of gratitude are received; and the Christian Esquimaux, in all the three settlements, know no greater pleasure, than to assemble together in the evening, when they return from the sea, or their hunting-grounds, in some large tent or house, to hear the word of God read by one of the party, adult or child, who has been instructed in the schools, established in each place.

(To be continued.)

OXFORD AND OXFORDSHIRE AUXILIARY BIBLE SOCIETY.

On Friday, June 25, a Meeting was held at the Town-hall, for the purpose of establishing a Society in Oxford, in aid of the British and Foreign Bible Society. The following were amongst the distinguished persons of the County and University who patronised the design:—

The Duke of Marlborough, Lord Lieutenant of the County, and Lord Grenville, Chancellor of the University, who have been chosen joint patrons; the Marquis of Blandford; the Earls of Jersey, Guilford, and Harcourt; Lord Saye and Sele; Lord Charles Spencer; the Bishop of Durham; the Speaker of the House of Commons; the Chancellor of the Exchequer; the Chancellor of the Irish Exchequer; the Right Hon. Robert Peel, Chief Secretary for Ireland; the Right Hon. George Canning, M. P.; William Wilson, Esq. High Sheriff of the County of Oxford; the Hon. Thomas Parker; Sir Thomas D. Ackland, Bart. M. P.; Sir John Reade, Bart.; Sir Edward Hitchings, Alderman of Oxford; the Dean of Christ Church; the Dean of Westminster; Rev. Dr. Routh, President of Magdalen; Rev. Dr. Tatham, Rector of Lincoln; Rev. Dr. Hughes, Principal of Jesus; Rev. Dr. Hodson, Principal of Brazen-nose; Rev. Dr. Vaughan, Warden of Merton; Rev. Dr. Thompson, Principal of St. Edmund Hall; Dr. Blackstone, Principal of New Inn Hall; Rev. Dr. Barnes, Canon of Christ Church; Dr. Phillimore, Regius Professor of Civil Law; Rev. Dr. Robertson, Savilian Professor of Anatomy; Rev. Dr. Becke, Professor of Modern History; Dr. Macbride, Exeter College; Dr. Kidd, Professor of Chemistry; the Rev. the Senior and Junior Proctors; J. I. Lockhart, Esq. M. P.; H. Dawkins, jun. Esq. M. P.; G. F. Stratton, Esq. &c. &c.

The anxiety to attend the Meeting was very general. The portion of the Hall prepared for the ladies was unable to receive the numbers who pressed for admission; and the eagerness on the part of the gentlemen of the University, in particular, was so great,

* This society distributed in the preceding year 3250 Bibles, and that of New York 2566.

that on the doors being thrown open, which was done before the hour previously fixed, the whole room, capable of containing 1500 persons, was very quickly filled. G. F. Stratton, Esq. was requested to take the chair till the arrival of the High Sheriff. He opened the Meeting, by stating the general objects of the British and Foreign Bible Society, and detailing the success he had met with in his application to many of the leading persons of the University and County. He concluded by requesting the Secretaries of the Parent Society to explain more fully its design and operations, and then resigned the chair to William Wilson, of Worton-House, Esq. High Sheriff of the County, who was by this time arrived.

After the three Secretaries had severally addressed the assembly, letters were read by the Senior Proctor from Mr. Vansittart, Chancellor of the Exchequer; Mr. Fitzgerald, Chancellor of the Irish Exchequer; Mr. Peel, Chief Secretary for Ireland; and Mr. Canning; all of Christ Church, expressing their sincere regret at being prevented from attending the Meeting by the unusual pressure of public business. The letter of the Chancellor of the Exchequer was especially interesting, as it contained an able view of the advantages of the Institution: it also enclosed a donation of 50 guineas.

The following were among the gentlemen of the County and University who afterwards either delivered their sentiments at large, or made and seconded the motions usual on similar occasions.—G. F. Stratton, Esq.; F. Peniston, Esq.; the Rev. Dr. Robertson, Savilian Professor of Astronomy, in the name of the Dean of Christ Church, who apologized by letter for his unavoidable absence; J. Reade, Esq.; J. Ingram Lockhart, Esq. M. P.; Dr. Macaride, Judge of the Vice-Chancellor's Court; the Earl of Northesk; the Rev. Dr. Tatham, Rector of Lincoln; W. Hervey, Esq.; Dr. Kidd, Professor of Chemistry; the Rev. H. Pearson, Senior Proctor of the University; J. H. Tilson, Esq.; R. Cox, Esq. Mayor of Oxford; and Mr. Atkins.

The proceedings of the Society did not, however, close with the first day. An ac-

count was received the following morning, of the accession of the Chancellor of the University to its cause. A special general meeting was in consequence convened, which was attended by the Dean of Christ Church, the Principal of Jesus College, and other leading academical persons; when Lord Grenville was appointed joint Patron with the Duke of Marlborough, who had already signified his acceptance of the office.

The first efforts of the Society thus united in its favour the Chancellor of the University, the Lord Lieutenant of the County, six other distinguished noblemen, and one Hon. and Right Rev. Prelate resident in the County; eight heads of Colleges and Halls; four Professors; the Judge of the Vice-Chancellor's Court; the two Proctors of the University; six leading persons of the State, Members of the University; the High Sheriff of the County, and twenty-one other gentlemen of consequence, some of them Members of Parliament, others principal persons in the Corporation, and many of them honorary Members of the University.

Every thing thus conspired to add importance and dignity to an occasion assuredly of no ordinary moment in the history of the British and Foreign Bible Society; exhibiting, as it has done, so many distinguished Members of the University taking their full share in this great question, and enrolling their names with the nobles and gentry of the County, amongst the supporters of an Institution, which may be fairly regarded as placed by this eminent success on higher ground, and called to the anticipation of a more rapid and extensive progress; whilst the clergy, and other members of the church, will more especially, as we trust, be animated by the example to persevere in the course on which they have so nobly entered, and maintain to the Church by increased exertions, that dignified post, in the defence and dissemination of the Holy Scriptures, which the Reformation first taught her to occupy, and which her interest, her duty, and the sacred activity of her sons, equally forbid her to abandon.

VIEW OF PUBLIC AFFAIRS.

SPAIN.

DURING the three first weeks of the month of June, a succession of brilliant affairs took place between the advanced guard of the allied army, and the rear guard of that of the French, who, on the 13th of June, abandoned Burgos, after blowing up the castle. On the 20th of June, the army under the Marquis of Wellington came within sight of that of the French, commanded by Joseph Bonaparte, with Marshal Jourdan as his

Major-general, and which had taken up a very strong position in front of Vittoria. Lord Wellington attacked the enemy on the succeeding day, and, after a severe conflict, gained a complete victory over them, driving them successively from all their positions, and taking from them 151 pieces of cannon, 415 waggons of ammunition, all their baggage, provisions, cattle, treasure, &c. and a considerable number of prisoners. The loss of the enemy is estimated at up-

wards of 20,000 men. The loss of the allied army amounted to 730 killed, and 4110 wounded, of which nearly two-thirds were British. The difficult nature of the country alone appears to have prevented the entire demolition of the enemy's army, which is, however, necessarily reduced to a state of great weakness and inefficiency. Both the Spanish and Portuguese are reported to have behaved with great gallantry. The movements directed by Lord Wellington were so judicious that the French found their retreat by the high road from Vittoria to Bayonne intercepted. They accordingly turned off towards Pamplona, closely followed and harassed by the allied army, and in the pursuit the only gun which they had preserved was taken from them. They entered Pamplona with only one howitzer in their train. They did not, however, long remain there. They continued their retreat by Roncesvalles into France. On the 26th of June, Pamplona was invested. General Graham had been detached on the 23d with a part of the army to Tolosa, a place near the Spanish frontier, to intercept the French force under General Foy, which were retiring from the side of Biscay. A serious conflict took place on the 24th and 25th, which ended in dispossessing the enemy of Tolosa; since which our troops have continued to push on them by the high road to France. A body of French troops under General Clausel, which did not join the main army in time to take part in the battle of Vittoria, retired towards the Ebro, pursued by a detachment of the allied army; but they made good their retreat into Saragoza, and have since reached Jaca, in the way to France.

A number of minor transactions, such as taking small forts, intercepting small detachments, capturing guns, &c. took place during the period referred to above. The effect of the whole has been to rescue every part of Spain from the presence and power of the French, excepting Pamplona, one or two fortresses on the Bay of Biscay, and the provinces of Arragon, Valencia, and Catalonia. Of these provinces they would speedily have been divested, had not the comprehensive plan of operations devised by Lord Wellington been marred in its execution by one of his subordinate commanders. Sir John Murray, who commanded at Alicante, had been ordered to proceed thence to Tarragona by sea, with a view of possessing himself of that place, the garrison of which had been greatly diminished in order to supply the ranks of Suchet's army in Valencia. This would have placed the army of Si-

city in a state of easy communication and co-operation with Lord Wellington, and have ensured either the immediate evacuation of the whole of the Peninsula by the French, or their unavoidable capture. A Spanish force under the Duc del Parque was left to watch the enemy, in the position which General Murray had previously occupied. On the 3d of June, the whole of his army had disembarked, and Tarragona was immediately invested. The Fort of San Philippe Col de Balaguer, a very strong post, which commands the only road by which an enemy, with a train of artillery, could approach to disturb the English army before Tarragona, was taken, on the 6th, by a force under Colonel Prevost, assisted by Captain Adam, of the Invincible. The troops and seamen employed in the attack appear to have surmounted almost incredible difficulties, in bringing guns to bear on the place, not only from the nature of the ground but the state of the weather. This important conquest was gained with the loss of only 6 men killed and 38 wounded. Thus auspiciously did operations commence in that quarter. On the 9th or 10th, however, General Murray learnt that Suchet had reached Valencia (a place, be it noted, 120 miles from Tarragona) with a force which he calculated might amount to 9000 men, and that a further force of the same amount was proceeding towards him from Barcelona. These reports had no sooner reached him, than, with an army under his command, admitted by himself to amount to 20,500; with all the chances in his favour arising from the movements of the Duc del Parque's army, which followed Suchet, and from the co-operation of Spanish partizans in interrupting the progress and intercepting the supplies of the enemy; with the complete command of the only road by which artillery or cavalry could be brought forward; and with the possession of the heights and defiles by which the enemy must pass, if they thought of approaching him without artillery and cavalry:—with this army, and with all these advantages in his favour, he determines to re-embark his troops; although his own utmost calculation of the enemy's force, (and which, with great emphasis, he adds "he is sure he does not exaggerate,") does not raise them above the amount of his own troops. Nay, so perilous does he appear to have deemed his situation, in consequence of this reported approach of the enemy, that he would not even stay, although entreated to do so by Admiral Hallowell, who offered to make himself responsible for the safety of the army,

for a few hours, until his cannon and stores should be reembarked. "This, however," adds this British General, "was a risk I did not wish to run for so trifling an object, and I preferred losing them to the chance of the embarkation being opposed, and of an eventual much more serious loss." We hope that General Murray has a better defence than this to make to his king and country for so ignominious an abandonment of his post, and for a sacrifice apparently so unworthy of the honour of his army. At most, it could only have been the Barcelona part of the French army which was within two or three days' march of him; and they had either to pass the Col de Balaguer, or to climb steepes to avoid it which a small force might have rendered impassable. And besides this, our embarkation, even in the presence of the enemy, would have been protected by the cannon of a whole squadron of ships of the line and frigates. Happily Sir John Murray was superseded in his command, by the arrival of Lord William Bentinck, three days after he penned the exultatory letter above referred to. His Lordship found it necessary to return to Aliant, whence he was proceeding to carry Lord Wellington's instructions into execution.

Lord Wellington, on the day on which his dispatches announcing the victory at Vittoria were received, was created a Field Marshal in the army.

What effect these transactions in Spain may produce on the state of affairs in Germany, it is impossible to say; but it is obvious, if Lord Wellington's plans are crowned with the success which seems to await them, that before the autumn is very far advanced, he will be in a condition to become invader in his turn, and at least to make the southern provinces of France contribute to the support of the allied army. The armistice will have terminated on the 20th instant. If not previously prolonged, hostilities must recommence as a matter of course; and it is more than probable that the events in the North of Spain may have the effect of inspiring the allied armies on the frontiers of Saxony, to renew their struggle for the independence and repose of Europe.

UNITED STATES.

The American Congress met on the 25th

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

1. The Stipendiary Curates Bill, after undergoing several material alterations in the

House of Commons, has passed into a law. As soon as the bill is printed we shall lay an abstract of it before our readers.

of May. The Message of the President states that he had applied to the Emperor Alexander for his mediation in affecting a reconciliation with Great Britain; and that envoys had proceeded to St. Petersburg with that view, and in the hope also of forming a commercial treaty with Russia. It admits that the points in dispute between the two countries are reduced to the single question of the impressment of British seamen from American merchantmen. It charges the British with adding to the savage fury of hostilities on one frontier, a system of plunder and conflagration on the other, while the Americans have set an unvaried example of humanity. It extols the achievements of the American navy, and particularly the triumph gained with such celerity by the Hornet over a British sloop of war; and mentions the attack and capture of York Town in Upper Canada as a presage of future victories. The French Government has as yet made no satisfaction to America, for the injuries inflicted on her. A loan of 16 millions of dollars had been contracted at 7½ per cent.; but the President recommends that in future the supplies should be raised as much as possible within the year, in order to give full effect to the efforts of their warriors by land and sea, and to cut off every hostile hope founded on a calculated failure of the pecuniary resources of the United States.

The American ports southward of New England continue to be strictly blockaded; and occasional descents have been made for the purpose of destroying cannon foundries and other public establishments, and of procuring provisions. In cases where no resistance was offered, the provisions were paid for at a fair price; but in cases where resistance was made, not only were the provisions taken by force, but the towns resisting were destroyed. This proceeding has had the effect of inducing the Americans to supply our squadron freely.

On the frontiers of Canada, the war has proceeded with various success. York, the capital of Upper Canada, has been taken. On the other hand, the American naval depot at Sacket's harbour has been destroyed, and a body of their troops, amounting to 3500 men, has been surprised and defeated by a much inferior force; the first and second in command being made prisoners.

2. The Bill for the government of India for a farther term of 20 years, passed through the House of Lords without a single amendment, and received the Royal Assent on the 21st inst. The Act will take effect from the 10th of April, 1814. It introduces many important changes in the commercial, political, and financial relations of the East India Company. It limits the operation of their exclusive charter to places lying to the north of 11 degrees of south latitude; and between 64 and 150 degrees of east longitude. And even within these limits they have the monopoly only of the trade to China. To other parts within the specified limits, ships of the burthen of 350 tons, sailing from any port in Great Britain or Ireland, may trade, under certain restrictions and limitations; and such ships may bring all the products of the East, tea excepted, to all such ports in the United Kingdom as the Lords of the Treasury shall deem to possess sufficient means of security against smuggling. Persons desirous of going out to India, for commercial purposes, must apply for a licence to the Court of Directors of the East India Company; and in fourteen days from the date of their application, if it be not complied with, may apply to the Board of Control, who may order the Court, if they see fit, to grant a licence. In many other cases, political and financial, the power of the Board of Control over the Company is much enlarged. The patronage, however, remains in the hands of the Court of Directors. The change effected by this Act which we contemplate with peculiar satisfaction, is that which relates to the introduction of Christianity into India. The solemn recognition contained in it, of our duty as a Christian nation, "to promote the interest and happiness of the native inhabitants of the British dominions in India," and to adopt such measures "as may tend to the introduction among them of useful knowledge and of religious and moral improvement," is of itself in the highest degree gratifying to all who feel for the honour of God, or the happiness of man. The Act further states, that, in furtherance of these objects, "sufficient facilities ought to be afforded by law to persons desirous of going to, and remaining in, India, for the purpose of accomplishing those benevolent designs: provided always that the authority of the local governments, respecting the intercourse of Europeans with the interior of the country, be preserved; and the principles of the British Government, on which the natives of India have hitherto relied for the free exercise of

their religion, be inviolably maintained." The Act then proceeds to empower the Court of Directors to grant licences to such persons; and reserves, in case of refusal by the Court, a right of appeal to the Board of Control, as in the case of commercial persons. In short, the discretion, both as to the number of persons who shall go out to India for religious or other purposes, and as to their qualifications and fitness for the undertaking, is vested entirely in the Board of Control. The licences, when granted, shall entitle the persons obtaining them, so long as they shall conduct themselves properly, to the countenance and protection of the local governments.

This important enactment was strenuously opposed in every stage of its progress through the House of Commons. It was carried, however, on every occasion, by decisive majorities. In the House of Lords it experienced no opposition whatever.

3. Mr. Wetherill took occasion, in the House of Commons, to advert to the unwarrantable conduct of Portugal, in having taken no step to carry into effect the 10th article of her late Treaty with Great Britain, by which she had engaged to co-operate in abolishing the slave trade. So far, indeed, he observes, had she been from acting according either to the letter or spirit of that stipulation, that the Portuguese slave trade had enormously increased since the treaty had been made, and had evidently been fostered and encouraged rather than checked by the Portuguese Government. Now, when it was considered, that it was by our protection alone that the Portuguese were enabled to carry on any trade; and that without the aid of our naval superiority, Africa would have enjoyed repose from their cruel and extensive spoliations; it really was not to be endured that they should go on—in the face of their own solemn engagements to the contrary; in opposition to the universal wish of the British Parliament and the British Nation; in violation of every dictate of justice, humanity, and sound policy—to augment, instead of contracting, this nefarious commerce. He was persuaded, that if the people of this country knew the dreadful extent of the evil in question, and how entirely its existence, and especially its increase, were owing to the support which they yielded to Portugal, they felt too keenly on this point to consent to continue their present connection with that Government, if the connection were to be purchased at such a price. If the friendship of Portugal could only be secured by our being parties, and

parties we undoubtedly were, to all the enormities of the slave trade, painful as this might be, he for one would unequivocally insist that it would become our duty to renounce a friendship attended by such prohibitions and calamitous consequences.

The sentiments expressed by Mr. Wilberforce were echoed from every part of the House. The Hon. Mr. Douglas, Mr. W. Smith, Mr. Smyth (of Cambridge), and Mr. C. Grant, jun. expressed themselves with great force and earnestness to the same effect; and there appeared to exist a general determination to employ every means within the power of Parliament for engaging the attention of the British and Portuguese, and also of the Spanish Governments, to this very important and too long neglected question. We were particularly gratified with the expression of Lord Castlereagh's sentiments on this occasion. He admitted the validity of all that had been said respecting the conduct of Portugal in this instance, and that it was no longer possible to avoid meeting the question. He pledged himself, before the meeting of Parliament, to do his utmost to bring the Court of Portugal to a sense of its obligations in respect to this matter, and trusted that some practical measures would be adopted, which might obviate the just complaints of this country, and satisfy our just expectations.

4. The Session of Parliament closed on the 22^d inst. with a speech delivered by the Prince Regent from the throne, in which, after referring to his Majesty's indisposition, he adverts to the splendid successes in the Peninsula, and the prospect which is thereby opened of freeing that country from the enemy's yoke. The last Russian campaign, and the treaties formed with that power, and with Prussia and Sweden, are then mentioned. The Prince Regent expresses regret at the continuance of the war with America, and his desire that peace might be restored, although he cannot consent to purchase it by sacrificing our maritime rights. He proceeds to notice the financial regulations adopted by Parliament, and the new arrangements for the government of India, in terms of approbation; and closes with expressions of acknowledgment for the loyalty, constancy, and patience displayed by the people under all the severe pressure they have experienced, and with grateful thanks to Divine Providence for the successes which have attended his Majesty's arms; which successes he wishes to employ, in conjunction with the powerful means placed in his hands, in reducing the extravagant pretensions of the

enemy, and thus facilitating the attainment for Great Britain and her allies, of a secure and honourable peace.

NAVAL INTELLIGENCE.

The pages of our Gazettes have been crowded of late with the achievements of our naval heroes in the Mediterranean and the Bay of Biscay. It would be tedious to enumerate the castles and batteries that have been attacked and carried, and the whole convoys which have been captured by our cruisers, though defended by fortifications and an armed force on shore. There is, however, one naval transaction, the account of which has recently reached this country, which we must take the liberty of detailing with somewhat more particularity than is usual with us; we mean the capture of an American frigate, the Chesapeake, by the Shannon, Captain Broke.

Captain Broke, seeing the American frigate, the Chesapeake, at anchor in the bay of Boston, sent a challenge to the Commander, Captain Lawrence, to come out and fight him. This officer, late of the Hornet, had been promoted, in consequence of his successful action with the Peacock, to the command of the Chesapeake. The challenge was readily accepted; and on the 1st of June, a day of glorious recollection, the Chesapeake stood out to sea in a very gallant style. The two ships advanced to each other without firing till they were within pistol shot. The Shannon was the first to open her fire, and in less than twelve minutes Captain Broke observed the Americans beginning to flinch from their guns. At this moment the American ship fell under the bow of the British, when Captain Broke instantly closed; and boarded at the head of a body of his crew: and in three minutes more, the contest was decided by clearing the deck of the Americans, and hoisting the British flag in the room of the Stripes. In this short but noble contest, there occurred several remarkable instances of individual bravery. The seamen in the tops, finding that they could not, from the interruption of the sails, do full execution with their small arms, ran out to the extremity of the yards, that they might fire with better effect; and at length actually sprung over on the yards of the enemy's vessel, and stormed her tops, while the quarter-deck and forecabin were stormed below.

Captain Broke, while boarding, received a sabre wound on the head, under which he suffered severely for two days, but happily

without permanent consequences. The First Lieutenant of the Shannon, Mr. Watts, was killed, while in the act of hoisting the English colours over those of America*. The Purser (Mr. Aldham), and the Captain's Clerk (Mr. Dunn), together with 28 seamen and

* His death was owing to an unhappy mistake. He had hauled down the American ensign, with the view of fixing the British in its place; but in his hurry he laid hold of the wrong rope, and the American ensign was seen again to ascend. The people on board the Shannon, who were eagerly watching the progress of the contest, concluded from this appearance that the Americans had regained possession of the quarter-deck, and they instantly poured in a broadside, which killed Lieutenant Watts and four of our own men before the mistake was discovered.

marines, were killed. The Boatswain (Mr. Stephens), and (Mr. Samwell) a Midshipman, with 56 seamen and marines, were wounded. The loss in the Chesapeake amounted to 70 officers and seamen killed, and 100 wounded; among the latter was Captain Lawrence himself, who soon after she struck died of his wounds. Neither of the ships has been much damaged except in the rigging, and that not in any great degree. Captain Broke continued after his wound to give his orders. The Shannon and Chesapeake have both arrived at Halifax. The ships, in point of force and guns, were nearly equal; but in complement of men, the Chesapeake greatly surpassed the Shannon, having 440, and the latter only 330. The battle took place within sight of Boston; the shore being lined with spectators, fully confident that the victory would be their own.

OBITUARY.

To the Editor of the Christian Observer.

ON the 1st inst. died, at the rectory-house, Clapham, aged fifty-four, the Rev. JOHN VENN, A. M. for twenty years rector of that parish. It would be difficult to describe the strong sensation caused by this event in the circle in which he moved. His whole parish appeared to feel that in him they had lost a friend and father; and on no occasion have I witnessed, in a public assembly, a more deep and universal expression of sorrow, than has been manifested by the congregation which had been accustomed to hang on his lips. I could say much on the character and conduct, the life, the labours, and the death, of this minister of Christ, had I not been bound, by his own solemn and dying injunction, to abstain from employing, with respect to him, the language of panegyric. "I feel," he said, "that I am an unworthy sinner, whose only ground of hope before God is in the merits and mercies of my blessed Saviour. Is it for such an one as I am, laden with infirmity, and conscious of innumera-

ble sins and failures, to be held up to the view of others as an object of admiration? I cannot bear to think of it. That God has been pleased to support me in the near view of death, and to cheer me with bright prospects beyond it; that in the midst of pain, and sickness, and decay, I can taste his consolations, and rejoice in his love: this is indeed the subject of unspeakable gratitude and praise. But all this is the gift of his grace and bounty, to one who has deserved nothing at his hands." The earnest requests with which these expressions of self-abasement were accompanied, requests which I cannot but consider as sacred, will prevent my adverting to those qualifications, either as a minister or a man, which have erected his memorial in the hearts of all who knew him; for I should find it difficult to speak of my dear departed friend in terms which would not seem to violate his dying command.

In the case, however, of the readers of the Christian Observer, there is less reason to regret that such an injunction should have

been imposed: they have long been familiar with the peculiar cast of his mind, as well as with the tenor of his religious opinions; and as it may be no small gratification to them, now that he has quitted the scene of his earthly labours, to read his character and trace his sentiments in your pages, I subjoin a specification of some of his many contributions to your work.

On the Re-establishment of Religion in France. Vol. I. p. 259.

Estimate of Mr. Milner's Church History. Vol. III. pp. 32—34.

Account of Dr. Priestley. Ib. p. 252.

On the Nature and Happiness of the Heavenly World. Ib. p. 334.

On the Fall and Punishment of David. Ib. p. 459.

On the Connection between Grace and Holiness. Ib. p. 528.

On the proper Mode of conducting Charity Schools. Ib. pp. 541, 598, 663.

On the due Observance of Lent. Vol. IV. p. 143.

On Infiducence in Religion. Ib. p. 269.

On Superstition and Enthusiasm. Ib. p. 333.

On Credulity and Infidelity. Ib. p. 393.

On the Evil of violating Truth. Vol. V. p. 80.

On the Duties of a Christian in his Intercourse with Others. Ib. p. 273.

On the Temporal Benefits flowing from Religion. Ib. p. 468.

Review of the Bishop of Gloucester (Huntingford's) Charge. Vol. VI. p. 738.

On Peace with God. Vol. VII. p. 491.

On Christian Hope. Ib. p. 555.

On the Moral Obligations of Deists. Ib. p. 634.

On the Nature and Source of Joy in God. Vol. VIII. p. 480.

Critical Remarks on Mat. ii. 23. Ib. p. 545.

On the right Use of Speech. Vol. IX. p. 341.

On Preaching the Gospel. Vol. XI. p. 6.

Also the following Family Sermons, viz.—Nos. 6, 12, 15, 17, 23, 24, 30, 34, 43, 44, 45, 49, 50, 54, and 55.

Those who are acquainted with the above papers, will rejoice to hear that Proposals have been circulated, for publishing, by subscription, two volumes of Sermons, selected from a vast number which Mr. Venn has left behind him.

The funeral of Mr. Venn took place on the 9th inst., and was attended by a large crowd of his mourning parishioners, and of friends who came from different quarters to testify their unfeigned respect for his memory. On the following Sunday, a funeral sermon was preached by the Rev. Hugh Pearson, A. M. Senior Proctor of the University of Oxford, to an overflowing and deeply affected audience. The text chosen for the occasion, was Heb. xiii. 7; "Remember them which have the rule over you; who have spoken unto you the word of the Lord; whose faith follow, considering the end of their conversation; Jesus Christ, the same yesterday, to-day, and for ever." Mr. Pearson introduced into the sermon, with great effect, the fragment of a Pastoral Address to his flock, which Mr. Venn was preparing when he received the gracious call of the Great Shepherd to enter into his rest. It is hoped that the sermon, including this fragment, will be published.

B. U.

ERRATUM.

In the present Number: Page 498 to 451, in the running title, for *Duties* read *Sermons*.

Now, it is obvious that this whole superstructure rests on the position, that *the Scythians, or Goths, are the descendants of Magog*; for, if they be *not* the descendants of that Patriarch, then, of course, Western Europe, or the late French Empire, *cannot* be the land of Magog; and if Western Europe be *not* the land of Magog, then Bonaparte *cannot* be the Gog who is described as the sovereign of that land.

Hence we may reasonably expect that the position, that *the Scythians or Goths are the descendants of Magog*, should be established by most incontrovertible evidence; because, *without* such establishment, the whole superstructure is plainly built on the sand.

But, when I looked for *demonstration* of this vital position, I found myself completely disappointed. Nothing is adduced to prove *the Magogian descent of the Scythians*, except a mere random assertion of Josephus, which can be rated no higher than as *the conjecture* of that historian: a conjecture, which must be thoroughly discussed before it can be admitted to be true. Yet, upon this *conjecture*, unsupported by a single corroborative fact, does Mr. Penn rear a most stupendous superstructure. Wishing for further information, I turned to Bochart and Wells, but still without any emolument. They both, indeed, pronounce the Scythians the descendants of Magog; but this they assert on the *sole* authority of the conjecture of Josephus, which has been echoed by Eustathius, and various other writers, both ancient and modern.

Thus it appears, so far as I have been able to collect, that the Magogian descent of the Scythians rests *solely* upon the conjecture of Josephus: and for this conjecture it is not very difficult to account. Understanding the prophecy of Gog, in the manner in which it has always been understood, previous to the interpretation of Mr. Penn, he not un-naturally looked for Magog to the north of Judea; but, in that quar-

ter, he knew not any nation more northerly than the Scythians: for, when *he* wrote, the civilized world was scarcely acquainted with the very existence of the great Slavonic or Tartar house. Hence he pronounced the Scythians to be Magogians; adding, that by the Greeks they were denominated *Scythians*. The turn of his expression may perhaps be thought to imply, that this people were by *themselves* called *Magogim*, though styled *Scythians* by the Greeks. If, however, *this* be his intended assertion, I can find no evidence for the truth of it. We are plainly told by Syncellus, that, when the Scythians became better known to the Greeks and Romans, it was found that they called themselves, in their native dialect, not *Magogim*, but *Goths*: and I think it clear enough, that *Scythia*, or *Scuth*, was but a faulty way of pronouncing *Cuth*, or *Goth*. Σαυθαί, και Γοθηί λεγομενοι επιχωριως.

As the prophecy of Gog, according to the view which Mr. Penn has taken of it, is of the last importance to the Christian world, I should feel myself greatly obliged to him, if, through the medium of your publication, or through any other channel most agreeable to him, he would *prove* the descent of the Scythians from Magog: for, *without* such proof, I must consider the whole of his exposition as gratuitous. I will likewise thank Mr. Penn to inform us, on what grounds he asserts the Scythians to have been *originally* a nation of Europe, which thence partially emigrated into Asia, rather than the reverse; namely, that the Scythians were *originally* a nation of Asia, which thence partially emigrated into Europe. When we attempt to expound a prophecy relative to nations, it is absolutely necessary that the genealogy of those nations should be first clearly ascertained. I am greatly inclined to suspect, though very possibly I may be quite in the wrong, that the children of Magog never once set foot within the

French Empire; unless the Huns of Attila may possibly have belonged to that family.

With respect to Bonaparte, the snake as yet is scotched, not killed: we must wait and see, whether the antitype of the first mayor of the palace will be slain by some new Brunehaut.

AN INQUIRER.

To the Editor of the Christian Observer.

I ADDRESS you, in the appropriate character affixed to your periodical publication; that by your means an observation, which I have made in my studies, may attract more general notice.

At a time, when the most laudable and vigorous exertions of the British and Foreign Bible Society tend to send the holy Scriptures to all nations, it must be more particularly important that the versions for foreign countries should be correct and faithful. On this, however, it cannot be expected that the friends of that noble institution in general, or even its conductors, should be in all respects competent to decide; and it is peculiarly incumbent on the learned who are skilful in any of the languages employed, to furnish such information on the subject as may occur to them in their researches. I have very small pretensions to advance in this respect, and would speak with diffidence; but the engagements, in which I have for several years been employed, have led me to the study of the Arabic: and in the course of my learning and teaching that language, I have had occasion to read many parts of the Arabic Bible circulated by the Society. In doing this, I have observed no material deviations from the original; though in the Psalms, and in some other parts of the Old Testament, the translation seems rather made from the Septuagint than from the Hebrew.

But the other day I discovered, what—all circumstances considered

—may be allowed a singular and important omission; which I am induced to state to you, that it may be re-examined by more competent judges.

In the First Epistle to Timothy, the first chapter and the tenth verse; the word *ανδραποδισταις*, rendered in our version, *men-stealers*, has no word in the Arabic to answer to it. I own that and the preceding verses were of difficult construction to me, with my inadequate helps; but I examined it over and over again, and I can find no word that at all answers to *ανδραποδισταις*. Every other word is translated, but this is wholly omitted. I have another Arabic Testament; and in that the omission is supplied—*Lilmokkatile amasi*, ‘circumventers of men; those who lay ambushment for men.’—Every other word also in my Arabic Bible is found in this Testament. Now, as it is probable that a considerable number of these Bibles will eventually be sent to the coast of Africa (the land and resort of *men-stealers*), the omission is remarkable and important, and what calls for attention. The faithfulness of the translation in other respects forbids the suspicion that it was intentional. Probably it is an error of the press, like the omission of the word *not* in the seventh commandment, in one edition of the English Bible! But still it should be known and rectified. But, having stated the fact, I have done my part.

I remain, &c.

T. S.

FAMILY SERMONS. / No. LXIV.

Acts xvii. 30.—*God commandeth all men every where to repent.*

THE doctrine of human corruption, though written in almost every page of the Bible as with a sun-beam, and though strengthened by every thing we see and feel, is yet one which few cordially embrace, and to which none indeed fully assent, but those who are themselves in

some measure recovered from the power of sin, and renewed in the spirit of their minds. Hence it is, that the opposers of this doctrine are not to be found in common among men of a holy life and heavenly conversation: the same Spirit who hath thus far sanctified them, began his operations by giving them deep and affecting views of sin. They are oftener to be found among those who are most immoral in their conduct; at least, who live without God in the world. But what will it avail those who may justly be charged with the guilt of much actual transgression, to deny, or even to disprove, the doctrine of original sin? They will not deny that they, and all men, have sinned; and thus saith the Lord, "The soul that sinneth shall die." Can any one, who is convinced of this awful truth, be indifferent to the inquiry, "What must I do to be saved?" It is plain that even a whole life of future perfect service, suppose such a thing possible, could not atone for past sins. All we can do, is already due from us to God. Having done all, are we not still unprofitable servants? How then shall future obedience atone for past sins or present failures?—Whence, then, may the sinner expect salvation? From Jesus Christ alone; "for there is salvation in no other, neither is there any other name given under heaven, among men, whereby we must be saved." He alone is able to wash away our sins, to deliver us from their guilt and punishment, to free us from their dominion, and to raise us from the death of sin to a life of righteousness. He is the Lamb of God that taketh away the sins of the world. We have sinned; but Christ hath died; putting away sin by the sacrifice of himself, and bearing our sins in his body upon the tree, that we, being dead unto sin, should live unto righteousness.

But how are we to be put in possession of these unspeakable blessings? I answer, "Repent, and believe the Gospel."—Repent; that is, turn from

sin to holiness; forsake sin; put off the old man, which is corrupt, and put on the new man, which is fashioned after God in righteousness and true holiness.—Believe the Gospel; that is, believe the record which God hath given of his Son; listen to him, as a Teacher come from God; rely on him, as your great atoning Sacrifice; look to him, as your Mediator and Intercessor; and yield yourselves to him, as instruments of his glory, to be fashioned by his Word and Spirit, and to be saved by his mere grace and mercy.

But I mean to confine myself, in the present discourse, to the consideration of the grace of *repentance*. The importance of the subject will be obvious to every one who is acquainted with his Bible. When the forerunner of Christ came to prepare his way, he came preaching the doctrine of repentance, and saying, "Repent ye, for the kingdom of heaven is at hand. Repent, and bring forth fruits meet for repentance." Our Saviour began *his* preaching in the same way: "The kingdom of God is at hand: repent ye, and believe my Gospel; for, except ye repent, ye shall all likewise perish." St. Paul assures us, in the text, that "God hath commanded *all men, every where*, to repent." And St. Peter's preaching is in the same strain: "Repent ye, therefore, and be converted, that your sins may be blotted out;...for Christ hath God exalted to be a Prince and a Saviour, to give repentance and forgiveness of sins."

1. The *obligation* we are under to repent is from these passages sufficiently plain: Indeed, what more could be wanting to prove this than the single declaration of our Saviour, "Except ye repent, ye shall all likewise perish?" A few short years may yet be granted to the impenitent; but death must overtake them; and, if it find them still in that state, the wrath of God will abide on them for ever. Let us

then not despise the riches of God's goodness and forbearance, but rather let them lead us to repentance: one wise, after the hardness and impenitence of our hearts, we shall treasure up wrath unto ourselves against the day of wrath and revelation of the righteous judgment of God. Would to God that a view of this awful judgment tend to excite just fears in our minds, and to convince us of the necessity of repentance!—The terrors of the Lord ought, indeed, to alarm our consciences, and to rouse us to flee from the wrath to come. But these of themselves might have the effect of driving us to despair; God, therefore, has not only denounced wrath on the impenitent, but has graciously promised mercy and favour to the repenting sinner. He is even now in Christ reconciling sinners to himself. His language is, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Confess, and forsake your sins, and you shall find mercy. "Repent, and be converted, that your sins may be blotted out."—And not only hath God commanded us to repent; not only hath he invited us to partake of his mercy; but he hath promised that he will himself work in us, in this respect, to will and to do of his good pleasure. Repentance and faith are his gift; Christ is exalted as a Prince and a Saviour to bestow them. Ask, and they shall be given. It is the office of the Holy Spirit to convince us of sin, and to lead us to Christ, in other words, to renew us to repentance; but he giveth his Holy Spirit also to them that ask him. I trust then, that if the terrors of the Lord prevail not with us, our Saviour's dying love, and these his gracious promises, will constrain us to repent, and forsake our sins.—It might, indeed, appear unnecessary, to press in so many words so plain a duty, did not experience prove that most men's hearts are either so hardened

by sin, or so distracted by worldly care, and business, and pleasure, that the view of eternal things seems lost, and threats and promises are heard with equal indifference. But whatever be our indifference, we may be assured, that, if we continue to disobey the call to repent, if we continue to reject the offers of pardon and forgiveness, we shall, ere long, lament our folly in that pit of ruin where repentance will be unavailing. "Except ye repent, ye shall all likewise perish."

2. But what is repentance? Repentance is a grace wrought in the heart by the Spirit of God; by which we are made to feel, not only a deep sorrow for our past sins, but a rooted hatred to all sin; by which, also, we are made to turn from sin to holiness, and to walk, for the time to come, in newness of life.

It is the Holy Ghost who reproves or convinces the world of sin, of righteousness, and of judgment. "Turn thou me, and I shall be turned," was the prayer of the Church of old. Christ is exalted to give repentance. This, then, as well as every other good gift, is from above, and cometh from the Father of Lights; and to him are we to look for it, for it is "God who worketh all" graces "in all" his children. "We are his workmanship," namely, all who are created anew in Christ Jesus; for "it is God who worketh in us to will and to do of his good pleasure." And what is his pleasure? "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked should turn from his way," (*i. e.* repent), "and live."

God, then, is the author of repentance, and by it we are made to feel a deep sorrow for our past sins and a rooted hatred to all sin. Repentance laments not some particular action, that may have injured our character or our interest, or is about to be followed by punishment; but it la-

ments over sin of every kind, and especially over that corrupt nature and that evil heart of unbelief which have been the fruitful sources of transgression; and this grief is accompanied with a deep sense of the evil of sin, and an universal hatred to every kind and degree of it. True repentance is always connected with a sense of having displeased a kind and gracious God: "Against thee, thee only, have I sinned, and done this evil in thy sight." Nor is it so much the particular action which the true penitent laments, as the temper of mind which led to it. But it is when he takes a view of redeeming love, as shewn in the death and sufferings of Jesus Christ, that his guilt fully appears. Then is his mouth indeed stopped; and while he looks on Him whom his sins have pierced, he mourns for them, and is humbled under a sense of his own vileness. In this state, he may indeed be slow to lay hold of the promises of God; but when he is enabled to believe that Jesus Christ hath come to seek and to save the lost, and that His blood cleanseth from all sin, then is his sorrow turned into joy; and though he still laments the sins he has committed, yet does his heart swell with gratitude and love to that God who hath given him space for repentance; who hath opened his eyes to see the things which make for his peace; who spared not his own Son, but freely gave him for sinners; and who even now grants him the blessed hope, that his sins are forgiven, and that he is admitted into the family of God.

This is that glorious change from darkness to light, that translation from the kingdom of Satan to that of God, which, under the various names of repentance, conversion, putting off the old and putting on the new man, is always spoken of in the New Testament as essential to salvation. And all who flatter themselves that they are Christians, without having been thus turned from sin to holiness, without having

thus repented, are only deceiving their own souls.

But, further, it is an essential mark of true repentance, that we bring forth fruits meet for it. By its fruits shall we know if our repentance be deep and genuine; and, if we bring not forth fruits meet for repentance, shall not we also be hewn down and cast into the fire? We must not only cease from evil, but we must learn to do well. We must not only refrain from what is wrong, but we must repair, as far as we can, the evil we have already done, and must resolve henceforth to walk in newness of life. In short, it is by the after life and conversation that it will appear whether we have truly repented. If we be not purged from our old sins, if we be not made to walk in newness of life, then have we neither part nor lot in this matter. For as many, only, as are led by the Spirit of God, are the sons of God; and such are not only ever harmless and blameless, but, being led by the Spirit, they bring forth the fruits of the Spirit: and these are, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

3. But let me add a few words on the benefits of repentance. Heaven, then, and all the blessings of Christ's purchase, are in its train. God it is, as I have already shewn, who works in us this good work. He hath promised not to desert the work of his own hands, but to carry on what he hath begun unto the day of Christ. Though, like the Prodigal, we have wandered from our Father's house, and wasted our substance; yet, if we now arise, and go to our Father, he will make us to know the joy of his salvation. There shall then, for us, be no condemnation. We shall be justified from all things, and forgiven all our trespasses. We shall be made more than conquerors over all our enemies, through him who hath loved us. We shall stand by faith in his power, and his grace shall

strengthen us. Sin, that reigned unto death, shall have no more dominion over us; but grace shall reign, through righteousness, unto eternal life. Nor will his care of us end with this life. He will guide us through the dark valley of the shadow of death: he will bring us into his own better land, where all tears shall be wiped from every eye, and where an abundant entrance shall be administered unto us into the everlasting kingdom of our Lord and Saviour.

But let us not imagine, for one moment, that all this will be done as a reward for repentance, or on account of our deservings. If we have repented, this is, as we have seen, the effect of God's grace: it is our Saviour's gift. The blessings that follow are the effects of the same grace continuing its work. Christ alone is the procuring cause of all these blessings. His merits, not ours, are the sole ground of God's favour and acceptance. It is in him alone, we have righteousness and strength. It is in him alone, therefore, and not in ourselves, that we ought to glory.

4. Would we then perform this duty aright, we must frequently review our past lives, comparing them with the just and holy law of God, which cannot fail to give us a deep sense of our own unworthiness and guilt. We must daily examine our hearts and actions by the light of Scripture, that we may see wherein we fall short of the law of God; wherein we have indulged any passion or temper displeasing to him: thus shall we the better prevent the inroads of sin; while we are led at the same time to see more of our own weakness and sinfulness, of our need of a Saviour, and of the extent of Divine love in sparing us, and doing us good.—We must likewise often meditate on the word and works of God; the spirituality of God's law; the hateful nature of sin; the great plan of our redemption; the life, the actions, the character, the sufferings and,

death of our Redeemer: this will tend to increase our hatred of sin, our desires after God and his grace. We must, above all, be much engaged in fervent prayer to the God and Father of our spirits, that he would create in us a clean heart, and renew a right spirit within us. We must pray to him for his grace to fit us for his glory, to increase our faith, to shed abroad his love in our hearts, and to cause us to abound in hope through the power of the Holy Ghost.

5. I would conclude with pressing this subject on the consciences of all present. Those who are young may, perhaps, be apt to flatter themselves, that it is too soon for them to begin the work of repentance. But are not the young also inheritors of an evil and corrupt nature? Have not they also sinned against God? And for these things will not God bring them also into judgment? Let me then entreat you who are young, now to repent and turn to God. Put not off this grand work till custom shall have hardened you in sin. If you reject the grace of God now, it may never be offered to you again; or, if it should, is it likely you will be more disposed to receive it when you are grown grey in iniquity, and when use has made sin dear to you? Many, it is to be feared, are now in outer darkness, who once pleased themselves with some such hope. Trust not to the doubtful and dangerous chance of a death-bed repentance. You may be hurried out of the world without being allowed time to put up one cry for mercy. Remember, you have no lease of life. This very night may your souls be required of you: therefore delay not even till to-morrow the work of repentance. Do not allow yourself to be deceived by imagining, that you shall find more delight in sinful pleasure than in the service of God. This is a mistake which has ruined thousands. For whatever may be the enjoyments of worldly pleasure, they are at the best short-lived and

fleeing; and they issue in anguish and despair. There is, assuredly, no peace—no solid or lasting peace—to the wicked:—while the peace of God himself—a peace which passeth understanding, which banishes every fear, and fills the soul with joy unspeakable—is the portion of him, and of him alone, who repents and turns to God.

But the subject addresses itself to persons of every age, even to those who may have grown grey in the service of sin. Even these, though at the eleventh hour, are invited to repent and turn to God: and how incumbent is it upon such, while judgment and eternity press upon them, to attend to the invitation! There is hope even for them. If they will now come to God, repenting of their sins, and trusting in their Saviour, he will in no wise cast them out; he will receive them with joy, and welcome them, as the father in the parable his lost but returning child. Now, then, is the accepted time, now is the day of salvation; and, after so long a time, it is still called to-day. Therefore let us no more harden our hearts against him; lest he swear in his wrath, that we shall never enter into his rest.

And here I would remark, that repentance is not, as some suppose, the work of a Christian at the beginning merely of his religious course. It will continue to be his daily work, until he shall lay aside his mortal flesh. While we remain in this world, we shall find daily and hourly cause to humble ourselves before God, for the sins of our thoughts, words, and actions. It is not with the confident and the presumptuous, but with the humble, the lowly, and the contrite, that God loves to dwell. And we may be assured, that, however strong at one time may have been our convictions of sin, and however loud may now be our profession of religion; unless we are in the daily exercise of humiliation; unless we daily repent, and daily

bring forth fruit meet for repentance; unless we are daily dying to sin, and living unto righteousness; we are still in our sins; sin still reigns in our mortal bodies, bringing forth fruit unto death.

And now let no one among us make any more excuses or delays, but flee from the wrath to come. Evil pursueth sinners; and if death overtake us in our sins, eternal misery will be our portion. Yet a long-suffering God has patience with us. The Gospel still invites us. Jesus Christ still assures us he has no pleasure in our death, and prays us to turn to him, that our souls may live. If these things affect us as they ought, let us determine, whatsoever our hands find to do, to do it with all our might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither we are all hastening.

To the Editor of the Christian Observer.

As you have cast a comprehensive glance around the extensive circle which your eye commands, you have probably been often called to lament the evils resulting from the absence of habitual self-control.

In the walks of public and of private life; in man, considered as a part of the great community of the world, and as head of the little sphere in which his lot, as an individual, is cast; we discern but too many incontrovertible proofs of the grievances which flow from this source. It is to some few of the ills thus originating, as they affect us in domestic life, that I am now desirous of calling the attention of your readers. Where shall we find the man who may not see ample ground to deplore that we are disposed *practically* to deny truths which in *theory* we acknowledge? Faith has for its object the *whole* word of God; and we confess it to be the believer's privilege to walk with his Maker in the exercise of this heavenly principle, and,

by the power of God's Spirit, to mortify the whole body of sin. We also admit that they who content themselves with aiming at any thing short of this in practice, are too much strangers to their real state, and to the nature of that liberty wherewith Christ has promised to make his people free. But does our life correspond to our profession? How often do we see the characters of some valuable persons clouded, and the influence which they would otherwise so justly gain greatly counteracted, by comparatively small faults! We are feelingly awake to this fact in the case of our neighbours: but let us bring the matter home to our own bosoms.

It is a trite but important remark, that life is made up of a succession of little parts; and that each day derives its character from the prevailing ingredients in the multitude of little occurrences which accompany its flight: yet, alas! on retracing our own steps, in searching out our own hearts, we are disposed to rest satisfied with a very partial and limited survey. We fix upon some few scattered points of peculiar prominence, and, uniting them into a whole, sit down well pleased with the result; while the innumerable little shades, divisions, and inequalities, which have filled the intermediate space, are lost from the view. Thus do our fleeting hours leave behind them but a vague remembrance of the past; as a dream when one awaketh, the airy visions float faintly before the eye of memory. Self-love too steps in, and deceives us with her optical illusions. She points to a few bright spots scattered here and there on the surface of life, and, illuminating them with borrowed lustre, dazzles our sight. We yield ourselves the willing victims of her delusory powers, and make no efforts to discover the deception. But if we would know ourselves; if we desire to see our characters as they appear to our fellow-mortals, and to our God; let

us follow ourselves through the successive hours of each day. Let us mark the habits and the tempers which fill up the moments as they pass; let us labour to discover (to use the words of the excellent Newton) whether "our professions, like that of too many whose sincerity charity would be unwilling to impeach, is not greatly blemished, notwithstanding our hopes and our occasional comforts, by the breaking forth of unsanctified tempers, and the indulgence of vain desires, anxious cares, and selfish purposes." Let us look back to the hours of freedom and of domestic privacy. Has no impatience, resentment, or repining, been permitted to sully the fair tenor of our course? Has a peevish spirit, a wearying anxiety about mere trifles, a capricious dissatisfaction with the minutiae of family arrangements, and a continual change of plans, never harassed our children or our dependants, and very sensibly tended, by their systematic recurrence, to lessen the aggregate sum of domestic peace? Have low suspicions and petty jealousies never, by being harboured within our bosoms, soured our temper? Has an unaccommodating, self-indulgent spirit never practically led us in any degree to forget the law of love to our neighbour?—Let us dwell upon these several heads in our daily private self-examinations; and, it is to be feared, although the shapes which these faults will respectively assume may vary with the varieties which exist in the natural constitutions and habits of the mind, and with local circumstances, that an impartial conscience will condemn very many of us, upon some one or more of these points.—Nor let us deceive ourselves by regarding them as of trivial importance. "Behold how great a matter a little fire kindleth!" This subject demands our most serious attention. Can we deny that it does so, when we call to mind the words of our Redeemer; "Be ye perfect, as your Father

which is in heaven is perfect." Can we persuade ourselves that we are labouring to live up to the spirit of this command; that we are guiltless in His eyes to whose view the most secret recesses of the heart are laid open, and who has himself declared that "for every idle word that men speak they shall give account;" if we are knowingly allowing ourselves in any one habit of sin, however small it may appear to our partial judgments? If we attempt to apologize for our conduct by pleading the constitutional infirmities of our temper, or the debilitating and agitating effects of ill-health, it is to be feared that we are but deluding our own hearts; that we are acting under the guidance of the author of all evil, and, in fact, are circumscribing the all-sufficient power of Divine Grace. Let us "judge ourselves, that we be not judged of the Lord." Let us not seek to quiet our consciences by bringing forward excuses which will be swept away, as "the refuges of lies," in the hour of death, and in the day of judgment.—Is any one disposed to think that the matter has been too strictly viewed? Let him beware lest he should at last too late discover that he is ruined, by having trusted in this point to the delusive reasonings of his own heart. Can we, with truth, affirm, that we labour to devote soul and body, every talent, every power, and every faculty, to Him who gave them; that we let our light shine before men to the praise of His grace; when we are habitually tolerating improprieties in our daily conduct which are contrary, to say the least, to the circumspection becoming our profession, which degrade the transforming power of religion in the eyes of the worldly-minded, and cast a snare and a rock of offence before the steps of those who look up to us to guide and strengthen them in their course to the heavenly Canaan? We are in our judgments firmly persuaded of the omnipresence of God;

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we believe that the eyes of the Lord are in every place; yet, to our shame be it remembered, that the presence of a prince, a nobleman, a fellow-worm upon whom we depend, and whose favouring regards we would propitiate, will effectually smooth the ruffled brow, check the impatient word, and banish the rising emotion, while He "in whose favour is life" is little considered! We look back with slight compunction upon faults committed before the Judge of Heaven and Earth, the bare recollection of which would dye our cheeks with blushes were we informed that some frail mortal had been privy to our conduct.

Oh that we could truly estimate the evil of sin in its own inherent nature, and our utter helplessness and frailty! We might then be induced to rely for strength upon Him who is "mighty to save." Our spirit, our temper, our conversation, would then more uniformly evince that we live in the continual presence of our God. Under all the petty vexations and cross incidents to which a fallen race of beings are liable and the vicissitudes of each day may expose us, we should hear a voice going before us, and crying, "My grace is sufficient for thee." Sinless perfection, it is true, we shall not attain while we are sojourners below the skies; but we are awfully deceiving ourselves, if we deem ourselves safe while we are habitually neglecting to pursue "whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Did we carry our views no farther than the present life, mere selfish motives might, one should have conceived, be sufficiently powerful to constrain us to assume an amiable deportment. But, alas! the words of the poet present but too just a picture of our sin and folly!

Domestic happiness, thou only bliss
Of Paradise, that hast survived the fall!

Thought few now taste thee unimpair'd and pure ;

Or, tasting, long enjoy thee; too infirm,
Or too incautious, to preserve thy sweets
Unmix'd with drops of bitter, which neglect
Or temper sheds into thy crystal cup.

D—————.

To the Editor of the Christian Observer.

As the Christian Observer is read by many engaged in the Ministry, and also by several preparing for it, a paper may be occasionally admitted, with propriety, I conceive, exclusively with a view to their benefit. Of such a nature is the present. It contains a series of advices respecting the conduct proper to be pursued by a Minister of the Gospel, extracted from a very interesting Memoir of the late Mr. Meikle, author of "the Traveller," "Solitude sweetened," &c. &c. Your clerical readers will, I feel persuaded, anticipate edification from the production of that man, who, though never permitted to engage in their sacred office, could, when contemplating his views of it, use these memorable words: "As I feel a constant opposition in me to all that is holy and divine, I desire to be chained, as it were, by office, to religion; and, by a close exercise therein, and breathing after communion with God, to get, through his grace, the antipathy in my heart against what is good dispelled, as far as my militant state can allow of." In hopes that, at some period or other, God would accept his offers of service in the Gospel, Mr. Meikle penned the subjoined very excellent maxims; which, as his biographer informs us, not only shew how conscientious he was in his views, but contain hints which may be profitable to those whom God has put into the ministry.

"Contract not much carnal acquaintance.

"Learn to be abused without becoming angry.

"Meddle not much with the affairs of this life.

"Argue coolly, and from conscience, not for victory.

"Affect not a shew of sanctimony before men.

"Be not ashamed of piety in any company.

"Whatever else thou readeſt, read a double portion in the Scriptures of Truth.

"Shun familiarity with the men of the world, else celestial truth, as uttered by thee, will be contemned.

"Care not much about thy own reputation, so Truth and the Gospel suffer not.

"Learn daily more of Christ, and more of thyself, else thy other studies will profit little.

"Seek not great things for thyself; seek not great approbation, great applause, great conveniences, or a great income: but seek great things for Christ; seek to him great glory, many converts, and much fruits of righteousness.

"Consider the preciousness of souls, the value of salvation, the weight of the sacred charge, the terrors of the Almighty, the awful day of account, and thine own utter inability:—then shalt thou have no vain confidence, but depend on God alone.

"Please all men in the truth, but wound not the truth to please any.

"Set thy affections on things above; so shall spiritual things be thy delight, and not thy burden.

"In company, always study to drop something for edification; and so in a manner preach occasionally, as well as statedly.

"Be much with God in secret; so shall God be with thee in public.

"See that the carriage of every one in thy family be a pattern to all observers, and not matter of reproach, to the joy of enemies.

"Let thy charge be continually on thy mind; and not only pray with them in public, and from house to house, but carry them to the

closet, and pray for them in private.

“ Neglect not to visit them at all proper times, but especially embrace those golden opportunities, sickness and affliction.

“ Have a fellow-feeling with the sufferings of all thy flock.

“ Let thy conversation be uniform; and what thou preachest on the Sabbath, practise through the week.

“ Not only press charity on the wealthy, but let thy example, according to thy power, shew the way.

“ Rather lend thine ear to reproaches than applauses: the first may let us see some foible or failing with which we are chargeable; but the last is very apt to kindle self-conceit, of which every one has enough.

“ Act the Christian even in eating and drinking; and be not, when at a feast, though temperate at other times, a glutton or a wine-bibber.

“ With respect to thy charge, consider that thou art made the steward of a family, and therefore must, seeing the great Master allows it, provide food for all; flesh for the strong, and milk for the weak. See that the worship of God be set up in all families, and performed twice a day; and that parents instruct their children in private prayer, to say grace at meat, and to keep the Sabbath. See that the rising generation under thy care grow in knowledge, and be well acquainted with the Scriptures. Be well acquainted with the knowledge and conversation of every one that is admitted to the Lord's table.

“ Keep an exact list, or catalogue, of thy charge; who is pious or profligate, knowing or ignorant, in affluence or exigence, in health or sick; and read it often.

“ Give a pleasant ear to the commendations of others, but always frown away the friend that would commend thee to thy face.

“ Be sparing in producing speci-

mens of thy learning, or criticisms on the words in the original, especially before the unlearned; for a nice grammarian may be but a novice in the Gospel.

“ In preaching, aim at God's glory and the good of souls; and then, without deviating from that rule, please all men as much as possible.

“ Let thy sermons be always the fruit of much study and application; and never dare to serve God with that which cost thee nought.

“ Never be bigoted to thine own opinions, or interpretations of particular texts, lest, in establishing them, thou be seeking after thine own fame; but if the thoughts of others be as orthodox and consonant to the analogy of faith, if it be necessary for peace's sake, acquiesce in them.

“ Never shew a fondness for new doctrines, which, among Christians, are little better than new gods among the Israelites; but contend earnestly for the faith once (and but once, because sufficiently) delivered to the saints in the Scriptures of Truth; and still walk in that way which, though very old, is very good.”

That the perusal of these advices, Mr. Editor, may be accompanied with the same Divine Uction with which they seem to have been written, is the sincere wish of

An unworthy Labourer in the
Lord's vineyard,

EBORIENSIS.

To the Editor of the Christian Observer.

In the Christian Observer for last January, “ A COUNTRY CURATE” solicits information concerning the lawfulness of substituting other Lessons for those appointed to be read in churches. He quotes, from the present Bishop of Ely's primary Charge, that prelate's judicious and seasonable caution against this deviation from the Liturgy, contrasting it with the “ Admonition” pre-

fixed to "the Second Part of the Homilies," where a change of Lessons, at the discretion of the officiating minister, is not only permitted, but encouraged.

Now "the Second Part of the Homilies" was "set out by the authority of Queen Elizabeth*," in the year 1560 †, but not sanctioned by Parliament: I conceive, therefore, that the "Admonition" appealed to by the "Country Curate," could in no respect supersede the Liturgy, which was sanctioned by the Act of Uniformity passed in the year 1559 ‡. But, without any discussion of that question, it is most certain, that the "Admonition" cannot justify a departure from the present Liturgy, which was made a part of the law of the land by the Act of Uniformity passed in the year 1662. This statute (14 Car. II. cap. iv. sect. 24) enacts, "that the several good laws and statutes of this realm, which have been formerly made, and are now in force, for the Uniformity of Prayer and Administration of the Sacraments within this realm of England, and places aforesaid, shall stand in full force and strength, to all intents and purposes whatsoever, for the establishing and confirming of the said book, intituled *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England: toge-*

ther with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form or Manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons," herein before mentioned to be joined and annexed to this act; and shall be applied, practised, and put in use for the punishing of all offences contrary to the said laws, with relation to the Book aforesaid, and to no other."

The penalties, which were denounced by the act of Elizabeth against a wilful non-conformity to the Liturgy of that day, are hereby denounced against a wilful non-conformity to the present Liturgy. These penalties, as they affect beneficed persons, are: for the first offence, forfeiture of a year's profit of all his preferment, with six months' imprisonment—for the second offence, a year's imprisonment and deprivation *ipso facto*—and, for the third offence, deprivation *ipso facto*, with imprisonment for life. The punishment of a person not beneficed, is, for the first offence, a year's imprisonment—for the second, imprisonment for life. See 1 Eliz. cap. ii. sect. 4—8.

Thus much may suffice for the illegality of the practice concerning which the "Country Curate" inquires. On its incompatibility with the solemn promises and engagement of the clergy, and on the bad consequences that might otherwise result from it in a religious and moral view, I forbear to insist at present.

A COUNTRY VICAR.

* Homilies, Oxford Edit. 1802, page 125.

† Bishop Tomline on Article xxxv.

‡ 1 Eliz. cap. ii.

MISCELLANEOUS.

To the Editor of the *Christian Observer*.

As a resident in the city of Oxford, I feel extremely desirous that the judicious advice of "AUSTICUS," which appeared in your highly-esteemed Miscellany for December last

should receive its deserved attention from those to whom it is addressed; but I have little hope that the appeal will be productive of much improvement, unless the Heads of Houses, the Proctors and Tutors of the respective col-

leges (who constitute the guardians and governors of all minors of their body) do resolve on measures similar to those adopted by their predecessors in office, as exhibited in the following copy of a *solis* bill, headed with the University Arms.

" At a General Meeting of the Vice-Chancellor, Heads of Houses, and Proctors of the University of Oxford, June 23d, 1701.

" Whereas, all undergraduates and minors whatsoever are strictly accountable, in all their matters of bargain and expense, to their respective tutors and governors; and ought not, by the laws and usages of this place, to be trusted or dealt with for any sum or thing exceeding five shillings in value, without the approbation of the said tutors and governors; and that, notwithstanding, several persons have of late presumed to trust and deal with young scholars, for very considerable sums of value, to the great detriment of many of them, and the insufferable affront to public discipline:

" These are straitly to charge and require all manner of persons, whether privileged or not privileged, of what trade or occupation soever, that, from the day of the date hereof, they do not buy, sell, trust, or bargain, with any undergraduate or minor whatsoever, that hath his residence or name in any college or hall in this University, for any sum or thing above the said value of five shillings, without the knowledge or express approbation of his tutor or governor respectively, under the penalty of being proceeded against (by disprivileging, discomponing, &c. according to the quality of the person, and nature of the offence) as a perturber of the peace and good government of this place.—We likewise further require and command all such as have trusted or dealt with undergraduates, without the knowledge of their respective tutors, beyond the value of five shillings aforesaid, that they

bring in true bills of all such credits and demands as are yet unpaid them, to the respective tutors or governors concerned, at or before the twenty-first day of July next after the date hereof, under the penalties aforesaid to be inflicted upon all such as shall neglect or refuse the same.

" *Roger Mander, Vice-Chancellor.*"

You are aware, sir, that young men are sent to the Universities from the age of sixteen to twenty years—a period of our lives which more especially requires the counsel and example of wisdom and experience, and not unfrequently the restraints of authority, to form a character of worth and usefulness. But it is much to be deplored, that youths, on their entrance at the University, are considered men, and gentlemen; and, without regard to the situation and circumstances of their parents, many of whom are far from affluent, they soon form an acquaintance with persons whose incomes far exceed their own, and whose style of expense they are led to rival. The consequence is, too often, that, from the facility of credit with the tradesmen, &c. they soon find themselves involved in extensive, unnecessary debts.—It is a painful task to me to enter into a detail of follies which some may term "the generous thoughtlessness of youth;" but, as a father, as a Christian, I feel myself impelled to relate a recent instance or two "of the growing expensiveness of a college education," with the hope that they may serve as a beacon to all whom it may concern.

The widow of a schoolmaster, whose numerous family obtained Royal patronage, was enabled, through the munificence of her benefactor, to send one of her sons to the University. The poor mother vainly hoped to see this beloved youth a respectable clergyman, and calculated that sixty or seventy pounds per annum, together with what he would receive from the foundation, would amply cover all

his expenses, and enable him to appear as a gentleman; but, sad to tell! after he had been at the University a little more than a twelve-month, it was found that he had contracted debts to the amount of six hundred pounds! Her prospects were consequently blasted, and she was compelled to procure a subaltern's commission for him, and send him abroad, leaving his creditors unpaid.

Another instance of the baneful effects resulting from the expensive habits of the undergraduates, I have lately witnessed in the son of a clergyman who held a living of about four hundred pounds per annum, in Herefordshire. The young man, after taking his bachelor's degree, received ordination, and a curacy in Wales of eighty pounds a year, which was his whole income. While at college, his father had allowed him one hundred pounds a year, and he supposed that this allowance had covered all his expenses; but before the young man had been at his curacy six months, he was arrested by his wine-merchant for one hundred and forty pounds. I read a letter from the worthy father on this distressing occasion; stating, that it wrung him to the heart to see his only son on the eve of imprisonment; and he with difficulty discharged the debt and costs. This was, however, but the beginning of his sorrows, for shortly afterwards the tailor was proceeding by law for the payment of upwards of an hundred pounds; and finding there were more debts still, the distressed parent was advised to collect the whole of his son's bills, and agree to some method of liquidation. The aggregate amount of the debts was found to exceed eleven hundred pounds; among the items were, the confectioner's bill, nearly one hundred pounds, for dinners, desserts, &c.; seventy pounds for watch-seals, rings, and broaches; forty-five pounds for whips and spurs; upwards of thirty pounds for per-

fumes and soap; and an immense bill for boots and shoes, having between thirty and forty pairs of boots with him. The father's letter to a person in Oxford concluded thus: "With many tears I state the thoughtless extravagance of my graceless son, which has compelled me to borrow a large sum of money from a friend; but what I feel most severely is, it deprives me of the means of supporting my aged mother, which I have done for some years."

Surely, sir, such instances as these, of which I fear there are very many, loudly call for the immediate attention of every Head of a House in both Universities. Such a clergyman as this, must necessarily be in that pitiable situation described by "Rusticus," "if summoned to visit one of the poor of his flock, whose case calls for charitable assistance, when the recollection of bills unpaid, only contracted through extravagant habits, checks his benevolence, and he is reluctantly forced to say, 'Be ye warmed, or be ye clothed,' while he cannot give them those things which are needful to the body." To cure these evils, although it might be impracticable to resort to the law I have quoted above, yet surely much might yet be done: might not, for instance, some such expedient as this be adopted, namely, that the Vice-Chancellor, Heads of Houses, &c. should enact a law, that henceforth all persons dealing with members of the University should annually, or oftener, deliver an account to the tutors of their respective demands, that they may be regularly transmitted to the parents, with a view to their early and punctual discharge. Many of the young men, be it remembered, probably never before possessed ten pounds at one time, and have not been accustomed to habits of economy: when, therefore, they have the uncontrolled disposal of a large annual sum, not having learnt the value of money, it is too often dissipated in a very thought-

less and sinful manner: while, in addition to this, by the facility of credit, the inconsiderate youth is plunged into difficulties which prove inextricable. Many advantages, I think, would result from the adoption and steady enforcement of some such regulation. Not only would the money intended for the necessary college expenses be applied to that object, instead of being wasted on women, gigs, horses, &c.; but bodily health, and vigour of mind, would be preserved and strengthened; habits of industry, integrity, economy, and self-denial, would be formed and established: and these advantages would affect not only the individual and his immediate connections, but would extend themselves to every department of church and state.

PHILO PATRIA.

To the Editor of the Christian Observer.

Experto crede.

THE friends of true religion, and those of the Church of England in particular, are deeply indebted to your correspondent Rusticus for his paper, in a former Number, on the growing Expensiveness of a College Education. Having been myself a sufferer by the evils which he deplores; and having observed the pernicious consequences of them in many, besides myself; I am much rejoiced to find the subject discussed in the pages of the Christian Observer;—discussed, as it is by your correspondent, with the spirit of a gentleman, no less than with the affectionate piety of a sincere Christian.

As far as any reformation can be expected to originate with the undergraduates themselves, nothing, I think, can be added to the excellent remarks of "Rusticus." If they remain uninfluenced by his eloquent appeal to their hopes of future usefulness in the ministry; to the concern they must feel for the general interests of religion; to the deep but unavailing sorrow, the grievous but in-

evitable consequences, which will follow the habits of thoughtless extravagance in which they indulge; we must abandon the hope that they ever will spontaneously institute a new mode of conduct. But, admitting, as I do, the weight of these arguments, and happy as I am to add my testimony to that of "Rusticus," that there are many of our academical youth who recognize the authority of the Christian Observer; many who are anxious to regulate their conduct by the rules of the Bible; there still are circumstances which cause, in my mind, very serious doubts, whether these amiable delinquents are likely to set about the cure of their own malady; whether, for such a purpose, the voice of persuasion will have sufficient power, unaided by the arm of authority.

It is well known, that young men are sent to college at a very early age. The majority of freshmen are seventeen or eighteen years old; some younger. Add to this, that the investiture of the academical robe may almost be considered as the moment of emancipation from authority. For, although a conformity to certain rules is indispensable; although the Dean peremptorily requires the attendance of the undergraduate at chapel, and the Tutor at lectures; and although flagrant offences may subject him to severe punishment from the officers of the college or the university; still there are many, and not unimportant, parts of his conduct, left entirely to his own discretion. He may keep a horse, and a servant; he may give frequent and expensive entertainments; he may even avowedly neglect the proper studies of the place; and yet, conforming to the rules I have mentioned, and perhaps to some others of the same nature, he may not only escape censure, but be considered, to use the college phrase, "a regular man."

The conclusion, to which I am led by these facts, is the following—

and it is no less true because a hackneyed observation—either, that it would be advisable not to send our young men to college at so early an age; or, that the authority of the tutor should be more exerted.

Your correspondent will perhaps tell me, that he is writing to young men who stand in no need of discipline; who are influenced, in the main, by right principles; and who only require to be reminded, that those principles should be brought into action. Be it so. And from hence I draw a very strong argument in favour of my position. If they, whose dispositions and general conduct are formed upon principles which constitute the surest preservative from evil, and the strongest incitement to good conduct, are betrayed into practices unworthy of their Christian profession; how needful is it, that those who live not under the influence, nor, in fact, recognise the authority, of scriptural injunctions, should be restrained by compulsory means from practices which tend, not only to their own ruin, but, by their example, to that of others also! Besides, if authority were used, who would be the first to give effect to its exertions? They, no doubt, who know, by implication at least, from the records of infallible truth, the indispensable duty of submission to their superiors; they, who have been instructed that they "must needs be subject, not only for wrath, but also for conscience sake." Others might comply with the injunction from a fear of the penal consequences of disobedience; the Christian would do so from an approbation of its fitness and excellence, and from the habitual desire of his heart to conform in every particular with the will of God. If the standard of right conduct were thus erected, young men of this character, I doubt not, would be the very first to rally round it. Many of them probably have secret misgivings, if not serious regret, on

account of the practices we lament. But common example gives a sanction to them; and the absence, to say the least, of all discouragement on the part of their superiors, adds incredibly to the force of that sanction. If the authority of their superiors were exerted in an opposite direction, they would, I am persuaded, find little difficulty in contending with the common example.

That the tutor of a college has it in his power greatly to curtail the expenses of his pupils, admits not of a doubt. At the college of which I am a member, the cook presumes not to send a dinner or supper to the rooms of any undergraduate, without the written permission of his tutor. This permission is rarely withheld, except as a punishment for recent irregularity. If a discretionary power of this nature is lodged, as it undoubtedly is, with the tutor, I appeal, sir, to the good sense of your readers, whether it be not a vain pretence that the restitution of stricter discipline in our universities is an impracticable measure.

It must also be allowed, that the undergraduate's bill is, in many cases, swelled to an enormous size, without any fault of his own, from the extravagant charges of the university tradesmen. These persons are subject to many bad debts from the members of the university; and the method which they take to reimburse themselves is, notoriously, that of raising their prices to an exorbitant height. Is it not obvious that this evil might be much corrected, if the tutors of colleges resolutely refused to employ any tradesman who gave credit to the undergraduates beyond a certain amount?

But, besides those to whom authority is entrusted, there are others who might contribute much to the removal of those abuses which form the subject of our present consideration. I speak principally of the Fellows of colleges resident in the university; most of whom have

some acquaintance amongst the undergraduates. I must be allowed to express my opinion that many of these, men too, in many instances, who profess themselves the friends of religion, have shewn a lamentable tameness in this particular.—When I first went to college, I took with me letters of introduction to some members of the university, of unquestionable piety, and no inconsiderable rank in the republic of letters. They treated me with flattering marks of civility; and for a time perhaps my conduct gave me some claim to their regard. Soon, however, I was led into habits to which I am sure they could not be strangers, and which, I am equally sure, they could not approve. But they never expressed their disapprobation, and they continued to honour me with unaltered attention to the close of my academical life. Doubtless, this attention was well meant; and the kindness from which it flowed merits my warmest gratitude. But had that kindness shewn itself in earnest and friendly remonstrances on the impropriety of my conduct, I feel a strong persuasion that I should not be compelled, as I am, to reflect, with ineffectual sorrow, on the consumption of many pounds, and, which is of more awful importance, of many hours, in luxurious indulgence, and indolent or dissipated amusements.

May He, in whose hand are the hearts of all men, so dispose the hearts of the governors and other graduates of our universities, that they may watch over the young and inexperienced members, with sedulous and affectionate anxiety! And may He so incline the hearts of the young to habits of study, retirement, frugality, and devotion, that in those hallowed seats of science “true religion and useful learning may flourish and abound, and that there never may be wanting” from them “a supply of fit and able men, duly qualified to serve God both in church and state!”

URBANUS.

To the Editor of the Christian Observer.

THE respectable medium the Christian Observer offers for communication with the public, must be my apology for troubling the Editor with the annexed certificate for insertion: it is brought forward for no purpose of contention, but simply to serve the cause of justice.

You are no stranger to a spurious letter, inserted by Dr. Marsh in his Reply to Dr. Milner's Strictures, written in the assumed language of a Quaker, having a post-mark upon it, which induced the Doctor to imagine that his correspondent resided at or near Abingdon, in Berkshire.—I am aware that the whole Society of Friends can hardly be responsible for the intemperance of a single member, if the fact were just as it has been represented to the public; but when there is the clearest evidence that there is not an individual of their persuasion in being, of the name affixed to the “Abingdon Letter,” and while Dr. Marsh, not content with bringing the subject forward in two publications, has continued to insist upon the correctness of his assertions, by public invitation to “all gentlemen who may doubt the authenticity of the Abingdon Letter to call upon him and see that letter; an examination of which will convince them that it is authentic;” we need not be surprised that respectable persons, resident in Berkshire and Oxfordshire, should show some anxiety to counteract the effect of such a delusion: for my own part, I confess, that I could hardly repress a smile at such a specimen of the Professor's ingenuity! The mere exhibition of a letter prove the authenticity of it!—The letter *must* be genuine—for here it is! Dangerous logic! To reason thus, would give currency to the grossest frauds, and render forgery a safe as well as profitable employment. Not a Bank-of-England note could be refused payment, however clumsily executed. True or false is out of the question:—

Here is the note, and that is incontrovertible proof of its being genuine, and no forgery!

I am, &c.

AMICUS.

"We the undersigned, resident at the places respectively set against our names, do hereby certify that there is no person, professing with the people called Quakers, of the name of James Whiten, James Whittin, or James Whiting, in the neighbourhood of Abingdon, nor has been to our knowledge; and further, that we know of no person, in connection with the aforesaid Society, who bears either of the above names, in the counties of Berks or Oxon, or elsewhere.

"Robert Allen, Abingdon, Berks.
 Jas. Reynolds, Faringdon, ditto.
 Cha. Reynolds, Faringdon, ditto.
 Jere. Wallis, Abingdon, ditto.
 Rich. Reynolds, Faringdon, ditto.
 Thos. Skennir, Witney, Oxon.
 Dan. Rotter, Witney, ditto.
 E. Swaine, Henley, ditto.
 Joseph May, Henley, ditto."

ON THE PRINCIPLE OF EMULATION:

(Concluded from p. 159.)

WHEN we consider the great importance of a right management of the temper in the formation of the Christian character, it cannot be a matter of surprize that I should request the attention of your readers to a few remarks on that point, in closing this too-long-protracted discussion on the subject of Emulation. It must be owned, even where the object of Emulation is most legitimate, the motive for carrying it on most laudable, and the means wholly unexceptionable, that still it may be conducted in a very bad spirit. Joy at the failure of others, undue exultation at your own success, with the whole tribe of splenetic vapours at the prospect, or, under the immediate lash of disappointment, are the too ready and unfortunate asso-

ciates of the human mind in every pursuit which brings it into contact with others. Take the effects of that species of Emulation which is necessarily implied in what is (hatefully I was going to say, from its abuse,) denominated an *argument* between two persons. Let their argument, or call it the comparison of their ideas, take place upon one of the gravest points of the Christian religion. Let their honest motive be to acquire clear notions upon the subject, and so to glorify God.—Alas! how very soon will both motive and subject often change their complexion—"the gold become dim, the most fine gold be changed,"—beneath the sullyng effects of a vain-glorious or a disappointed ambition. It began by "two friends going hand in hand in pursuit of truth:" it ends with "a duel in the form of a debate." The point of honour, in this case the prize of reasoning, is too precious to be resigned without a struggle on either side. And this perhaps makes an *argument* a more frequent and more fruitful source of contentions and rancorous feeling even than many games, where, under the same principle of Emulation, there is still a mixture of chance with skill in producing the event. The skill in these last is more easily resolved into habit, or palliated by fortuitous occurrences, than where the event wholly depends on the exercise of the reasoning faculty. And therefore, perhaps, even chess, though the most reasoning of all games, has not the production of so much rancour and ill blood to answer for, in a given time, as the unfortunate disputes, for instance, on the subject of Calvinism. Now it is the production of this contentious, this envious, this oftentimes malignant, and still oftener vain-glorious, temper, which has induced many sound writers on morality to proscribe the principle of Emulation from the allowed limits of human agency. Your excellent correspondent himself, in another paper, has enjoined a careful obser-

vation of the mind and temper of the pupil, before he be fully allowed the use of any species of game of competition; and the first dawns of a quarrelsome or contentious spirit are to be the signal for laying aside the racket or the board. Truly enough, I am not surprised at these instruments of competition being so easily dismissed, when upon his own principles it was rather inconsistent to admit them at all; "a superiority" in such pursuits being almost literally "sought for its own sake." Nor, indeed, should I have any great objection to their being laid aside from such a cause, with this single variation from your correspondent's plan; that the pupil should be rather persuaded to lay them aside himself as dangerous to his own peace, than be forcibly deprived of them as a mere punishment for having misused them. From this latter measure, I own, I see much hazard lest an increasing fondness should result, which would appear at a more favourable opportunity.

But my principal difficulty in the affair lies here. After you have forbid your child the use of the bat, or the board, you must, *a fortiori*, according to a former observation, forbid him the use of his reasoning powers. And I must acknowledge my wonder that this plain conclusion never occurred to your correspondent, and to those who think with him on the subject, viz. that if games of competition are amusements scarcely ever to be entrusted with safety in children's hands, much less should the multifarious temptations of ordinary conversation be left without a guard and a check; which, in the case of many disputatious tempers would, even to the end of life, amount almost to a total prohibition to converse. In this case your correspondent will doubtless reply, Converse we must, argue we must; any prohibition to the contrary would be absurd: therefore rather warn your pupil of his natural temper; put him on his guard against his favourite propen-

sity; teach him "to be sober, and to watch unto prayer;" direct him to that source of instruction where alone he can learn to be "meek and lowly in heart;" and then send him forth, not with a padlock on his lips or a chain on his thoughts, but armed with the whole armour of God, and furnished with principles which can worthily influence his reason, or direct his speech.

Now, without any desire to advocate the cause of games of competition, it is extraordinary, nevertheless, that it should occur to me, to apply just this same mode of conduct and precaution to the *lesser* danger arising from their moderate use? The advocate for amusement would say, that children must be amused; that it is scarcely possible to devise games in which some mode of competition will not be found; and, that the warning beforehand where necessary (and where is it not?) will probably operate more salutarily, with the immediate opportunity of putting it into practice, than a bare removal of all possible temptation, as you vainly think, to an indefinite distance.

My motive in pursuing this train of reasoning will be easily anticipated to be that of applying it to the question of *educational* emulation. Here is a positive, a most important, a most indispensable end to be answered by the game; if you please so to call it, of competition. And will you dispatch the principle out of existence, because the tempers to which it may lead, by abuse, are of a questionable or even of the worst kind? Will it not be the more discreet, more moderate, more scientific, and more salutary course to steer between the extremes:—not to inflame the temper of the pupil indeed by any refined and artificial appendages to the principle in question; on the contrary, to purify it as much as possible from every corrupting tendency; then to warn your pupil of the abuse to which, this in common with every principle of the human mind, is, through our natural deprav-

vity, become liable; and, so to dismiss him, covered with every human and divine protection in your power, to the arena of useful and honourable combat.

But we are here again upon narrow and unfavourable ground. We are supposing emulation liable to produce all the ill tempers which your correspondent would charge upon it. We are supposing to the utmost limit of its dangers; without taking into the account the power it possesses of an opposite kind; the tendency which unquestionably resides in it to rectify its own abuses.

The effect of Emulation in correcting those very feelings of pride which, it was admitted, might sometimes give birth to it, has been already noticed. And, however paradoxical it may appear, I have no difficulty in affirming, that its operation forward upon its own effects, will be eventually as beneficial as we have proved its operation backward on its cause to be:—the temper which it may, for a time, excite, it will itself provide the means of ultimately extinguishing.—A well-regulated school upon the principles of Emulation (not where beating and boxing, and pulling the hair, and spitting in the face of the unsuccessful candidate are privileges allowed to the conqueror, as we have heard is the case in some Lancastrian schools) affords, I strongly believe, one of the best cures that exist, for the very obliquity of temper complained of. Grant that some sour looks and spiteful wishes glance across the brow of the disappointed youth, upon the first few unsuccessful trials of his skill; how soon does he learn that the indulgence of these feelings is no ready road either to success in future, or to the favour of his master or his competitors in school? Perhaps another experiment, by its success, dispels, with an unexpected gleam, the gathering clouds: and the quick alternations of fortune soon leave but little space either for brooding over the mortifi-

cations of failure, or exulting in the triumphs of victory. In classes of any magnitude, personal competition is of necessity wholly lost in a general struggle for the highest place. The pupil is soon made to feel that for his approximation to the top of his class, or his distance from it, he is mainly dependent on his own conduct. To attain it, he readily excuses in another the effort which he had the moment before made himself. He even learns to sympathize with his fellow in a failure of which he has felt the smart. Often will you see in such contests the most amiable traits of disinterested generosity; and even one competitor assisting another to attain that eminence, with which both have learnt to associate the rewards of diligence and the approbation of the master. In contests of a higher order, other emotions prevail equally destructive of the low feelings of a petty jealousy. In university-examinations, the solemnity of the preparation, the gaze of spectators, the importance of the prize, and the future consequences of the award, all seem to carry the mind beyond itself, and to produce more than half the purifying effect attributed by Aristotle to tragedy itself. The mortal combatants learn a mutual feeling, and embrace in common danger. If some extraordinary cases of sturdiness or spleen occur, which are sure to be noticed and scouted, I believe the examination-room to be, on the other hand, a scene where the noblest feelings of a reciprocal regard have been called into exercise. And whilst on this subject “we speak that we do know, and testify that we have seen,” the reader, perhaps, will be better pleased by a more authentic testimony to the same effect, contained in your own pages, Mr. Editor, in the able character of the late venerable and ever-lamented Dr. Jowett of Cambridge.

“In mathematical pursuits, and in subjects of natural philosophy, though these two friends” (the late

Professor of Civil Law and the venerable the Dean of Carlisle) "were of the same academical year, and for some time likely to have been competitors for the University-honours at degree-time, they constantly read together, afforded mutual assistance to each other, and always communicated the respective progress they were making, without the least reserve of jealousy." Christian Observer for December, 1813, p. 322.—I will not amuse myself, sir, with imagining the vain attempts of your correspondent to throw aside this *solitary* instance of a good-tempered Emulation; nor the regret I might suppose him to feel that he should have rested the proof of the possibility of his Anti-Emulation schemes on a *solitary* instance of success. I will rather allow him many instances of success in education conducted, as he fancies, without the aid of Emulation. I will keep my own knowledge of the temper in which open and avowed Emulation may be conducted, to myself. I will "argue the question on abstract grounds;" and I will undertake to maintain, that an education conducted to the exclusion of the ordinary modes of Emulation, with any given number down to one alone, as the subject of the experiment, shall be more likely to excite, and be less calculated to reduce, an ungracious and selfish temper, than the same education conducted by the same person, only through the medium of a sensible, moderate, and well-regulated spirit of Emulation.

But, sir, perhaps happily for myself, I am arrived at that point when I have a fair excuse, or rather an urgent call, for closing my observations; and, after alarming your readers, by the threat of a long train of "abstract reasoning," to prove a very plain practical point, I shall now agreeably surprize them, by referring to what has been already alleged; fully assured that the utmost strength of my humble arguments in favour of the Principle

of Emulation has been already put forth; and that, if further reasonings are required to defend it, they must be sought from some abler champion of the cause. Here, therefore, I beg leave to withdraw myself from your further attention; only trusting, whatever my execution of the argument I have undertaken against your able and valuable correspondent may have been, my motive in it will not be misconstrued. Considering the plans of education proposed by Dr. Bell and Mr. Lancaster to be really one of the greatest blessings which, in these later years, God has vouchsafed to our favourite isle; and viewing the Principle of Emulation as the main stay and distinguishing characteristic of these plans; how should it have been possible for me to have felt or expressed myself less strongly than I have? Deeply interested myself in the success of no very insignificant establishment on the footing of these plans; looking earnestly for an improvement in the minds and moral dispositions of the children, as an object of greater importance than even their attainments in learning; and entertaining the most sanguine expectations of success in this very particular from those plans, beyond all others ever devised by the wit of man; how must I be alarmed by the strong forebodings of your vigorous page on the issue of these hopes!—Could I have been convinced that Emulation were in itself a corrupt and unholy principle of action, I should as soon expect success from an education of which that was the basis, as I should from schools which, like the Spartan, encouraged theft and simulation. Did I not believe the most vigorous pursuit of Emulation was consistent with the highest degrees of Divine grace in the heart, and capable of being turned, even in ordinary studies, "to the praise and glory of God," I should strongly hesitate as to its lawfulness at all. And finally, did I not see in practice the most noble, ge-

nerous, and high-conditioned fruits both of private and public benevolence, spring from the soil of well-regulated Emulation; and even the same pursuit upheld after the most remarkable changes of mind in individuals, without any apparent consciousness of guilt in their proceedings; I should be more disposed to question the ground on which I am standing. If firm at all, sir, it should be made to feel so. A question involving so many interests, and affecting the fate of almost the whole rising generation, should not be left at large; nor the exertions now making in that cause be suffered to continue, if they are mischievous, or be discouraged if beneficial. The question is, indeed, now fully at issue. Many years cannot revolve over our heads, should it please God to leave us the space of ground we now occupy for the experiment, before its success will be most amply tried. According as the succeeding generation shall have been actually improved, or deteriorated in disposition, so I

shall be bold to claim the argument as my own, or concede it to your correspondent. In the mean time, wishing most heartily that no objects of Emulation may be proposed to us, but the very highest and most beneficial to man; no motive enforced, but the glory of God and obedience to his will; no temper inculcated, but that of "peace on earth and good will towards men;" I shall conclude, by pointing at once our prayers and our endeavours towards that bright eminence which can alone justify all means by which it shall have been obtained,—the eminence of true holiness, leading, through the merits of a Redeemer, to the very throne itself of God. "Here is honour worthy our ambition; honour, after which we all are invited to aspire; which all may obtain, who strive worthily and lawfully; and of which, when once obtained, nothing can ever deprive the possessors*."

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* Horne on the 113th Psalm.

REVIEW OF NEW PUBLICATIONS.

Remarks on Prisons. By STEVENSON MACGILL, D. D. Minister of the Trone Church of Glasgow. Glasgow, London, Longman. pp. 79.

In the month of May, 1809, we had occasion to review a valuable work by Dr. Macgill, entitled, "Considerations addressed to a young Clergyman; or some Trials of Principle and Character, which may arise in the Course of his Ministry;" and we ventured to express a strong wish that it might be read by every clergyman in the kingdom. We feel nearly as strong a desire that the tract now before us may go into the hands of every Member of both Houses of

the Legislature. The state of our gaols is a subject which has attracted much less than it ought to have done of the public attention. We have been distinguished of late by improvements in almost every branch of our internal polity, and by an excursive benevolence which has known no bounds but the limits of the globe; while the vice and the wretchedness which are still found united within the walls of too many of our prisons, have either been wholly overlooked, or, when dragged into notice by the indignant feelings of some benevolent individual, have often only served to excite a sentiment of hopeless regret. In a variety of in-

stances, indeed, much has been done to realize the philanthropic designs of a Howard; but in many of our prison-houses, the evils of our ancient system remain in a great measure unredressed.

“How surprising is it,” observes our author, “that amongst a people so just and humane as the British, those objects should have received so little public attention. The evils existing in our prisons, the benevolent Howard, many years ago, laid open, in plain and moderate language, yet in a manner fitted deeply to affect the mind. In many places he excited attention, and great improvements were made. But in many places also, and in places where attention might chiefly have been expected, little has been done, and the most flagrant abuses continue to exist. In London, the seat of government, and where, from the number and character of the prisoners, it is of the first importance, not only to individuals, but to the nation, that the state of prisons should be made an object of regular and systematic attention, evils of the worst nature continue to prevail. Who could have thought, that, after all his labours, Howard should have had to record, in his last publication, such facts as the following? Newgate—No siteration! In three or four rooms, there were near one hundred and fifty women crowded together, many young creatures with the old and hardened, some of whom had been confined upwards of two years; on the men’s side, likewise, there were many boys of twelve or fourteen years of age, some almost naked. In the men’s infirmary, there were only seven iron bedsteads; and, at my last visit, there being twenty sick, some of them naked, and with sores, in a miserable condition, lay on the floor, with only a rug. There were four sick in the infirmary for women, which is only fifteen feet and a half by twelve, has but one window, and no bedsteads, sewers offensive, prisons not white-washed. The Fleet, the King’s Bench, and many others of the principal prisons, he marks in like manner, with the emphatic words ‘no alteration!’ I believe that several alterations have been made since that period; but how few are yet in that state which justice, humanity, religion, and enlightened policy, would dictate! At present, I consider the subject with a view to the Health of the prisoners. And is, even now, that object attended to in Newgate, for example, as might be expected in one of the first prisons of the capital of such a king-

dom as Britain? Unless it be greatly changed since I had an opportunity of visiting it, about three years ago, the accommodation for debtors and for females is deplorable. In the account given of it in the Picture of London, where mention is made of some important improvements, during the sheriffalty of Messrs. Smith and Phillips, we find still the following facts: ‘The rooms (for debtors) are twenty-three feet by fifteen; the number of inhabitants, is from twelve to twenty in each room. The debtor’s side contains, sometimes, three hundred; and, for this number, a court is provided of fifty by thirty-two feet. In four other yards, felons are lodged, and in another, women-felons; a wretched place, in which, in three wards, are sometimes kept upwards of one hundred women.’ pp. 17—19,

As a farther illustration of our author’s remark, we will here insert an extract of a letter addressed to the Lord Mayor of London, by the benevolent Mr. James Neild, on the 11th Dec. 1804.

“It is now more than three years since I made my first report to the Lord Mayor and the Court of Aldermen, of the state of the Borough Compter. A Committee was appointed to inspect it. The windows were repaired and glazed; it was white-washed and swept. This being all the improvement it has received, permit me to trespass on your Lordship’s patience, and that of the honourable Court, whilst I describe its present state.

“Sir Watkin Lewes, as Bailiff of the Borough, is, I presume, the keeper. His deputy, John Bullevant, has no salary. This prison extends its jurisdiction over five parishes. Men and women debtors have one small court-yard, about nineteen feet square; and they appear to me at all times to associate together. They have nothing but the dirty boards to sleep upon. No bedding, or even straw allowed. No fire, even in this cold and damp season. No medical assistance in sickness. No religious attentions whatever. The few remaining boards in the men-debtors’ room (mentioned in my former report) are now taken away, as are the

joists on which they were laid. The room is useless; the floor is earth. Neither mops, brooms, nor pails are allowed, to keep the prison clean. Soap or towels are not afforded to the prisoners; so that a man may for a debt of one guinea, remain in this wretched place forty days, without once taking off his clothes, or washing his hands and face.

“Permit me now, my Lord, to submit to your consideration the allowance to this prison. It is a two-penny loaf a day; weight, March 10, 1801, six ounces! and December 7, 1804, eight ounces. This scanty provision, without any nutritious liquor, only water, is not sufficient to support the cravings of nature; and the prisoner at his discharge may be fit for an hospital, but he cannot be fit for labour.”

“What shall I say to a system still continued, though respectfully submitted to the Court more than three years ago? I am informed, there has been no resident Alderman in this ward for many years, which may in some measure account for the total neglect of this miserable place.”

“No inquiry ever appears to be made about the state of this prison; and there being no resident Magistrate, the cries of the miserable never reach that Court where distress seldom supplicates in vain.” “Forgot by the City—out of reach of being heard—it seems a wretched cast-off, and may be numbered among the worst prisons in the kingdom.”

When Mr. Neild visited this prison again in 1807, he found things precisely in the same state—men and women associating together; no allowance of coats, nor of kettles or saucepans to cook provisions; no mops, brooms, or pails to keep the prison clean; no bedsteads, bedding, or even straw to lie upon; debtors obliged to sleep on the dirty boards in their clothes; in short, the distress and wretchedness extreme.

It is with the utmost satisfaction

we hail, as the harbinger of a new and better order of things in this important department of public discipline, the appointment of a Committee of the House of Commons, on the motion of Mr. Eden, to examine into the state of our gaols, with a view to their effectual reform. We particularly recommend the work before us to the attention of that gentleman and his Parliamentary Associates in this beneficent pursuit.

The justifiable ends of a prison, Dr. Macgill conceives to be, and we think rightly, “to keep in custody the accused, till the period of their trial; to keep in custody the condemned, till the sentence of the law be executed; and, lastly, to punish by confinement, particular offences.” To confine a person on the mere accusation of guilt is, unquestionably, a grievous hardship, which can only be justified by the necessity of the case, and which should therefore be softened as far as is consistent with the object of security. On no account ought he to be placed on a level, as to treatment, with convicted criminals, or forced into their society. In the case of persons condemned and kept in confinement till the sentence be executed, their imprisonment may justly be accompanied by circumstances of degradation and personal hardship; but then these should be clearly implied in the nature of their punishment, and should in no instance be inflicted arbitrarily, but should follow from the unambiguous denunciation of the law. And this observation applies with equal force to the case of persons whose direct punishment is the privation of liberty. The sentence of the Judge should specify the accompanying circumstances of rigour, and if any farther evils, from whatever cause arising, should be superadded, they must be regarded as inhuman and unjust.

The remarks of Dr. Macgill on confinement for debt are equally sound. The only just grounds he assigns for it, are either to prevent

the debtor from leaving the country until he shall have rendered an account of his estate, and his conduct has been examined; or to punish fraud or any other criminal action of which he may have been guilty. When confinement seems necessary, attention should be paid to the suitable accommodation of the person confined; and after he has made a fair surrender of his property, his creditors should no longer have any power over his person. Negligence, profligacy, or fraud, should indeed be punished; but then it should be punished after trial, and according to the judge's sentence. The honest and unfortunate would then be protected from cruelty, and no longer confounded with the gambling speculator, the profligate spend-thrift, or the unprincipled swindler.

Prisons, therefore, may be considered under two views; as confinement for *security*, and confinement for *punishment*. In many prisons these two objects are united. In others they are kept distinct; those appropriated to the latter object exclusively being called Houses of Correction. Many of Dr. Macgill's observations are applicable to both descriptions. His thoughts, however, are chiefly directed to the consideration of the first.

1. The design for which prisons are erected, is to secure the person of the prisoners. The harsh means formerly employed for this purpose, of dark and deep dungeons, iron chains and bolts, rivetting prisoners to the ground, &c. are either entirely abolished, or used less frequently. By a proper plan of building, indeed, even irons may be rendered wholly unnecessary, except when prisoners are riotous; and surely, unless they are really necessary, they should never be resorted to as a means of security. To put in irons persons who have not been condemned, is peculiarly cruel and unjust.

2. It is no part of the punishment designed for prisoners, that they should suffer from disease; that

their strength should be wasted, or their constitution undermined by sickness; or that their future lives, if not cut short, as they sometimes are, should be embittered by pain and debility, and by their necessary consequences, poverty and wretchedness. Yet, from the construction and management of our prisons, such have been the dreadful effects flowing from confinement in too many instances. Our feelings revolt from such treatment even of the guilty, how much more when it becomes, as it possibly may, the portion of the innocent and unfortunate! Every consideration of justice and humanity imperiously demands that this evil should be remedied; and that, in the situation, arrangement, and management of prisons, such attention should be paid to the *air, exercise, cleanliness, and diet* of the prisoners, as shall afford a fair security against its fatal effects. On all these points Dr. Macgill makes many valuable observations, of which we can trace but a very faint outline. The situation selected for a prison, should be airy and dry; if near a great town, on that side of it from which the air and smoke of the town will generally be blown away. A spot near a river or running brook is desirable. The prison should be so constructed, as to allow the fullest possible benefit of fresh and wholesome air. This is necessary to preserve health, recover the sick, and check infection. The rooms of the prisoners should be on the second floor, and should enjoy, as indeed every corner of the prison should, the means of free ventilation. A convenient space should be annexed for exercise, where females, and, if possible, the debtors, the accused, and the condemned, should be kept distinct; which might be effected either by having several separate courts, or by allotting different hours of the day for the exercise of the different classes of prisoners. If this separation be not rigidly maintained, the most im-

Jurious effects may be expected to follow to the moral interests of the prisoners. To secure cleanliness both as it respects the persons of the prisoners and the prisons, is of the highest importance. The rooms and furniture should be of a kind which may easily be kept clean, and may afford little harbour for dust or vermin. The prison should be well supplied with water; each court having a pump-well and a bath, with a wash-house and boiler attached to it. Every prisoner should be obliged to keep his person and apparel clean and neat: each room should be frequently washed, and twice in the year white-washed: the courts should be washed more than once every day, which would greatly freshen the air throughout the prison; and the straw of the beds, and the bed linen, should be shifted at stated times. "The habit of cleanliness is not only conducive to health, but to decency, order, diligence, and good manners. This is confirmed by the remark of Capt. Cook, who declared, 'that such men as he could induce to be more cleanly than they were disposed to be of themselves, became at the same time more sober, more orderly, and more attentive to their duty.'" p. 17.

In the same spirit are some excellent remarks of our author, on the state of "those wretched hovels which the labouring classes in great towns are obliged frequently to inhabit."

"Pent up in the narrowest and dirtiest lanes; in houses, damp, confined, airless, crowded and huddled together, more like places for cattle than for men; they breathe a foul and putrid air, and lose all spirit and desire for cleanliness, decency, and order. The effect of such circumstances, not only on the health and comfort, but morals and character of the people, is great. Those habits of decent neatness, so important, not only to comfort, but to dignity of mind, and a maintenance of character, are lost; because the opportunity of forming or maintaining them, is not given. The woman loses the desire to please, and sinks into a slattern. Home affords few inducements to the husband, after the labours of the day.

His family presents a scene of siff and disorder; spiritless and unhappy, he is tempted to seek abroad, the comfort which his own dwelling cannot give; and habits of drinking, not unfrequently complete the wretchedness of his condition. If such be the effect on the parents, need I enlarge on what must be the state and character of the children! Can it be inconsistent with the liberty of the subject, or the rights of private property, to guard against such evils? To fix, for example, a certain width for the streets, and lanes, and passages of a town, within which they shall not be contracted; to oblige proprietors to set apart places for dunghills, and means for carrying off stagnant water, from the houses they let, according to their number and population; and to appoint rules for keeping clean, not only the larger streets, but the narrowest lanes and corners of the city. These might all be objects of public police; and few objects, I am persuaded, would produce a greater effect on the comfort, health, and manners of the people." pp. 11, 12.

Dr. Macgill condemns the plan of giving to prisoners their allowance for food in money, as pregnant with a variety of evils. Their food, he conceives, should be distributed to them from a general kitchen, according to fixed rules; and that such a plan is both practicable and highly beneficial, he proves from the examples of the poor-houses, infirmaries, and houses of correction of Glasgow and many other places. No complaint has there been made either of the quantity or quality of the food, or of the difficulty of excluding spirituous liquors, and the consequent disorders. This plan, if not pursued with all prisoners, which our author thinks, and we think with him, ought to be done, might at least be pursued with such as are maintained at the public expense, which would produce much good and obviate much evil.

3. We now come to Dr. Macgill's remarks on the attention which should be paid, in the construction and management of prisons, to the moral and religious interests of the prisoners. In the first place, justice, and the ends of good government seem to require, not

only that a distinction should be made in the treatment of different classes of criminals, but that their indiscriminate association should be carefully prevented. The end of our public institutions should be, to reclaim men from vice and to promote virtue. They are dreadfully perverted when they become means of corruption and nurseries of profligacy. Such, however, is the case when all descriptions of persons, from the honest debtor, and the young, perhaps innocent and only suspected, prisoner, to the criminal hardened in transgression, the profligate and ingenious villain, and the shameless and abandoned prostitute, are not only permitted to associate indiscriminately, but often made to sleep, in the same apartments, nay, in the same beds. Every rising hope of penitence and amendment is thus crushed, and the mind becomes more thoroughly corrupted, and more determined on vicious pursuits. In the prisons even of the metropolis, crowds, particularly of females, are huddled together in the same room without distinction. Those who only had commenced the career of vice are abandoned to society in which every virtuous principle is laughed to scorn: their minds are polluted with indelicacy: new arts of iniquity are taught them, and new temptations presented to them. They issue from prison a thousand times more depraved than they entered it.

But examples of this kind are not confined to the capital.

"In Scotland, justly distinguished for the purity of its principles, and the excellence of its public institutions, still less attention has been paid to the condition of unhappy prisoners than in England. In a prison belonging to this country, a friend of mine informed me, he saw, during the last year, ten women confined in one room, where were only two beds. Among these women, was one of a respectable character, confined for debt*.

* In England there is now by law an entire separation of debtors from felons, in every gaol in the kingdom.

rally of a profligate description, and one was a criminal, condemned to transportation, but remaining in prison, on account of a loathsome disease. Here there was a woman, comparatively respectable, compelled not only to associate with profligate characters, but to sleep with four in the same bed, one of them a convicted criminal, whose body was almost in a state of putrefaction!

"In a prison, not distinguished for negligence, I have myself seen three boys, the oldest not more than fourteen years of age, confined, for a long period, in the same room with two hackneyed criminals, who had been tried, convicted, and sentenced to transportation. What rendered the case of these children more afflicting, they had not been found guilty of any offence; they were only waiting for their trial." pp. 33, 34.

To remedy the unspeakable evils arising from this source, our author proposes that prisons shall be constructed of sufficient dimensions to admit of a proper classification of prisoners; and if any city or county should neglect their obvious duty in this respect, the law should compel their attention to it. Not only should there be separate divisions for different descriptions of criminals, but every prisoner ought to have a sleeping-room allotted to himself, to which he might, during the day, at all times retire. Persons imprisoned for a short time for misdemeanours, might be confined entirely to their own rooms, which would preserve them from the general infection of the prison, and dispose them to sober thought. Dr. Macgill adds,—

"Every prisoner, at his first imprisonment, should be confined entirely, for some period, to the room allotted for him. This would enable the jailor and superintendant of the prison, to form some estimate of his condition, and to determine with propriety the class to which he should be assigned. It would remove also the criminal, for a period, from the corrupting influence of his companions in vice. The silence and retirement of his cell would dispose him to serious reflection, and afford leisure and opportunity for indulging it. At such a season, and in such circumstances, he might recal the events of his life, and the consequences of his crimes; compare his days of peace with his present fallen state; carry forward his views to the future consequences of sin; remember the

invitation to the chief of sinners; and, with a full and overflowing heart, 'arise,' like the returning prodigal, 'to go unto his father.' Such have been the effects of seasonable correction, joined to the silence and retirement of solitude, and why may they not also be felt in silence and retirement by the lonely prisoner?" pp. 36, 37.

This solitary confinement, however, should not be of long duration; for when too much protracted, it tends to produce dejection or sullenness. Persons of a more sober character may be permitted to meet at stated hours; but the generality of prisoners should be allowed to associate only in the place allotted for work, or in that allotted for exercise. It would then be easy to superintend them, and one of the jailors should always be present. A respectable female should be placed over the female ward.

Dr. Macgill proceeds to remark, that prisons should be so constructed as to afford opportunities for employment, and encouragement for industry; and on this subject his suggestions are very valuable. They are founded on the nature of man, and are fully sanctioned by experience. The outline of his plan is this:—

"Appropriate to the criminals, the same hours of labour which a sober workman voluntarily assigns to himself. Be at pains to find those kinds of work which are both profitable and suited to the skill of individuals; and where skill in useful arts is wanting, let it be taught. Open an account for every criminal, and let him know, that, after deducting the expense of his maintenance, the whole profits of his labour are his own. Finally, let every convicted criminal know, that he must remain in confinement, till he has paid, by his labour, the expense of his maintenance. By such means, the most powerful inducements to industry are presented; inducements of a rational kind, and similar to those which are presented in ordinary life; the hopes of gain, the inconvenience of debt, the certainty of advantage proportioned to present exertions. Thus labour is voluntarily and cheerfully performed, habits of industry are encouraged, and expense to the public is saved, while some wealth is acquired, and the sweets of sober industry are experienced by the criminals." pp. 42, 43.

He further proposes, that suitable rewards should be conferred on the industrious, and that those rewards should be connected as much as possible with their families.

"Draw forth and keep alive, their domestic affections; let the parent see his offspring occasionally, benefiting in the fruits of that employment which you encourage; and convey to his family, with regular attention, that assistance which his labour has been enabled to procure. You will thus soften and humanise his heart; you will inspire or keep alive those strong affections, which form the most powerful incitements to exertion and diligence. His gratitude for the attentions which you pay to those who are dear to him, will increase your influence, and give new force to your counsels. And he will experience inward satisfaction, from the consciousness that he has been enabled, in the midst of all the evils of his condition, to discharge, in some degree, the part of a parent, and to alleviate those distresses which his misconduct or misfortunes have occasioned to those objects, who looked up to him for protection. Domestic affections, very hardened persons are often observed occasionally to feel. And though sensuality and profligacy tend to deaden and destroy them, yet, sometimes in the season of reflection and retirement, and particularly in situations where vicious habits cannot be indulged, the strong feelings of a parent have been seen, when scarcely any other sentiment seemed capable of moving him, to overpower almost wholly the wretched criminal." pp. 45, 46.

On the means of excluding vice and disorder from prisons, the views of our author are equally sound and practical. Although it is above all things necessary that drunkenness should be excluded from prisons, yet in many cases the men whose duty it is to restrain have an interest in encouraging excesses; the profit of the gaoler being in proportion to the sale of liquors, and this in direct opposition to the spirit and intention of the Act of Parliament; which, however, is so loosely framed, that it depends on the pleasure of the justices whether it shall be enforced or not. After illustrating, by some curious facts, the evils of the present system, Dr. Macgill proposes that the prohibition to sell liquors in

prison should be made absolute and universal, and should extend not only to gaolers, but to all persons whatsoever; and that no strong liquor of any kind should be allowed to any prisoner, except such as may be distributed by appointment, and at the expense of the public, with his food. Thus, and thus alone, can the many dreadful evils arising from this source be effectually prevented; and by this system the prevention becomes easy; the opportunity and excuse for abuse is taken away; and, if abuses should occur, they are easily detected.—Dr. Macgill proposes also the complete suppression of gaming, and the discouragement of coarse and noisy mirth.

The next point to which, Dr. Macgill adverts, as connected with the moral and religious interests of the prisoners, is that of furnishing the prisoners with the means of enjoying the blessing of Divine Ordinances and religious instruction. "They, of all classes of men, require the benefit of religious ordinances and instruction, whether you view them as unfortunate or criminal, as involved in calamity or as under the power of ignorance, error, and depravity."

"When we consider the temporal evils of a state of ignorance and depravity, the importance of religion and virtue to the present happiness of individuals and of nations, we may perceive strong motives for spreading and maintaining among men of every class, the knowledge and the power of the Gospel. But when we look forward to eternity; consider the future consequences of sin, the salvation provided by God, and by means of such infinite magnitude, the accumulated evil which may be incurred, the perfection and the bliss which may be obtained; and with these consider the spirit and the character required in the followers of Him who came to save the lost, and call sinners to repentance; we must feel the obligation of furnishing to unfortunate prisoners, the blessings of religious ordinances and instruction, to be of the first importance, enforced by every consideration which is most sacred in the estimation of Christians." p. 61.

The recommendations of our au-

thor on this important point are peculiarly deserving of attention. The minister appointed to instruct them must labour, not only in public but in private, to convey some idea of the first truths and obligations of religion to minds sunk in gross ignorance and stupified by vice; to soften the hardened heart; to awaken the dormant faculties; to exercise the conscience to discern good and evil; to warm and cherish into life better principles and better hopes; to excite the feeling and the prayer of penitence; and to open their minds to the awful yet affecting views of the Gospel. To this end a judicious selection of books would be greatly instrumental. Every room should be furnished with a Bible, and with tracts calculated to interest and inform the mind.

"With many of these," he adds, "we are happily furnished, beyond most other nations, through the pious and benevolent labours of persons distinguished for literature and talents, but who have not thought it an unworthy employment of their powers, to condescend, like their great Master, to the instruction of the humble. Such are many of the works of Baxter, of Watts, and of Doddridge. Such, also, are some of the works of many excellent persons in the present day. The works of Miss More, in this view, ought particularly to be mentioned; who, in that valuable collection, called the Cheap Repository, has blended instruction with entertainment; and in such a manner, as is intelligible and interesting to the poor and illiterate, yet, may please and improve the most enlightened and refined." p. 67.

Dr. Macgill concludes this head with some valuable observations on the importance of order and equitable discipline, directed by wise and known rules, in the conduct of prisons; and he exemplifies his own views on this subject by transcribing a part of the rules of the county gaols of Lancaster and Berks, which appear to be very admirably framed. The best plans, however, will prove unavailing without a constant and vigilant superintendance. Much will depend on the judicious choice of a head gaoler and his servants.

Opportunities must often arise of eluding the vigilance of magistrates; and opportunities of doing good must also frequently occur to such persons. The very manner and example of a good man are calculated to operate beneficially on the most hardened. Persons of sobriety, integrity, fortitude, prudence, and intelligence, joined to a humane and religious spirit, should therefore be selected for this important office. And to facilitate such appointments, the odium attached to keepers of prisons should be removed; the very name of gaoler should be changed for that of governor; respectable salaries should be annexed to this office, and indeed to all the offices; and fees of every kind should be abolished. A superintendance of a still higher nature must, however, be provided, in order to prevent abuses, and secure the good management of prisons; and this superintendance must be vigilant and regular. In addition to the watchful inspection of the magistrates themselves, Dr. Macgill proposes that they should appoint an inspector, without a salary, whose reward should be the confidence of his fellow-citizens, and the opportunity afforded him of doing good; and whose duty it should be to visit the prison at all hours, and to inspect every part of its œconomy. Besides this, there may be a yearly list of thirty or forty visitors; one of whom, in turn, shall visit the prison every day, and mark his report in a book provided for the purpose; and on each Saturday the seven visitors of the week may meet the inspector, for the purpose of conferring on the reports of the week, and taking such measures as circumstances may require. The trouble attending this plan would be small, excepting to the inspector; but we agree, with Dr. Macgill, that many excellent men might be found in every city and county in Britain both able and willing to undertake the task. In Glasgow plans of a similar nature

are regularly carried on; "nor have active and benevolent citizens ever been wanting to accomplish them with ability and success."

This great work, however, in order to be properly conducted, should be made a national concern, and with this view, annual reports should be made to Parliament of the state and circumstances of every prison in the kingdom; and the result of the whole, after having been examined by a Committee, laid, with their observations, on the table of both Houses. The advantages arising from the experience of one part of the kingdom, would thus be made known and communicated to another. The subject would be kept continually in the view of the public; nor would evils, shocking to humanity, be allowed by wise and good men to exist in their neighbourhood, without means being employed to remedy and remove them. No general or effectual remedy, however, will ever be adopted, without legislative interference. "The power of the nation alone has energy to overturn and sweep away those inveterate abuses, which have so long and generally prevailed; to introduce a system worthy of a free and Christian country; to set it in operation, and to render it universally effectual."

We have thus laid before our readers a succinct view of the interesting pamphlet of Dr. Macgill; and we have no hesitation in saying, that we think he has earned great credit by the good sense, benevolence, and piety which have guided him in this effort to succour the wretched and reform the vicious. At the same time we think it possible, that Dr. Macgill may not be aware of the extent to which the beneficial reforms he has suggested have been already carried in many of our county gaols. In some of them, as in those of Gloucester, Lancaster, &c. there is scarcely any thing left for humanity to desire. Not only has the plan on which they are constructed been framed with a scrupulous

pulous attention to all the suggestions of the benevolent Howard, but the vigilance with which all its movements are watched and controuled, reflects on the magistracy a portion of his praise. The acknowledged success however, in so many instances, of the improved system so strongly recommended by Dr. Macgill, furnishes, it must be admitted, the most powerful motive, as well as argument for its universal and authoritative adoption; and for the perpetual and wakeful superintendance of our grand national inquest, by means of the proposed reports, over these receptacles of misery and crime, about to become, we trust, through such superintendance, the means of very largely contributing to diminish the general amount of both these evils.

But, besides the due regulation of our prisons, there is another large question on which Dr. Macgill has not entered, but which is closely connected with it; we mean, the best mode of employing and reforming convicts. Our readers have probably heard of a proposal on this subject, which was submitted to the Lords of the Treasury, about fifteen or twenty years ago, by Jeremy Bentham, Esq. That gentleman had turned his thoughts to the Penitentiary system from its origin; and had contrived a building in which any number of persons might be kept, within the reach of being inspected, during every moment of their lives. He proposed to be himself at the expense of erecting and fitting up a building of this kind, where he would maintain and employ all the convicts now confined on board the hulks or transported to Botany Bay, at 25 per cent. less than it now costs government to do so, deducting also the average value of the labour performed by them; merely on the terms of his receiving the produce of their labour. On these terms he engaged as follows:—

“ 1st. To furnish the prisoners with a constant supply of wholesome

food, not limited in quantity, but adequate to each man's desire.

“ 2d. To keep them clad in a state of tightness and neatness, superior to what is usual, even in the most improved prisons.

“ 3d. To keep them supplied with separate beds and bedding competent to their situations, and in a state of cleanliness scarcely any where conjoined with liberty.

“ 4th. To insure them a sufficient supply of artificial warmth and light whenever the season renders it necessary, and thereby save the necessity of taking them prematurely from their work at such seasons (as in other places), as well as preserving them from suffering by the inclemency of the weather.

“ 5th. To keep constantly from them, in conformity to the practice so happily received, every kind of strong and spirituous liquors, unless when ordered in the way of medicine.

“ 6th. To maintain them in a state of inviolable, though mitigated, seclusion, in assorted companies, without any of those opportunities of promiscuous association, which in other places disturb, if not destroy, whatever good effect can have been expected from occasional solitude.

“ 7th. To give them interest in their work, by allowing them a share in the produce.

“ 8th. To convert the prison into a school, and, by extended application of the principle of the Sunday Schools, to return its inhabitants into the world instructed, at least as well as in ordinary schools, in the most useful branches of vulgar learning, as well as in some trade or occupation, whereby they may afterwards earn their livelihood.

“ 9th. To pay a penal sum for every escape, with or without any default of his, irresistible violence from without excepted, and this without employing irons on any occasion, or in any shape.

“ 10th. To provide them with spiritual and medical assistants, con-

stantly living in the midst of them, and incessantly keeping them in view.

" 11th. To pay a sum of money for every one who dies under his care, taking thereby upon himself the insurance of their lives for an ordinary premium; and that at a rate, grounded on the average of the number of deaths, not among imprisoned felons, but among persons of the same ages in a state of liberty within the bills of mortality.

" 12th. To lay for them the foundation-stone of a provision for old age, upon the plan of the annuity societies.

" 13th. To insure them a livelihood at the expiration of their term, by setting up a subsidiary establishment, into which all such as thought proper should be admitted, and in which they would be continued in the exercise of the trade in which they were employed during their confinement, without any farther expense to Government.

" 14th. To make himself personally responsible for the reformatory efficacy of his management, and even make amends, in most instances, for any accident of its failure, by paying a sum of money for every prisoner convicted of a felony after his discharge, at a rate increasing according to the number of years he had been under the proposer's care.

" 15th. To present to the Court of King's Bench, on a certain day of every term, and afterwards print and publish, at his own expense, a Report, exhibiting in detail the state not only moral and medical, but economical, of the establishment; shewing the whole profits, if any, and in what manner they arise, and then and there, as well as on any other day, upon summons from the court, to make answer to all such questions as shall be put to him in relation thereto, not only on the part of the court, or officer of the crown, but, by leave of the court, on the part of any person whatsoever;—questions, the answer to which might tend to subject him to con-

viction, though it were for a capital crime, not excepted; treading under foot a maxim invented by the guilty, for the benefit of the guilty, and from which none but the guilty ever derived any advantage.

" 16th. By neatness and cleanliness, by diversity of employment, by variety of contrivance, and, above all, by that peculiarity of construction, which, without any unpleasant or hazardous vicinity, enables the whole establishment to be inspected at a view from a commodious and insulated room in the centre, the prisoners remaining unconscious of their being thus observed, it should be his study to render it a spectacle such as persons of all classes would, in the way of amusement, be curious to partake of; and that not only on Sundays, at the time of divine service, but on the ordinary days, at meal times, or times of work; providing thereby a system of superintendance, universally unchargeable and uninterrupted, the most effectual and indestructible of all securities against abuse."

This splendid project Mr. Bentham proposed to conduct under his own immediate superintendance, taking upon himself all the odium attached to the situation of a gaoler, and all the discredit connected with that of a contractor, for the sake of the good he flattered himself he should infallibly become the instrument of producing, not only to the individuals placed under his inspection, but to the community at large. But although he voluntarily loaded himself with so many obligations, and subjected himself to so many abatements of emolument; although his fortune, his rank in life, and his known respectability of character, entitled him to the fullest confidence; he was an unsuccessful suitor to Government for permission to put his plans and principles to the test of experiment. We shall not cease to lament this issue as a real misfortune to the community. Nor is our view of the matter at all affected by

the-ridicule which a writer in the last Number of the Quarterly Review has affected to throw on Mr. Bentham's plan; with which, however, it is evident he had not chosen to make himself properly acquainted. "France under Bonaparte," he tells us, "is a practical exemplification of Mr. Jeremy Bentham's pantoptical prison, in which the gaoler (the most unhappy wretch of all) sits in the center of his transparent dominion, and sees, to the utmost recesses of its crimes and its filthiness, all the proceedings of his aggregation of slaves. The poets give us a terrible idea of eternal solitude, but eternal solitude is paradise to society under such everlasting inspection. The pantopticon would soon become bedlam, the keeper going mad first." This is an example of that inconsiderate and unholy raillery from which the most sacred of all causes has, unhappily, not always been exempted in this country, and which scruples not to put to hazard the hopes and happiness of thousands, rather than lose the credit of a smart or witty saying. We do not wonder, indeed, at finding this weapon employed, in the Quarterly Review, on such a subject as that of Christian Missions; but we confess we were somewhat surprised, in this age of political economists, to meet there with an attempt to direct the public scorn against the principles of Mr. Bentham's benevolent scheme; and we can hardly help attributing the paragraph to some individual who had a hand in procuring its rejection, and whose conscience has goaded him to this epigrammatic defence. We trust, however, that, notwithstanding the Reviewer's unfair attempt to depreciate this admirable system, the return of peace, which may now, thank God, be confidently anticipated, will witness the adoption of some such plan for the employment and reformation of our numerous convicts; whose amount, be it remembered, is not likely to be lessened when our powerful armies

shall be disbanded, and our fleets, which now cover the ocean, shall be laid up in ordinary.

The Corsair, a Tale. By LORD BYRON. 2d Edition. London: Murray. 1814. 8vo. pp. 100.

HAVING, by our former critiques upon the works of Lord Byron, acquired some pretension to a literary acquaintance with his lordship, we cannot divest ourselves of a sense of obligation to pay him the customary tribute of friendship on extraordinary occasions. Such an occasion now presents itself. In the Preface to the *Corsair*, we are informed, that this is the last demand he proposes to make upon the public attention for some years to come. Consequently, we behold him in the light of a friend retiring from the scene where we had been accustomed to meet in no uninteresting converse, and where we had been acting together, though, doubtless, different, yet perhaps equally perilous, parts, before the same severely-scrutinizing public. We seize the first, lest it should be the last moment for wishing him a hearty farewell. And whilst he is employed in busily packing his little all (for authors travel light) into "one carriage," we are anxious to detain him with a few impertinent questions as to the why and the whither of the journey; and, with something of the "confusion," we could almost wish to offer him the congratulation, of "the friend," on his temporary escape from the smoke and noise of the city, and his early determination to "give to Cambria one true Briton more."— Could we succeed in detaining him a few moments longer, by some hearty expressions of the loss which will be severely felt by the world of poetic taste and feeling during his absence, we might, perhaps, use the favourable season of address for a few humble words of advice on parting. Interested as we are in the employment of his sacred hours

of leisure, we might offer some hints for their improvement. And having already felt the impression made by the first entrance of his lordship on public life, we might attempt to throw in a little bias to act on the direction of his future influence, when he shall re-appear the finished literary hero—"le vainqueur des vainqueurs de la terre."

In paying, however, the last offices of a friendly acquaintance, we must not forget our immediate business as critics with the noble author; nor that we have his last words to comment upon with our accustomed freedom for the benefit of our readers, before we offer our own for the benefit of his lordship. We shall proceed, therefore, in the first instance, to consider the present effort of his lordship's genius; informing our readers, by the way, that it is dedicated to no less considerable a personage in the poetical department than Thomas Moore, Esq. the translator of Anacreon, the reputed author of poems bearing the name of Little, the author of a still larger volume of poems bearing his own name, also of Words to certain Irish Melodies, &c. To this person, whom we consider as, perhaps, more deeply responsible than any writer now alive, to the Great Author and Giver of all intellectual endowments, for the pernicious use hitherto made of his powers, Lord Byron yields the following remarkable tribute of friendship and respect for his known social and convivial, as well as poetical, resources:—

"While Ireland ranks you amongst the firmest of her patriots—while you stand aloof the first of her bards in her estimation, and Britain repeats and ratifies the decree, permit me, whose only regret, since our first acquaintance, has been the years he had lost before it commenced, to add the humble, but sincere suffrage of friendship, to the voice of more than one nation:" p. vi.

This is something, it must be owned, above the standard of common friendship. Surely we are catching the author of *Childe Ha-*

rold in a momentary enthusiasm of benevolence. We hail the emotion, directed to whatever object. Yet, perhaps, in reference to *such* an object of youthful and romantic attachment, a grave director of the manners and morals of mankind might whisper to his lordship's faithful ears,

Ah miser!

Quantà laboras in Charybdi,
Digne puer meliore flammâ!

The Dedication proceeds to inform us of the reason why the noble author has selected for the metre of his present poem, "the good old and now neglected heroic couplet," which are the excessive slowness and dignity of the Spenser stanza; the fatal facility of the octo-syllabic verse, though so happily triumphed over by Scott; and all the nameless horrors of blank verse, in which "Milton, Thomson, and our dramatists, are the beacons that shine along the deep, but warn us from the rough and barren rock on which, they are kindled." With by no means an entire assent to the justice of these reasons, more especially in the case of his lordship himself, we cannot resist, however, some little swelling of satisfaction in having anticipated, we presume not to say dictated, such a change of measure, as being suited to the stately and heroic scale of his own mind. Our remarks on this subject will be found in our Review of *Childe Harold*; after which, it only remains for us to give our opinion of the execution of this new attempt; which we shall do in the course of our very short analysis of the adventures of the *Corsair*.

The poem, on the principle of first impressions, opens, we think unfortunately, with one of the worst applications of the heroic couplet which occurs in the whole volume. If ever the extravagant, though now common, licence, assumed by his lordship in this very work, of inserting irregular lyric

effusions in the midst of an orderly poem, had been allowable, or even necessary, we cannot but think it was so in the jovial ribaldry of a savage piratical crew. For want of a measure somewhat suited to the low mood of these merry-making freebooters, we find ourselves labouring for breath and almost aground in every line of the following introductory passage:—

“O'er the glad waters of the dark-blue sea,
Our thoughts as boundless, and our souls as
free,

Far as the breeze can bear, the billows
foam,

Survey our empire and behold our home!
These are our realms, no limits to their
sway,

Our flag the sceptre, all who meet, obey.
Ours the wild life, in tumult still to range,
From toil to rest, and joy in every change.”

We think the regularity of these measured lines in the mouths of a lawless banditti, by no means compensated by the accidental carelessness of the fourth and eighth lines, which leave us in some uncertainty respecting the nominative case to “survey,” and the construction of the word “joy.” And again in line 30,

“Ours the fresh turf and not the feverish
bed.”

We should imagine the crew, if sober, would have substituted “wave” for “turf,” as affording the only appropriate grave to a daring and defunct Corsair. Soon, however, we receive ample amends for these petty delinquencies in the commencing action of the piece; the description of THE CHIEF; the arrival of a ship with news; the equipment of a secret night-expedition; the parting scene between Conrad (the chieftain's name) and the beloved and faithful partner of his heart, Medora; and the arrival of his vessel within sight of “the Pacha's galleys;” itself

“Screened from espial by the jutting cape,
That rears on high its rude fantastic shape,”
with which ends canto I.

In tracing the rude lineaments of the haughty Conrad, which forms the main business of this first canto, we are sorry to discover too much still remaining of the noble author's predilection for the savage and the villain in his characters; and that, under circumstances which induce no small appearance of inconsistency in the portraiture.

“He was a villain—aye—reproaches
shower

On him—but not the passion nor its power,
Which only proved, all other virtues gone,
Not guilt itself could quench this loveliest
one!”

In other words, he was a villain; but capable of love, and firmly attached, in the ties of a reciprocal affection, to his “bird of beauty,” “high latticed” in his favourite rock, “his own Medora.” That a *hero* can be in love is a position strongly combated by Lord Bacon: that a *villain* should be so, we think is still more problematical: and the really touching and romantic strains which pass between Conrad and Medora in this canto, make the fact utterly incredible; and we can only account for it, by supposing that his lordship had originally intended some improvement in the character of his hero; and that it was the inveterate habit of calling his great men by ill names, which induced him, unawares, to load Conrad with so many unmerciful epithets, when really his piratical habits seem to have been his only necessary poetical crime. For the feats recorded in this tale, it is sufficient that we know him, in the energetic language of our poet, as

“That man of loneliness and mystery,
Scarce seen to smile, and seldom heard to
sigh—

Whose name appals the fiercest, of his crew,
And tints each swarthy cheek with sallow
hue;

Still sways their souls with that commanding
art

That dazzles—leads—yet chills the vulgar
heart.

What is that spell, that thus his lawless train
Confess and envy—yet oppose in vain?

What should it be that thus their faith can bind?

The power of Thought—the magic of the Mind!

Linked with success—assumed and kept with skill,

That moulds another's weakness to it's will—
Wields with their hands—but still to these unknown,

Makes even their mightiest deeds appear his own.

Such hath it been—shall be—beneath the sun

The many still must labour for the one;

'Tis Nature's doom—but let the wretch who toils,

Accuse not—hate not—*him* who wears the spoils.

Oh! if he knew the weight of splendid chains,

How light the balance of his humbler pains."

For such a leader, his visage is admirably described in these lines:—

"There breathe but few whose aspect could defy

The full encounter of his searching eye;—

He had the skill, when cunning's gaze would seek

To probe his heart and watch his changing cheek,

At once the observer's purpose to espy,

And on himself roll back his scrutiny,

Let he to Conrad rather should betray

Some secret thought—than drag that chief's to day.

There was a laughing devil in his sneer

That raised emotions both of rage and fear;

And where his frown of hatred darkly fell,

Hope withering fled—and Mercy sighed farewell!"

The last lines, we must repeat it, we think far too deeply traced for a man, who

———"was not then by nature sent

To lead the guilty—guilt's worst instrument."

Much less can we reconcile such monstrosity of character with his affectionate adieu to the amiable Medora, and the soft sympathy of love which beats mutually in their breasts, whilst,

"From crag to crag descending—swiftly sped
Stern Conrad down, nor once he turn'd his head;

But shrunk whene'er the windings of his way
Forced on his eye what he would not survey—

His lone, but lovely dwelling on the steep,
That hailed him first when homeward from the deep:

And she—the dim and melancholy star,
Whose ray of beauty reach'd him from afar,

On her he must not gaze, he must not think,
There he might rest—but, on Destruction's brink—

Yet once almost he stopp'd—and nearly gave

His fate to chance, his projects to the wave;
But no—it must not be—a worthy chief

May melt, but not betray to woman's grief."

The second canto relates the warlike prowess of our hero; and presents him to us in the fourfold character of a spy, under the guise of a dervise, penetrating into the midnight carousals of the yet-unlaunched pacha; the dauntless and infuriated leader of a chosen band into the heart of the seraglio; the gallant deliverer of its female contents, and especially of the ill-fated Gulnare, the wedded slave of the three-tailed Seyd; and finally, the conquered and incarcerated victim of the tyrant, with Gulnare weeping at his side. It is needless to inform the readers of Lord Byron, that, in detailing the hurried progress of these events, he has found the happiest opportunities for displaying his peculiar talent in the description of rapid and forceful action. We shall not easily forget our surprize, when, after the quiet though mysterious discourse between the dervise and the pacha, the burst of light suddenly proclaims and hurries us along the flaming battle-tide, with alarms scarcely less than those of the astonished Seyd himself.

"Well—as thou wilt—ascetic as thou art—

One question answer; then in peace depart,

How many?—Ha! it cannot sure be day?

What star—what sun is bursting on the bay?

It shines a lake of fire!—away—away!

Ho! treachery! my guards! my scimitar!

The galleys feed the flames—and I afar!

Accursed Dervise!—these thy tidings—thou

Some villain spy—seize—cleave him—slay

him now!

Up rose the Dervise with that burst of light,

Nor less his change of form appall'd the

sight:

Up rose that Dervise—not in saintly garb,
But like a warrior bounding from his barb,
Dash'd his high cap, and tore his robe away—
Shout his mail'd breast, and flash'd his
sabre's ray!

His close but glittering casque, and sable
plume,

More glittering eye, and black brow's sabler
gloom,

Glared on the Moslems' eyes some Afrit
sprite,

Whose demon death-blow left no hope for
fight.

The wild confusion, and the swarthy glow
Of flames, on high, and torches from below;
The shriek of terror, and the mingling yell—
For swords began to clash, and shouts to
swell,

Flung o'er that spot of earth the air of hell!
Distracted to and fro the flying slaves

Behold but bloody shore and fiery waves;

Nought heeded they the Pacha's angry cry,
They seize that Dervise!—seize on Zatanai!

He saw their terror—check'd the first despair
That urg'd him but to stand and perish there,

Since far too early and too well obey'd,

The flame was kindled ere the signal made;
He saw their terror—from his baldric drew.

His bugle—brief the blast—but shrilly blew—
'Tis answer'd—'Well ye speed, my gallant
crew!

Why did I doubt their quickness of career?
And deem design had left me single here?"

Sweeps his long arm, that sabre's whirling
sway,

Sheds fast atonement for its first delay;

Completes his fury what their fear begun,

And makes the many basely quail to one."

Very different from the hopes
warranted by this animated descrip-
tion, is the final result, admirably
summed up in a single couplet:

"One effort—one—to break the circling
host!

They form—unite—change—waver—all is
lost!"

Conrad alone escapes with life.

"Preserved to linger and to live in vain,

While vengeance pondered o'er new plans of
pain,

And stanch'd the blood she saves to shed
again.

But drop by drop; for Seyd's unglutted eye
Would doom him ever dying—ne'er to die!"

And thus—

"One hour beheld him since the tide he
stemm'd,

Disguis'd—discover'd—conquering—ta'en—
condemn'd—

A chief on land—an out-law on the deep—
Destroying—saving—prison'd—and asleep."

The meditations preceding this
last circumstance, the war, the chaos
of the mind,

"When all its elements convuls'd—combin'd
Lie dark and jarring with perturbed force,

And gnashing with impenitent remorse;

That juggling fiend—who never spake be-
fore,

But cries, 'I warn'd thee! when the
deed is o'er,"

with the harrowing anticipation of
the tortures of impalement, form a
well-judged introduction to—the
friend.

"Is it some seraph sent to grant him grace?
No, 'tis an earthly form with heavenly face!"

It is Gulnare.

"I come through darkness—and I scarce
know why—

Yet not to hurt—I would not see thee die."

Her tender approach—her

—"shape of fairy lightness—naked foot

That shines like snow, and falls on earth as
mute,"—

the wild joke of Conrad, and the de-
scription of that playfulness of sor-
row which

"Smiles in bitterness, but still it smiles,"—

and the passionate explanations of
the tearful and tender, the tremb-
ling and yet resolute Gulnare—are
all in the happiest spirit of poetical
conception, and leave us with the
liveliest interest in the further
denouement of the plot; in awe
of Conrad—and half in love with
Gulnare.

Canto III. and last opens with a
digression of about sixty lines upon
the beauties of Athens and its neigh-
bouring isles, where the scene of
action is laid; and without pron-
ouncing, ourselves, upon the ex-
cellence of the passage, we cannot
but think his lordship must have
held it in peculiar favour to think it
capable and worthy of detaining the
stretched curiosity of his reader,
and of keeping these mighty cap-
tives, one in chains of iron, the
other of love, whilst he tells us of

"The grove of olives scattered dark and wide,
Where weak Cephissus pours his scanty tide,
The cypress sadd'ning by the sacred mosque,
The gleaming turret of the gay Kiosk, &c."

Be this as it may,—and it is not for us to divine all the reasons for which an author may be led to make insertions in his work not wholly in unison with its general tenor—we rush not only by this introductory passage, but even by the far more interesting figure of the beloved Medora, fainting, *κατὰ τὴν πολλοφλοισβίαν Σαλασσῆς*, at the doleful news of her husband's captivity—and hurry on to triumph or to weep over the fate of the hero, now pending on the influence of the ascendant Gulnare. The angry returns of the vengeful, and now suspicious Seyd, to the supplicating accents of his wife, lead to some direful forebodings in our breast. The reappearance of Gulnare in the cell of the chained Conrad, with a poignard in her hand, raises our forebodings to something more than fear. Her hurried and ireful expressions soon convert those fears to certainty. And with an irresistible thrilling of horror, we behold the soft and melting Gulnare become first the adviser and then the perpetrator of her husband's murder. Our imagination recoils at the succession of ghastly images which are presented to us, first by the blood-thirsty resolution of Seyd, who

"Only bends in seeming o'er his beads,
But inly views his victim as he bleeds,"

—then, by the demon of suspicion, gathering thicker darkness on the tyrant's brow, as

"He rose—and slowly, sternly, thence withdrew,
Rage in his eye, and threats in his adieu."

—next by the appalling emotions of
"that chief of womanhood,
Which frowns ne'er quell'd, nor menaces subdued,"

when she declares

"The crime!—'tis none to punish those of
Seyd—
That hated tyrant—Conrad—he must bleed!

I see thee shudder—but my soul is
changed—
Wrong'd—spurn'd—revil'd—and it shall be
avenged!"

—and finally when in the open corridor, Conrad following her almost senseless,

"They meet—upon her brow—unknown—
forgot—
Her hurrying hand had left—'twas but a
spot—
Its hue was all he saw—and scarce with-
stood—
Oh! slight but certain pledge of crime—
'twas blood,"

It would seem almost beyond the power of the most romantic fiction, after this bloody deed, to excite any further interest or sympathy in the fate of Gulnare. And yet within ten short stanzas,—no, no, ten,—we find his lordship engaged in the bold attempt to summon all our pity and the tenderest emotions of our soul towards her, as we view her in Conrad's ship, surrounded by his curious and inquisitive crew,

—“changed and humbled;—faint and meek,
But varying oft the colour of her cheek
To deeper shades of paleness—all its red
That fearful spot which stain'd it from the
dead.

He took that hand—it trembled—now too
late—

So soft in love—so wildly nerved in hate:
He clasp'd that hand—it trembled—and his
own

Had lost its firmness, and his voice its tone.
“Gulnare!”—but she replied not—“dear
Gulnare!”

After the interest excited in behalf of this character, it could be no matter of difficulty to awaken the highest emotions, by the fate which he allots to the innocent Medora, “in cause so innocent, in fate so lamentable,” upon whom Conrad is made to burst in her latticed bower, and to find her a corpse and in her shroud. We do not wish the reader to participate with us our shuddering sensation at this most undeserved and poetically unjust catastrophe of the only amiable character in the piece. Nor can we be at all surprized at the final disappearance, in moody mys-

tery, of the afflicted hero; more especially as the invulnerable survivor of so many deaths could scarcely have been expected to make his exit in any other manner.

Here, therefore, we shall take our leave of the strange, but interesting group, and of their noble poet; and shall conclude with a few homely, but friendly, hints to his lordship upon the past, the present, and the future. With respect to the present, (for like poets their critics can never stick to order) we cannot but see, amongst many delinquencies, much to commend and much to hope for in the poem of the *Corsair*. We do not hesitate to call Lord Byron a great master of the affections, and a powerful director of their several emotions. The immediate interest he excites in the story, and the enthusiastic sympathy with which he himself details, and forces others to trace, the rising events of his piece, we think are superior even to those of the wonder-working Minstrel of the North. Here indeed the comparison between Lord Byron and Walter Scott must end; and when we consider the age of each, the experience of each, perhaps the advisers of each, and the disproportioned intervals between their respective works, we are not willing to push a comparison, which would be manifestly unfair, any further. It is sufficient to hail the germ, or rather the expanding flower, of true poetic genius in Lord Byron's works. And when the exuberant leaves have been brushed away, or, to change the metaphor, when the high tone of colouring, and something almost approaching to the caricatura of painters in his descriptions, shall have been mellowed and melted down, under the influence of a mature judgment, we think enough will still remain to entitle the future works of Lord Byron at once to the admiration of contemporaries and the lasting regards of posterity.

On the subject of metre, a most important one to a youthful poet, we

only lament, that one avowedly so congenial to his lordship's mind, and in which unquestionably his best poem is written, the Spenser stanza, should be one on which the voice of ages, an infallible criterion, has pronounced unfavourably. The copiousness of language and the powers of versification, which it is no difficult task to discover in Lord Byron, eminently qualify him for that metre; and we should not, on the whole, be sorry to hear, that his lordship had chosen the legend of a seventh knight, to whom we could assign the patronage of one of the choicest Christian Virtues, as the subject of his maturer visions. Yet should an appeal to the formidable criterion above mentioned forbid such an attempt, it is happy for his lordship that his harp need not sleep upon the willows in mournful silence. The present poem convinces us of his powers in "the good old heroic couplet;" and that which so eminently possesses the very sanction of age which the other wants, we hesitate not to affirm, offers a field for very felicitous efforts to his lordship's pen. It is evident, indeed, that he has not fully learnt its use. It will by no means bear that sonnetting style which, on more than one occasion, he has attempted to graft upon it. Neither can we see any reason for bringing us back to the infancy of this measure, when the frequent use of triplets was thought no anomaly, and the grave or falling syllable at the end of the first line no discord. Dr. Johnson, in a more advanced stage of English versification, has taught us both*, and common feeling we think might suggest to the most untutored ear, the inharmoniousness of the cadence which occurs in the very first couplet we have quoted in the character of Conrad.

"That man of loneliness and mystery,
Scarce seen to smile and seldom heard to sigh."

We quote the following instance of the triplet for the double purpose of exposing a carelessness of

* Vid. Life of D.

another kind by no means uncommon in this poem.

"But he has said it—and the jealous well,
Those tyrants, teasing, tempting to rebel,
Deserve the fate, their fretting lips foretell."

Why need the second line have intervened at all, to separate the "well," even at best ill parted from the "deserve?"

A similar ill disjunction may be noticed in the *Bride of Abydos*.

"And why, I know not, but within
My heart, concealment weighs like sin."

We mention this last poem in the present place, because we have not noticed it as a separate publication. It would be far from our plan to promise any, much less a regular, notice of this species of work. But being on the subject of Lord Byron, we think proper to recur to his former production so far as to observe, that we decidedly think his genius spurns the walk, humble and second rate every where but in Scott, of the octo-syllabic verse, which he has attempted, and but attempted, in the *Bride of Abydos*. The licence of metre to which this impotent attempt at confining the Thames to the banks of the New River has given birth, needs no comment: and puts the *Bride* with many beautiful passages, perhaps some superior to the best in the *Corsair*, almost out of the range of metrical criticism*. With the powers of rhyming possessed by our noble author, we never expect to see him

"Condescend the press to soil
With epic blank like Hoyle's †."

* We suppose our great poets, now-a-days, are great despisers of the Stagyrite. Else we should hint the opinion given by that great critic upon the mixture of metres in the same poem. Ἐπι δε σπογγωτερον εἰ μινυσι τις αὐτο, ὡπερ χαρημων. C. 24 de Poet. vid. also C. 1. This is not the only point in which the *Corsair* has much improved, as we think, on the *Bride of Abydos*. The luxuriance of description is much pruned; and a single idea is not so often dwelt upon till it has survived its interest, and even lost its appropriateness.

† Vid. "English Bards and Scotch Reviewers."

Else we might whisper to his ear that all modern imitations of Miltonic metre are not necessarily a stain on the press; and that, if the diversified and unlimited periods of the epic blank were ever ordained for any class of English poets, which we firmly believe they were, it is unquestionably for those whose richness of language, variety of ear, and fluency of imagination could ill brook the tameness or the sameness of more regular but vulgar measures. We are conscious here of paying a private debt to a long and settled opinion of our own with respect to the chaste sublimity and exquisite rhythm of the Miltonic blank, even as exemplified in the pages of our loved Cowper. But if the heroic couplet be more to his lordship's heart, he has chosen well: he treads a line, which has sustained geniuses as lofty as his own; and let us add, which will still require much labour, much study, much experience, and much self-denial, before he will reach the standard of its best models. We hope his next production of this kind will not present us, at one time, with the easy fluency of Dryden; at another, with the measured stateliness of Pope; then with the epistolary carelessness of Cowper; and then with the mincing smoothness of Darwin. We meet, also, with rather more of what may be called direct adoptions from authors whom he has read, than is quite consistent with the pretensions of modern originality. A more extended reading, with much cloistered thought, and a more deliberate digestion of his acquired knowledge, may remedy that particularity and that crudeness which often marks the use of a few materials.

From this hint, we are conscious of the rise of a long train of ideas, which to ourselves appear of much importance, in reference to Lord Byron's future proceedings, as an author, and also as a man, so far as he may be legitimately read in his works. Here, therefore, we cannot

but give his lordship full permission to lay our paper aside, should he even have honoured it with his notice thus far; and the rest we must be supposed to speak as though Lord Byron heard us not, for the benefit rather of his readers, and more especially of any kindred spirit, who, captivated by his powers, might be just entering upon a similar poetical career.

In calmly investigating the principles on which our noble author has hitherto proceeded, it is impossible not to discover throughout a deep and radical defect. The defect we allude to, is not so much a deficiency of morality in the piece, as an entire absence of *moral*. We in vain look for any meaning in the thing before us. It is a pretty picture, but we can find no subject in it. Like one of the carpets of his lordship's favourite country, the scene of so many of his plots; here are colours and figures, and borders and centers, but neither "the likeness of any thing that is in the heaven, nor in the earth, nor under the earth." We look into his own poet, the enchanting Spenser, and we find the Red Crosse Knight means Holiness; Sir Guyon means Temperance; and the fair Britomartis, Chastity. But what on earth does Conrad mean, or Gulnare, or the Bride of Abydos, or even the Childe Harold? We own this senseless contagion extends far. We could almost ask, what the Lady of the Lake means, or Roderick Dhu, or the Elfin Page, or any of the redoubted champions of the North, with the exception perhaps of Sir Marmion. From this last tale we have contrived to pick a moral: the clouds have floated into some imaginary form: the carpet, we fear accidentally, has broken the second commandment by giving almost a direct picture: and the regular association we have been able to make, of Sir Marmion's deeds with the actings of a bad conscience, has, we confess, given us an interest in that poem beyond most others of the modern min-

streisy. Their general tone, which, it must be admitted, Lord Byron has carried to the most extravagant height, seems really to us to be little better than that of, "the ideot's tale, full of sound and fury, signifying nothing." We have been most usually given to understand that the *moral* is a most essential part in the structure of a poem. "The moral is the first business of the poet, as being the ground-work of his instruction," says Mr. Dryden. And not only do we find this exemplified in the favourite poet of the Faery Queene, who tells us, that "the general end of all the booke is to fashion a gentleman or noble person in vertuous and gentle discipline;" but, we believe, scarcely any standard poem, whether of antiquity or of modern times, not excepting the graver productions of the theatre, will be found destitute of this important quality and "general end." We cannot, of course, enter into the limitations, or it may be the exceptions, of this general rule. But we should expect to discover, even in the wildest productions of that wildest of all poets, the inimitable Shakespeare, a certain tendency towards a moral end, a certain predominant maxim throughout the whole, which it might be said to be the uniform design of the poet to inculcate. Turn to still more regular models. Look at the Iliad and the Odyssey, at the Æneid, at the Orlando, the Gerusalemme Liberata, the Paradise Lost, even the Henriade:--what a noble consistency of moral, what a grand pursuit and signal *denouement* of some instructive sentiment, or some important truth, or some grand exemplar of conduct takes place in each of those finished performances! And if, as we think Boileau somewhere remarks, even a sonnet should not be composed without some regular and pre-conceived plan; why should not the plan of such a poem as the *Corsair* of Lord Byron, or the *Rokeby* of Scott, be made to embrace that most important article

of arrangement, a moral end and design, and be censureable for the want of it? Aristotle, indeed, that direst foeman to modern genius, does not, that we are aware of, give any direct rules for the management of the *moral*. But we need not inform the scholar, that he gives a whole section to his observations on the *morals* of the poem. And whilst in the most direct manner he censures any overcharged portraiture of vice beyond what the circumstances of the case actually require, he adds a most important hint to the poets of the present day, in advising them to imitate good painters; who always, he observes, choose the fairest forms and most inviting subjects of description.

But we are conscious, in making these observations on the execution of the poetry in question, we are but ineffectually hewing at the branches. We must trace the evil to the root. We must graft these what shall hereafter appear to advantage in the form and fruit of the tree. We must call upon the writer for that which we ever wish to instil into the reader of poetry, a predominant love and heartfelt admiration, in the habits of his own mind, for the *fair* and the *beautiful*; and, above all, for the First Fair, and the Source of all beauty. We demand of him, what we see in all those poets who have stood highest; we were going to say, who have stood at all, in the permanent esteem and veneration of mankind; an unquestioned regard for those best standards and purest models of excellence, whether real or feigned, which their countries have afforded them in their respective objects of religious faith. It is by a close adherence, by an enthusiastic devotion to these lofty standards, that great poets have been formed. This has been the heaven, or rather let us call it, the vivifying principle, with which the hand of plastic Nature has been able, at an auspicious moment, to mould into being the majestic spirits of a Homer, a Virgil,

a Milton, a Spenser, a Tasso, a Camoens; and, if the French must have their boast, a Fenelon. Or, if examples less dazzling, if heights of excellence less inaccessible, if instances more in point to the pourtrayer of lesser actions and "living manners" be required; let us turn even to the drama. Whom do we find, in that department, inscribed on the marbles of an honest fame, but the high-principled *Æschylus*, *Sophocles*, *Euripides*, *Seneca*, of older times; the *Racine*, the *Corneille*, the *Shakespeare*—perhaps; in some points, it might be said, the theological *Shakespeare*—of later days?—Would the lyre direct us to a conclusion different to that for which we contend? If so, is it the lyre of *Pindar*; or of *Callimachus*; or of *Horace*; or of *Gray*; or of *Ossian*; or of *Calidasa*? Is it the lyre of the East, or the West, or the South, or the North? What stripling in literature but will answer the question as it should be answered? Who but must own the sublimest flights of poetry, of whatever kind, to have been made on the wings of Religion; and the Muse, in her highest station, to have been most aptly symbolized by the king of birds, resting on the sceptre of the Father of gods and men? The true, the most highly-favoured poet of nature or of man must be conversant with the Creator of both. He must be a firm believer in those illimitable attributes of Divinity which form the only horizon worthy of his aspiring mind. His "eye in fine frenzy rolling," as it "darts from heaven to earth, from earth to heaven," must not behold that heaven without a God, that earth without a former; it must see them, each instinct with its appropriate life; and must catch a glance of the stupendous relations and mysterious intercourse existing between a present Deity, and this his

— universal frame so wondrous fair,
Himself how wondrous then!

Who, with the spirit of a poet,

would forsake these boundless fields of light, to wander along the barren strand of atheistical research, with none but the wretched Lucretius for his guide? Who would forsake the Deity of the Universe for that deity of the Roman, the base philosophy of Epicurus?

Forsaking Thee, what shipwreck have we made
Of honour, dignity, and fair renown!

In all our remarks on this interesting subject, we feel ourselves elevated by remembering that we are Christians: and that, as such, we possess, in our own religion, a source of the sublime and the beautiful infinitely beyond all others, and such as Truth alone can offer. We pity that man, even were present feelings only to be consulted, that cannot lay his hand upon his heart, and with the same constancy, the same honest exultation as that Roman Soldier going to execution for his profession, declare, "I am a Christian." And where is the foundation of the Christian's hope, where is the depository of his treasure, the rich and inexhaustible fountain of his pleasures and sublimest emotions to be found? We answer in one word—in the pages of his Bible. We must not be deterred by the smile of superficial ignorance, the only class, even of foes, who "see no beauty" in that Sacred Volume, from giving an opinion of its contents. "Our Rock is not as their rock, even our enemies themselves being judges." We could force into our service the testimony of the heathen Longinus, and even of the impious Voltaire. But we reject such a questionable appeal. Our appeal takes a deeper stretch, to the hidden sources of human intelligence, and to the firm, indestructible, and unalterable properties of our common nature, as exemplified in daily experience; and there we establish our proof of the exquisite and inestimable value of the Book of Inspiration. We see in it, that which is calculated by turns to

apply itself to every want and every feeling of the mind of man. We find in it at one time that which is of force to direct our judgment, at another to reform our taste, then to guide our conduct, then to heal our corruptions, and then to sooth our sorrows. We find in it a rest for the foot of the farthest wanderer from happiness, an ark for the dove who has the longest fluttered in despair over the waves of this troublesome world. We find in it that which responds to the deepest and the darkest tones that ever vibrated from the human heart. We have found in it that which answers to the feelings of our own. Perhaps we are on this account unfair, because interested, witnesses. Those who have not joined issue in the trial perhaps mistrust us; and the poet especially, though credulous in fiction, is more than ordinarily suspicious of the cold gloominess of truth. Testimony, then, we must again adduce; and as we have seen the testimony of foes, we will now adduce that of a friend; a friend, however, to which even a poet shall not object—the unrivalled Milton, "His favourite book was the book of God. To Milton, when a child, Revelation opened not her richest stores in vain. To devotional subjects his infant strains were dedicated, and never did his harp forget to acknowledge the aids which he derived from the muse of Sacred Inspiration." Such is the noble testimony borne to Milton as a Christian poet, by his learned and accurate editor, Mr. Todd: and the elegance with which it is given, is only surpassed by that of a similar testimony given by the poet himself to his own feelings on the subject, in the famous passage occurring in his "Reason of Church Government." He there looks forward with a sort of prophetic inspiration to those places of "hardest hope and highest attempting" with which his mighty mind was then teeming. After enumerating all the grandest models of antiquity, he proceeds:—"But those

frequent songs throughout the Law and Prophets, beyond all these, not in their divine argument alone, but in the very critical art of composition, may be easily made appear, over all the kinds of lyric poesy, to be incomparable. These abilities, wheresoever they be found, are the inspired gift of God, rarely bestowed; but yet to some (though most abuse) in every nation; and are of power, besides the office of a pulpit, to inbreed and cherish in a great people, the seeds of virtue and public civility; to allay the perturbations of the mind, and set the affections in a right tune; to celebrate in glorious and lofty hymns, the throne and equipage of God's Almightyness, and what he works, and what he suffers to be wrought with high providence in his church; to sing victorious agonies of martyrs and saints, the deeds and triumphs of just and pious nations doing valiantly, through faith, against the enemies of Christ; to deplore the general relapses of kingdoms and states from justice and God's true worship. Lastly, whatsoever in religion is holy and sublime, in virtue amiable or grave; whatsoever hath passion or admiration in all the changes of that which is called fortune from without, or the wily subtleties and reflexes of man's thoughts from within;—all these things to paint out and describe, teaching over the whole book of sanctity and virtue, through all the instances of example, with such delight, to those especially of soft and delicious temper, who will not look so much upon Truth herself except they see her elegantly dressed: that whereas the paths of honesty and good life appear now rugged and difficult, though they be indeed easy and pleasant, they will then appear to all men both easy and pleasant, though they were rugged and difficult indeed*." Why should we wish

* We by no means send our young poets to Milton's prose works on Church Government. His mischievous lectures of a political nature belonged to the times; and,

to add the feeble alliance of our comment to this sublime effusion of the prince of poets. What a contrast this to those strains which "flow at waste from the pen of some vulgar amonist, or the trencher fury of a rhyming parasite!" With what a charm does this "divine philosophy" burst upon the mind, after the low-born minstrelsy too frequent in these degenerate days! How "musical, as is Apollo's lute," and lovely, as a seraph's face, after the "harsh and crabbed" exhibitions of our modern modish masters! We revert, with ineffable delight and all the feelings of youthful enthusiasm, to the moral Lycidases, Comuses, Sampsons, of elder times; and we find a refuge in the yet-unrifled stores of more than one Christian poet of the past age, glorying in his religion, from the shallow morals, unsettled faith, and unholy inspiration of the present race. We speak with every desire to make 'all fair exceptions. Were we to mention one exception in particular, as giving some rising promise of the "mens divinior" in future, and, we trust, meditated lays, our readers, perhaps, will anticipate an allusion to the name of Southey. But till a brighter dawn shall diffuse itself over our yet darkened sky; till the Sun of righteousness shall arise with a more unquestioned influence and more "healing ray," in our poetical hemisphere; in plainer words, till Christians shall begin to talk as Christians; or, at least, "tell us plainly whether they believe in Christ or no;" we feel a duty incumbent upon us to retire and invite as many of our readers as will retire with us, to a more favoured clime and happier poetical soil. Whilst to Christians

if they owed their birth, in a degree, also to the surly genius of his own mind, they afford, at least, this additional instruction to the poet, that no temperament of mind, however haughty or untamed, need be suffered to interfere with the business of the muse, or will tinge with gall the pen of a true poet, when he takes it up for the improvement and refreshment of mankind.

“the fortunate isles” of divine poesy have more than an imaginary existence, we must warn them that life is too short to be spent in visiting rude and barbarous shores, in search of accidental beauties and those “strange plants” which are always barren and often poisonous. We feel a satisfaction, we trust of no narrow or selfish kind, in contemplating the ground still left to us when every thing not moral in its tendency, not calculated to improve the manners, exalt the mind, and purify the heart, shall have been marked off from the range of our more retired hours. And if in those more select, those more sacred, and elevated plains, the “*locos lætos et amœna vireta*,” where breathes a purer air, and shines a brighter beam, it should even be our happiness to meet with the noble author whose works we have been canvassing, we assure him, with no unfriendly feeling;—if we should find him, with a sympathetic genius, the melancholy Collins; bearing the sacred treasure, the records of Eternal Truth near to his heart, and “wisely deeming the book of God the best;”—if we should find him framed anew upon the first of models, and sedately emulating those brightest mortal examples to whom, in common with himself, he would disco-

ver the models of Scripture to be most dear;—if, with the poet of Paradise, we should find him ruminating over some Divine song, “choosing long and beginning late,” drawing deep from the stores of Divine learning, having no end before him “but the service of God and truth, and perhaps that lasting fame and perpetuity of praise which God and good men have consented shall be the reward of those whose published labours advance the good of mankind*,”—how should we then rejoice to meet our renovated friend! With what unmixed satisfaction should we present him to our readers, not, as now, a negative, but a positive, example and instructor in good! We should go rejoicing with a more than usual lightness, on our way, illuminated by the rays, and directed by the judgment, of our doubly noble poet. We should view him as some winged intelligence, moulting his feathers and “renewing his mighty youth;” we should hail him as a phœnix of these later days, rising from the ruins of a too hasty and ill-directed imagination, and with his eye fixed right onward on the Fountain of ethereal light, soaring to those regions, where, with kindred spirits, he would at length be lost in visions of eternal day.

* Milton's *Areopagitica*.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

8c. 8c.

GREAT BRITAIN.

In the Press: *Tactica, or the System of the Wars of the Grecians*; by Count Dillon;—*Mr. Nichols' Continuation of his Literary Anecdotes, to 1800*;—*A Description of the Collection of Marbles in the British Museum*;—*Elements of political Science* by Mr. John Craig, in 3 vols.;—*Tracts statistical and historical on India*, by Dr. B. Heyne;—1813, *A Poem* by Mrs. Grant;—*Letters from Edinburgh, giving an Account of the State of Society, Manners, &c.*;—*The History of Fiction*, by John Dunlop, in 3 vols.;—And

Sermons, in 2 vols. 8vo by the late Rev. John Venn, Rector of Clapham.

Preparing for Publication: *A cheap Commentary on the New Testament*, price only 2s. 6d. by the Rev. T. D. Fosbrooke, M. A. F. A. S.;—*History of the Island of Guernsey*, by Mr. W. Berry;—*An Essay on the Diseases of the Chest*, by Dr. Barham.

Proposals have been issued for printing by Subscription, in 2 vols. 8vo. price 1*l.* 1*s.* (fine copies, 1*l.* 11*s.* 6*d.*) the *History of the Origin, Progress, and present State of the British and Foreign Bible Society*; by the Rev.

John Owen, M. A. Rector of Paglesham, and gratuitous Secretary of the Society.

In the Exhibition of Paintings in Water Colours, now open in Spring Gardens, the Members of the University of Oxford may be gratified with a Series of Drawings representing the Interior of many of the Colleges, painted in a highly finished style by Pugin and Mackenzie; and a large Drawing, representing the splendid Ceremonies of their Alma Mater, by Uwins.

Dr. Spurzheem, the colleague of Dr. Gall, is said to be about to commence, in London, a Course of Lectures on Craniology.

At Cambridge, Dr. Smith's two annual mathematical Prizes were this year adjudged to Mr. R. Gwatken and Mr. H. Wilkinson, of St. John's, first and second wranglers;

A patent has been recently granted for a machine to facilitate the operations of print-

ing. Its objects are—precision and speed. It performs by its own action the several parts of furnishing, distributing, and communicating the ink, and giving the pressure. At its ordinary rate sixteen sheets a minute are discharged by it, and indeed its velocity is only limited by the power of placing and removing the sheet. The machine has been exhibited to the Syndics of the Press at Cambridge, and has been examined by the principal members of that University; and on receiving the report of their deputation, the Syndicate agreed with Messrs. Bacon and Donkin of Norwich, the patentees, for its introduction at the office of the University.

A plan is in agitation for the removal of the Post-office from Lombard-street to the top of Cheapside. A great part of St. Martin's le Grand is to be pulled down, and a new street formed.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Life in Christ for every Willing Soul: three Sermons, preached at the Corn-Market Chapel, Sunderland; by Samuel Turner, Author of a Mite for the Treasury, Arminius in the Oven, &c.

The Influence of Bible Societies; by the Rev. T. Chalmer. 8vo.

A Sermon preached at Holy Trinity, Coventry, Jan. 13; by the Rev. John Davies, M. A. 8vo. 1s. 6d.

A Sermon preached at St. Mary, Stafford, Jan. 13; by the Rev. Joseph Maude, M. A. 8vo. 1s.

A Sermon preached at St. Mary's, Gateshead, Jan. 13; by the Rev. Hugh Salvin. 8vo. 1s. 6d.

The First Nine Reports of the British and Foreign Bible Society, 1805 to 1813 inclusive; uniformly printed in two thick volumes 8vo. Vol. I. 3s. 6d.—Vol. II. 4s. 6d.

An Abstract of the Annual Reports and Correspondence of the Society for promoting Christian Knowledge, from the Commencement of its Connexion with the East-India Missions, A. D. 1709, to the present Day; together with the Charges delivered to the Missionaries, at different Periods, on their Departure for their several Missions. 8vo. 13s.

Observations on the Repeal of the 1st and of the 9th and 10th Will. III. commonly called the Trinity Doctrine Bill; by the Rev. Henry Atkins, A. M. 3s. 6d.

A Sermon preached in the Parish Church of Great Brickhill, Jan. 13; by the Rev. Latham Wainwright, A. M. F. S. A. 1s. 6d.

A Sermon preached at the Church of

Kibworth, Jan. 13; by the Rev. James Beesford, M. A. 1s. 6d.

A Sermon preached in the Parish Church of Mortlake, in Surrey, Jan. 13; by Edw. Owen, B. A. 1s. 6d.

A Sermon preached at the Parish Church of St. Giles, Cripplegate, Jan. 13; by the Rev. George Ferne Bates, M. A. 1s.

A Sermon preached in Lambeth Chapel Oct. 3, 1813, at the Consecration of the Right Hon. and Right Rev. William-Howley, D. D. Lord Bishop of London; by W. Stanley Goddard, D. D. 2s. 6d.

Sermons by the late Rev. Walter Blake Kirwan, Dean of Killala. With a Sketch of his Life. 12s.

Vetus Testamentum Græcum, cum variis Lectionibus. Editionem a Roberto Holmes, S. P. R. S. Decano Wintonensis inchoatum, continuavit Jacobus Parsons, A. M. Tomi Secundi, Pars 3. completens Primum Lib. Regum. Oxonii ex Typographo Clarendoniano, 1813.

A Sermon preached in St. Martin's Church, Oxford, on Thursday, Jan. 13, 1814; being the Day appointed for a general Thanksgiving; by the Rev. Hugh Pearson, M. A. senior Proctor of the University. 1s. 6d.

MISCELLANEOUS.

Proceedings on the second Anniversary of the Cambridge Auxiliary Bible Society, 18th Nov. 1813. To which is annexed, An Inscription to the Memory of the late Dr. Jowett, Professor of Civil Law. Edited by Rev. G. C. Gorham, A. M. Fellow of Queen's College. 2s. 6d.

A New Analysis of Chronology, in which

an Attempt is made to explain the History and Antiquities of the Primitive Nations of the World, and the Prophecies relating to them, on Principles tending to remove the Imperfection and Discordance of preceding Systems; by the Rev. Wm. Hales, D. D. 4 vols. 4to. 8l. 8s.

An Abridgement of Universal History. In 16 Parts, published monthly at 8s.; forming together 3 vols. 4to. compiled by the Rev. E. W. Whitaker, Rector of St. Mildred's, Canterbury, and containing a Draught of the History of all Nations, from the Creation to 1760.

A New Mathematical and Philosophical Dictionary; comprising an Explanation of the Terms and Principles of Pure and Mixed Mathematics, and such Branches of Natural Philosophy as are susceptible of Mathematical Investigation. With Historical Sketches of the Rise, Progress, and present State of the several Departments of these Sciences; by Peter Barlow. Royal 8vo. 2l. 5s.

Observations on Pulmonary Consumption; by Andrew Duncan, senior, M. D. 8vo. 6s.

Facts and Observations relative to the Fever commonly called Puerperal; by John Armstrong, M. D. 8vo. 3s. 6d.

Elements of the Philosophy of the Human Mind; by Dugald Stewart, Esq. F. R. S. Ed. Vol. II. 4to. 2l. 2s.

Dispatches and Letters intercepted by the Advanced Troops of the Allies in the North of Germany. 8vo. 9s.

Napoleon's Conduct towards Prussia since the Peace of Tilsit, from the original Documents published by Order of the Prussian Government. Translated from the German, with an Appendix and Anecdotes by the Editor. 8vo. 4s.

The Parochial History and Antiquities of Hampstead, in the County of Middlesex: comprising an Authentic Detail of the Descendant of Property within that District; an Account of its Natural Productions, Customs, Parochial Institutions, eminent Residents, &c.; by John Jas. Park. With 11 Engravings. Royal 8vo. 1l. 7s.

Travels in the Caucasus and Georgia, performed in the Years 1807 and 1808; by Julius Von Klaproth. 4to. 2l. 2s.

RELIGIOUS INTELLIGENCE.

MISSIONS OF THE UNITED BRETHREN.

(Concluded from p. 198.)

THE only part of the recent accounts of the Missions of the United Brethren, to which we have not already adverted, is that which relates to their settlements near the CAPE OF GOOD HOPE. We shall proceed to give our readers a brief view of their state and progress.

I. Gnadenhal.

July 3, 1811.—“ A woman came to us and requested leave to live in the settlement. She was extremely eager in her application, and said that her only motive was to hear and believe the word of God. Her native place was in the snow-mountains, on the Caffre frontier. She was informed, that we wished her well to consider what she professed, as we required of all those people, who asked leave to live here, that their behaviour should be, in every respect, correct, and that they should leave off all their old heathenish customs, otherwise we should immediately send them away. On the contrary, if she lived at a farm, she would enjoy more liberty, and might live as she pleased. She answered with earnestness:

‘ No, Baas, I seek not to have liberty to sin, as I might in other places; I only desire to have that liberty which Jesus allows.’ We assured her, how much we wished that she also might be truly converted to Jesus, and that, therefore, we should permit her to live upon our land, on trial.”

Sept. 18.—“ A Hottentot Captain, called Moses, left us, after an agreeable visit of two days. His kraal, or village, is in the neighbourhood of Swellendam. He is likewise captain of the Hottentots on the Schlangen, or Serpent's River. Some years ago he lived here, and we entertained good hopes of his conversion; but he was obliged to return, and re-assume his station as captain. In his kraal, there are several persons who formerly lived at Gnadenhal, and among them a woman, who had learnt to read at our school. She has taught several children in that place, and we therefore gave the captain some Spelling-books and Testaments, to give to such as might distinguish themselves by their diligence, for which he was very thankful. He was much affected at taking leave, and said, ‘ Dear teachers, do not forget me! I am sinful in soul and body, and have many wicked thoughts; but God knows that I do not

like to be a slave to sin. I still feel a love to Jesus and to you, and pray that teachers may soon come to my kraal.' This his wish has been lately fulfilled, some English and Dutch Missionaries having settled there."

Dec. 15.—"The celebration of the Christmas season was distinguished by a heartfelt sense of the infinite love of our Creator, in becoming man to redeem us from sin and curse. A large company of strangers, from far and near, joined us on this joyful occasion. A still more numerous party of visitors arrived on the 31st. We had above twenty waggons standing in our place; besides which, great numbers came on horseback and on foot. The good order observed by all was such, as we could hardly have expected in so large an assembly. We concluded the year with prayer and praise, and experienced the precious presence of our Saviour in this congregation, in a manner not to be described in words. The many strangers present joined us in giving glory to the God of all grace, whose mercies to us, in the year past, have been daily new; and in devoting ourselves unto him who loved us, and gave himself for us, that we should for ever be his own.

"Our congregation consists, at the close of the year, of 769 members, of whom 223 are communicants; 113 baptized, but not yet partakers of the Lord's Supper; 69 candidates for the communion, and 106 for baptism; and 258 baptized children. In 208 houses in this settlement, dwell 993 persons: 31 more than at the close of 1810. In the year past, 141 persons have been baptized, 47 admitted to the communion, 16 received into the congregation, 62 new people came to live on our land, and 30 departed this life."

Feb. 14, 1812.—"Mr. W. who had been with us on a visit, left us. During his stay with us he had the misfortune to be stung by a very venomous spider; but was relieved by one of those persons living here who understand the art of extracting poison. He was so thankful to his physician for his recovery, that he forgave him a debt of upwards of twenty dollars, which he had long owed him.

"19th.—We distributed among our people some articles of clothing, sent as a present to them from some benevolent friends in England. The expressions of gratitude, which we heard on this occasion, were so fervent, that had the worthy benefactors been present, they would have rejoiced to perceive how welcome and truly useful to these poor people their gifts have been.

"An old widow exclaimed: 'O what can I do to show my thankfulness! I will pray for them daily, that the Lord may richly reward them for thinking of us poor Hottentots.'

"Another said: 'What kindness is this! First our dear friends think of our poor souls, and send us teachers; and then they provide for our bodies, and send us clothing. I shall never see them in this world; but I hope I shall see them at the feet of Jesus in heaven, and there thank them for their love.'

"This most acceptable present consisted of a piece of blue striped cotton, another of white callico, and a large piece of green baize, upwards of fifty ells long, by which 43 poor persons were provided with jackets and petticoats. We desire to join in their thanksgiving, and pray the Lord abundantly to bless and reward our friends in England for their generosity."

March 5.—"A young woman, who left us, and afterwards married a man on a neighbouring farm, came, and with many tears expressed her repentance that she had forsaken, not us, but the Lord and his ways. She wept bitterly, and said, that she was not worthy to be any more thought of by us. Being asked, whether there were any good people living in the place to which she had gone, she replied, 'Ah! do not ask me. They are all good, worthy people, compared to me. I am the chief of sinners, and deserve for my sins to be excluded from all human society, but I will not cease calling upon the Lord till he has mercy upon me.'

May 1.—"Dr. Hasner, and other friends, and on the 2d, President Van Rhyneveldt paid us a friendly visit. We feel great regard and gratitude towards the latter, who has always been a friend and father to us, and now again expressed his earnest wish that we might be able to extend our labours to many other places. He took particular notice of the improved state of our town, with which he expressed much satisfaction."

11th.—"An aged slave sent us a dollar and a shilling, to distribute among the poor at Gnadenthal. He is a Malabar by birth, and long ago became acquainted with us. We can truly call him a lover of the truth, as it is in Jesus."

June 7.—"We enjoyed the singular, and to us very pleasant sight, of the whole country being covered with snow, which has not occurred during the whole twenty years residence of the brethren in this place. All the mountains, and even the Swartzberge,

(black mountains), were covered. The snow remained for seven days upon the highest peaks, but in the valley it soon melted away. The cold was intense."

July 19.—"Fifteen adults were baptized by Brother Kuehncl, assisted by the other ordained brethren. We bless the Lord for the particular manifestation of his grace to us on this occasion. He was, indeed, in the midst of his congregation, and made it a day of peace and joy to us, and all our people. On this day, 19 years ago, the first Hottentot was baptized, after the renewal of the mission; and, since that time, 1113 adults have been added to the church by holy baptism, besides children."

August 16.—"We heard with great sorrow the affecting account of the unexpected death of our valuable friend and benefactor, Mr. Van Rhynefeld, president of the Council of Justice at Capetown. We have lost in him a tried friend and father, who was earnestly intent upon doing every thing to assist in the propagation of the Gospel."

September.—"In the beginning of this month Brother Kuester and his wife were engaged in speaking with 150 married couple belonging to our congregation, of whom they reported that most of them were walking worthy of the Gospel. Many of them observed, that before they had heard God's word, while they were yet heathen, they had frequent broils and beat each other; but since their conversion they loved each other more, and from a purer principle than before, and such disturbances had ceased. A sister being asked whether she lived always in peace with her husband, made the following reply: 'There is no water so clear and pure, but there may be some small portion of mud at the bottom, which will shew itself if you stir it, and try to turn the stream.'"

Dec. 31.—"The Rev. Mr. Campbell arrived here on a visit. He expressed his joy in seeing so large a congregation of believing Hottentots dwelling in this place, but regretted, that he could not address them in Dutch. He admired also the order, devotion, and attention which prevailed in their meetings at church, and attended the public worship at night, when, at twelve o'clock, we closed the old, and entered into the new year, with prayer and praise.

"When we call to mind all the events of the year past, we fall down at the feet of Jesus, and exclaim, 'Is it possible that thou canst love such poor undeserving creatures so much, and shew such great mercy towards us!' Among many outward benefits,

we ought to mention his having preserved us from infection and danger during the small-pox, though many of our people were at work in places where they prevailed. During the period of this epidemical disease, there existed great consternation among the inhabitants at the Cape, as formerly this disorder always proved dangerous, and fatal to most. Our heavenly Father, however, blessed the inoculation by vaccination in a remarkable manner; insomuch, that its character as a defence against infection by the small-pox is established in this country.

"The Lord has been gracious to us in externals, and we return our sincerest thanks to all who have contributed to the maintenance of this mission.

"The work of God has continued, without much external shew, to increase and prosper, which, we trust, the diaries of the past year will prove, to the joy of all true lovers of the Lord Jesus. They will, with us, praise and bless his name for all the proofs of his power and grace made manifest among us.

"In the year 1812, there were born here 49 children; 61 new people have become inhabitants; candidates for baptism, 100; for the communion, 98; adults and children baptized, 163; first partakers of the Lord's Supper, 76; received into the congregation, 15; departed this life, 20; moved to Gruenekloof, 5 persons. The congregation consists of 876 persons, of whom 296 are communicants; 107 more than last year. There are 1073 persons living at Gnadenthal, in 224 houses."

April 21, 1813.—"The Passion Week was a season of great blessing to us and all our dear people. On Maundy Thursday, three persons partook of the Lord's Supper with us for the first time, and 39 were present as candidates, 19 of whom will be confirmed for admission to it the next time. On Easter Sunday, 22 were baptized into the death of Jesus. On this solemn occasion a Scotch Missionary, the Rev. Mr. George Thom, was present, and afterwards expressed his great joy in beholding, for the first time, the baptism of converts from among the heathen. Nineteen were admitted among the candidates for baptism.

"During these holidays we had here a great number of both Christian and other visitors, insomuch that our spacious church could not contain them all, and many stood without.

"On the 2d of this month we had the pleasure to see his Excellency Sir John Francis Craddock, governor of this colony.

with his son and two aids de camp, Lieut.-Col. Reynell and Major Munro, arrive with us on a visit. His Excellency seemed much gratified, and expressed his satisfaction with all he saw and heard. The melodious singing of the Hottentot Congregation in the evening-service pleased him much. We had much conversation with him relating to the concerns of this establishment, and that at Gruenekloof, and were thankful to perceive that he is favourably disposed towards the Mission."

June 26.—" Since the commencement of this year, 40 new people have come to live here; 24 children have been born; 46 adults and 16 children baptized; 31 admitted to the Holy Communion, and 31 to the class of candidates for it.

" We enjoy the favour and protection of our excellent Government; and though we perceive that not all the white people in the country are friends to the Mission, yet we trust in its wisdom and justice, that all difficulties will be removed, and permanency ensured to our Missions here and at Gruenekloof."

2. *Gruenekloof.*

Jan. 5th, 1812.—" Two English soldiers, who are pious people, called upon us, and attended the litany and public service. We had afterwards some agreeable and edifying conversation with them."

12th.—" We had again an agreeable visit from two English soldiers, with whom our intercourse has become, of late, more frequent, and we find among them several who are truly awakened, and meet in fellowship for mutual edification."

Feb. 17th.—" A family, consisting of five persons, came hither, requesting leave to live at Gruenekloof. The man said, ' I have served sin all my life, but now I wish to turn to God, and as I have heard that here the Hottentots are taught how to know and obey Him; I am come with my children to this place; O, do not refuse my request! But as he had no passport, we were under the necessity of referring him to the Fiscal to obtain one. A passport was given him, but his *baas* (master) prevailed upon him at Capetown, to hire himself for three months, to go to Graaf Renet, and fetch his cattle. He agreed to it, on condition that he might also fetch his own, for which purpose he obtained a permit at Capetown. Some gentlemen at the Cape asked him what made him so anxious about getting to Gruenekloof. He replied: ' I am a sinner, seeking rest for my soul, and at that place I shall be directed in the way of salvation.' "

19th.—" In the latter days of the month, several new people called upon us, expressing their concern for the salvation of their souls. One of them, Trim Jaeger, said, ' I have grown old in the service of sin, but I hear, that the greatest sinner may come to Jesus and be saved. This gives me hope. I pray, therefore, daily, that my sins may be forgiven, and that our Saviour may receive me, and make me his child.' Little children also begged their mothers to bring them to sisters Schmitt and Bonatz, to speak with them about our Saviour.

" In general, we discover of late a new awakening in the hearts of our people, for which we often bring thanks and praises to that blessed Spirit whose work alone it is."

Aug. 11th.—" Between two and three o'clock in the morning, our dog began to bark with such violence, that we suspected the approach of some wolves, which proved too true. They leaped over the wall enclosing our farm-yard, and killed two sheep and 14 goats. They eat off all the heads, and left the carcasses."

Sept. 20.—" It pleased the Lord to lay a special blessing upon the preaching of the Gospel, a great number, both of our own people, and of strangers, being present. After the sermon several came to speak with us, concerning the state of their souls."

30th.—" Sister Bonatz might have been hurt by a very venomous serpent. She went to fetch some eggs from the hen-roost, when she saw something lying in it, looking like a piece of rope, but, on touching it to take it away, soon discovered the mistake, and the creature was immediately killed."

Nov. 10.—" We had a very agreeable visit from Mr. Campbell, and two English Missionaries. He lately arrived here on a pastoral visit to the English and Dutch missionary establishments in this country.

" On the following day, they went into all the Hottentots' houses, and conversed with several of them, in a very kind and confidential manner, about the grace bestowed on them. Many answered the questions put to them in a very open-hearted way.

" Rachel Saul said: ' Yes, sir, we cannot indeed sufficiently thank the Lord for the mercy shown unto us. I strayed long in the wilderness, and knew not that there was a Saviour. Now I have been taught to know Him in my latter years. O that I were more thankful! But herein I am far behind. He must help me with His Spirit, and give me power to be more obedient to Him and my teachers, and to walk in His ways. We are not worthy, that we should

be so kindly remembered in your native country. I beg you to thank all our friends and benefactors.'

"Others said the same, and our friends seemed much pleased with their visit. After the evening-service, they desired to offer up their prayers and thanksgivings, in fellowship with us, for the goodness of God, who had caused the light of His Gospel to shine so bright in this place. We joined most fervently in their prayers, that in Africa also the knowledge of our crucified Saviour may spread far and wide, and many nations flock to Him as their Redeemer.

"On the 12th, these worthy visitors left us; the Hottentots, in their usual manner, singing some farewell verses for them, which they answered by singing an English hymn."

Dec. 31.—"At nine in the evening we met to close the year with prayer and thanksgiving, and devoted ourselves anew to Him, who had supported and blessed us throughout the year past; and in whose pardoning love, and sure help, in every time of need, we place our confidence for the time to come.

"During the course of the year 1812, 17 persons have become partakers of the Lord's Supper; 25 adults and seven children were baptized; 53 were admitted as candidates; and 37 obtained leave to live here.

"The Hottentot Congregation at Gruenekloof consists, at present, of 125 persons, of whom 36 are communicants. There are 252 inhabitants, dwelling at Gruenekloof and Lauwesloof, whom we serve with the Gospel, and commend, with ourselves, to the prayers of all our brethren and friends."

Jan. 26 and 27, 1813.—"We had a very agreeable visit from Mr. John Herbert Harrington, chief judge of the East-India Company's Court in Bengal, in company of Mr. Thom. They visited all the dwellings, and attended our worship; conversed very kindly with many of our people, on the ground of our faith, and in general showed great interest in the welfare of this work of God among the heathen. At taking leave, Mr. Harrington most generously gave us 50 dollars, to be distributed among the poorest Hottentots of our congregation, and 100 dollars towards the support of the Mission. We felt very grateful for this most seasonable relief; and on the 31st, having fixed upon 24, as the poorest of our people, we sent for them, after the afternoon's service, spoke to them of the goodness and mercy of the Lord, shown to them in so many ways, how he had

directed the hearts of so many of his children, of various denominations, to take share in their spiritual and temporal welfare, and now had sent them particular friends in Mr. and Mrs. Harrington, who, by active benevolence, wished to administer to their necessities. We then made the distribution. They were much affected, and said, that they were unworthy of the love and kindness of their teachers, and of such good friends, being yet so very deficient in showing their love to our Saviour and His people, but expressed their thanks to these generous benefactors, in the most lively terms, and with many tears of gratitude."

Feb. 16th.—"Anna Chater Saul departed this life. She was baptized some years ago at Gnadenhal, and admitted there to the Lord's Supper. In 1810, she moved hither with her husband. She walked worthy of her heavenly calling, and was always cheerfully resigned to the will of the Lord. Her exemplary conduct edified the whole congregation, and she often prayed to our Saviour to grant her grace and strength to act in conformity to His word. If she found any opportunity of speaking to her sisters of what the Lord had done for her soul; her mouth was filled with praise and thanksgiving. In her whole deportment it was evident, that the grace of God had not been bestowed upon her in vain. Shortly before her end, she sent for Brother Schmitt and his wife, and entreated them to pray the Lord soon to take her home. She added: "I am ready, and only waiting for my Saviour, to come and take me to Himself as an unworthy but reconciled sinner." More persons belonging to our congregation, having assembled, Brother Schmitt offered up a fervent prayer, commending her departing spirit to her Redeemer; soon after which she fell gently asleep."

SOCIETY FOR THE SUPPORT OF GAELIC SCHOOLS.

The annual meeting of this Society was held at Edinburgh on the 30th of November last. The Report then made was full and satisfactory. Forty circulating schools had been formed in different parts of the least accessible districts of the Highlands and Islands. The eagerness of the poor people to profit by these schools, as well as the progress of the scholars, was highly encouraging. The funds of the Society had also been considerably increased; and its income in the year 1813 amounted to about 800*l*. Of the forty schools that were formed, the teachers of the Society have been wholly re-

moved from 13; the people either hiring school-masters at their own expense, or attending to their own education, and helping each other forward. The extracts we are about to give from the Report, will establish the claims of the Society to the support and patronage of the public.

In the course of the summer, one of the Secretaries visited many of these schools. We shall quote a few passages from his journal.

July 4 and 5.—“I was at Tierndrish, the residence of the Rev. Mr. Ross, minister of Kilmanivaig. This parish, which is about 63 miles in length, enjoys several important advantages in point of education; but many parts of it are, notwithstanding, in a most destitute condition.”

“Proceeded by the banks of the Caledonian Canal, and called at Strawn for Captain Cameron. He was not at home; but his lady gave a very favourable report in regard to the conduct and behaviour of the Society’s Teacher at Muirshealich, about a mile distant. This school could not be continued during the summer months, as the attendance was so small. The teacher has therefore removed to the head of Locharcaig; where, in a district called the ‘Rough Bounds,’ the people have duly appreciated the value of his labours. The country is intersected by two rapid rivers, but, in wet weather, the children have been carried to school, across these, by their parents, so that the attendance has, upon the whole, been regular.”

“July 8.—Arrived at Borrodel, near to Anisaid. Crossed Loch Aylort, in company with another gentleman, to Moidart, a country wholly inhabited by Catholics. Examined the Society’s School at Glenaig. The children acquitted themselves much to the satisfaction of all present, and the parents seemed not a little gratified. A gentleman, from the opposite coast, who, coming up the Glen on business, was invited to attend, repeatedly expressed his surprize, as he had no idea that such proficiency could be made in the short space of a few months. The parents and elder people were exhorted to profit by the teacher’s present residence among them, and to attend the school; since which period, the greater part of the unmarried women have begun to learn to read.”

“16th.—At Coshladder, in the parish of Duirnish, in company with Mr. Shaw. Here there is a numerous and flourishing school. Great satisfaction accompanied its examination, though the attendance has rather fallen off during the summer. About 76 persons, old and young, have entered

this school. Among a goodly number present, I found the husband and wife learning together. There was one scholar aged 56; three men, aged from 30 to 32; two women of 37, and one of 32 years of age; besides a number of young people from 18 to 25.”

“July 24.—At Jeantown, in the parish of Loch Carron. The Rev. Lachlan Mackenzie, minister of the parish, accompanied me to the Gaelic School in Jeantown. About one hundred persons have derived benefit from this teacher’s labours. During the vacation between the winter and summer sessions, the people, of their own accord, proposed to support the teacher, at their own expense entirely, in order that they might derive more benefit during his residence among them. Few sights could be more gratifying, than to witness parents and children, old and young, assembled in the same school, and all equally interested; to hear the children, who, but a few months ago, comparatively ‘knew not a thing,’ reading the living Oracles with fluency; and the mother of children, with the youngest in her arms, hand this infant to her neighbour, while she should stand up, in her own class, consisting of mothers, to read her lesson; and all this in a fine flourishing village on the banks of Loch Carron, where the number of inhabitants is rapidly increasing.”

The following extracts are from letters addressed to the Secretary:—

1. From the Rev. Dr. Ross of Lochbroom, Invernesshire, dated May 10, 1813.

“I visited your School at Keppoch, on the 1st inst. Fifty were present on the day of examination. I proceed to state their progress. Here, indeed, I have good news to communicate to you; for their progress was to me surprizing. It is quite unnecessary to enlarge. Every individual did his duty. Some did wonders. And he must have had a hard and unfeeling heart who could hear, without emotions of delight, little children of seven or eight years old, and grown up persons at the head of families, who, on the 1st of November last, knew not one letter of the Alphabet, on the 1st of May reading alternate verses of the Bible, *ad aperturam libri*, with precision and accuracy, in a language which they perfectly understood, and seeming to be deeply impressed with what they read. I never examined a school with more unmingled satisfaction; nor could I suppose it possible, that a woman of a weakly constitution, and in indifferent health, however zealous, could have done what Margaret Sinclair did. But she gives the proper account of the matter herself; for

she says, 'My heart was in the work—and, blessed be his worthy Name! I was not one day sick since I began.' Upon the whole, I trust I may say with confidence, that your money has not been thrown away on the little strath of Lochbroom."

2. From the Rev. J. Macqucen, of Applecross, Rosshire.

"April 5, 1813.—It gives me pleasure to report the diligence and successful exertions of your teacher in this parish. The object of his mission could not but render him acceptable to the people of Canukile; and the benefit they have already derived from his scrupulous and conscientious attention to his duty, hath gained him their good will and attachment. Their progress in the short period of little more than four months, is truly gratifying. Of fifty persons who have occasionally attended his School, four read the Old Testament, seventeen the New Testament, five the Psalm Book, and twenty-one the First Book; the other three are but beginners. They were all so completely illiterate, that of this number, only seven knew the letters when he commenced teaching in December last.

"Sept. 14, 1813.—As your teacher in this parish will soon be removed from his present station, I wish to have your concurrence to appoint him to any other part of the parish, where I may judge his services may be most required. With a view to raise a spirit of emulation among the people, I have had his pupils, young and old, married and unmarried, examined publicly in church, after Divine service. The exhibition did full credit to the teacher and the scholar, and hath created a competition in different districts of the parish for his next appointment. I have no intention to place him in any situation where less than forty-six can attend, and, eventually, many more."

3. From the Rev. Dr. N. Macdonald, Roman Catholic Clergyman, dated Moidart, Invernesshire.

"April 22, 1813.—Sir, please permit me to inform you, that Peter McEwen, the bearer hereof, has given entire satisfaction in regard to his moral conduct, which has been irreproachable since he came to this country; as also in teaching the Gaelic language, in which branch of education, his pupils, I find, have made an unexpected progress, during the short period since he came here, having, by all appearances, paid the utmost attention to the trust you and the Society reposed in him. I give this character of him entirely unsolicited by himself; but, from the little acquaintance I have had personally with

him, and the report of my parishioners with whom he lodged. He is now, I am told, about to depart, and though to return soon hereafter, uncertain, he says, whether or not to be appointed again for this country. The whole of this country are Roman Catholics committed to my care, with the exception of a few of the established religion. The difference of our creed, I understand, makes no difference in the universal benevolence you shew towards all mankind; and, therefore, if you and the Society do not find it convenient to restore Mr. McEwen to us, I beg leave to propose another candidate, who is his principal scholar. I have examined the boy, and have made him read different parts of the Bible, besides his ordinary lesson, when I found him as expert in reading the Gaelic, and as fluently, as you or I could read English. The local situation of this country is very disadvantageous to any kind of public school, being cut up a considerable way by the sea; but if you can find it convenient to employ Ramald McDonald, Mr. McEwen's pupil, he will, in a short time hence, teach all the youth of the country to read the Gaelic Scriptures, which I wish for very much."

4. From the teacher at Gress, in the parish of Stornoway, Isle of Lewis, dated Dec. 9, 1813.

"No doubt but you will be glad to hear that I am more busy with scholars at this time, than I have been since I began teaching. The number on the list is 109. There was not one among the 109 that knew a single letter in the Spelling-book when I began teaching them, which Mr. Mackenzie can witness. They are coming on surprisingly. I had a person from Stornoway with me last Sabbath, and I made one of the scholars to read before him, who said that he has seen a number that was at school six years (*i. e.* successive winters) that could not read as proper. He can read Gaelic as well as myself, though he knew not a letter when I came here."

5. From the Rev. John Shaw, of Duirnish, Isle of Skye, dated April 13, 1813.

"Your school, at Coshladder, the least populous district of the parish, succeeds far beyond my expectations. There are seventy-six already on the list of the school, almost all of which attend regularly one part of the day; and there is hardly a day passes without additions being made to the number. You can hardly conceive what an interest is excited by the School; not a moment is the teacher allowed to himself; even when obliged to come to his house for refreshment,

people will be at him to receive instructions; he is employed, almost without intermission, from seven in the morning till ten or eleven at night. In the morning and forenoon, he has mostly children and young people; in the evening, persons of all ages. On Sabbath, also, the School is open morning and evening, and numbers attend. Of the seventy-six scholars I mentioned, fifty-three are men and boys, and twenty-three women and girls. Twenty-two are above twenty years of age, one is fifty-six, the rest are from twenty downwards to five years. There is one whole family attending, consisting of the husband, wife, and three children. Four read in the Old Testament, six in the New, and in a short time eight more will be added to this class; the rest are reading in the First Book, except two or three in the Alphabet."

6. From the teacher in the island of Cannay, dated Dec. 8, 1813.

"The Roman Catholics here make no scruple in learning any thing I request—any portion of Scripture. I am greatly obliged to Mr. McN. for his kindness in every respect; and also to the priest, who lives at Eigg, and came to this island some days since. He has been admonishing both old and young to attend. I have heard him saying (while talking about me), that he should be greatly displeas'd, if they should not attend, 'for (addressing them) you see he came here, not for his own interest, but for yours; therefore, I hope you'll consider that.' And there is a prospect of a large attendance."

We conclude with an extract from the Report of the Gaelic School in Edinburgh.

"There are various persons attending who seem to be above sixty years of age, and cannot read without the assistance of spectacles, who now read with much propriety, and their progress has far surpassed my expectations. I must not here omit to mention the case of a very poor woman, at the advanced age of seventy-eight, who could hardly read any at the beginning of the last session, and who is now reading in the highest class, while her mental faculties seem to be unimpaired, so that she can comprehend what she reads. Her appearance struck me very much, from her seeming earnestness to be able to read. It was truly pleasant to see her calmness of mind, and to be informed of her steady attendance, under the pressure of poverty, and the infirmities of old age, for she cannot walk without the assistance of crutches!"

MISSION TO TARTARY.

The Missionaries have recently been forced

to abandon their settlement at Karass, and to retire to Georgievsk, in consequence of disturbances among the Tartars. They have been enabled to remove the property belonging to the Mission. The printing of the Turkish New Testament had previously been completed, and all the copies of it were brought to a place of safety, without sustaining the slightest injury.

EAST-INDIES.

The Rev. Archdeacon Middleton, whose address to Mr. Jacobi, on the occasion of his being sent as a Missionary to India by the Society for promoting Christian Knowledge, we noticed in our volume for last year, p. 673, has been appointed the first Bishop of India. May his appointment prove a source of blessing to the millions of Hindostan!

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of the British and Foreign Bible Society will be held at Freemason's-Hall, Great Queen-street, Lincoln's Inn Fields, on Wednesday, the 4th of May. The President will take the chair at twelve o'clock precisely.

N. B. *No ladies can be admitted.*

CHURCH MISSIONARY SOCIETY.

On Tuesday, the 3d of May, the Anniversary Sermon for this Society will be preached at the church of St. Anne's, Blackfriars, by the Hon. the Dean of Wells; service to begin at half past ten o'clock. The Annual Meeting will be afterwards held at two o'clock, at the Crown and Anchor Tavern in the Strand. On Wednesday evening, the 4th of May, the Annual Sermon before the members of the various Associations formed in the Metropolis, in aid of this Society, will be preached at the church of St. Lawrence Jewry, Guildhall, by the Rev. Basil Woodd, M. A.—service to begin at half past six.

PRAYER-BOOK AND HOMILY SOCIETY.

A sermon will be preached at Christ's Church, Newgate Street, for this Society, on the morning of Thursday the 5th of May, by the Hon. and Rev. G. F. Noel, M. A., Vicar of Rainham, in Kent; service to begin at eleven o'clock. A general meeting of the Society will afterwards be held, at one, on the same day, at the New London Tavern, Cheapside.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The sixth anniversary meeting of this Society will be held, on Friday the 6th of May next, at Freemasons'-hall, his Royal Highness the Duke of Kent in the chair, which will be taken at twelve o'clock precisely. Sermons will be preached, for the benefit of the Society, on Thursday evening the 5th May, at St. Bride's Church, Fleet-street, by the Hon. the Dean of Wells; and on Friday evening the 6th May, at the Jews' Chapel, Church-street, Spitalfields, by the Rev. W. Cooper, of Dublin: service to begin at both places at half past six.

NAVAL AND MILITARY BIBLE SOCIETY.

The annual meeting of this Society will

be held at the New London Tavern, Cheap-side, on Tuesday the 10th May, 1814. The chair will be taken exactly at one o'clock.

SUNDAY SCHOOL UNION.

The next annual general meeting of the members and friends of this Society will be held, at six o'clock, on the morning of Wednesday the 11th of May, at the City of London Tavern, Bishopsgate-street.

RELIGIOUS TRACT SOCIETY.

The annual meeting of the Religious Tract Society will be held, at the City of London Tavern, Bishopsgate-street, opposite to Threadneedle-street, on Thursday the 12th of May, at half past six in the morning. The chair will be taken at half past seven precisely.

VIEW OF PUBLIC AFFAIRS.

WHEN we ventured, in the month of January last, to express, not only our ardent wishes but our confident hope, that the military despotism of Bonaparte would, ere long, be superseded by the mild and constitutional sway of Louis XVIII., we excited no small surprize among many of our readers; and yet, if they will now do us the favour to look back to that Number of our work (pp. 62 and 63), they will perceive that the grounds on which we founded that expectation have proved to be by no means chimerical. Short as has been the interval since we indulged in these speculations, which were then regarded as so visionary, they have been realized to their utmost extent. Bonaparte no longer reigns: his power is broken! Louis XVIII. is restored to the throne of his fathers, with the universal concurrence of France! A constitution is already adopted for that country which, with some modifications, appears calculated to secure at once the happiness of the people and the dignity of the government! Europe is at peace, its dangers obviated, its miseries terminated, its independence achieved! What a wonderful revolution! A revolution too in which humanity has every thing to rejoice at, nothing to lament!—A revolution tarnished by no act of cruelty or revenge; the actors in which have seemed only anxious to become the ministers of God for good to the afflicted nations of the

earth! This hath God wrought, and let us all give him the glory!

But it will be necessary to trace briefly the steps by which these providential changes have been brought to pass.

Our last Number brought down the history of the campaign in France to the 14th of March. For some days the hostile armies were engaged chiefly in manœuvring; and, Bonaparte having directed his main force against the army of Prince Schwartzberg, Blucher was enabled in the mean time to execute some important movements, which placed him in a situation effectually to co-operate with the grand army. On the 18th, the negotiations at Chatillon were finally broken off. Bonaparte appears to have immediately formed the plan of passing into the rear of the allies, in the hope that the desire to protect their magazines and to preserve their communication with Germany, both which would be threatened by this movement, might lead them back to the Rhine. His garrisons in this quarter would also be relieved, and the war removed to a greater distance from his capital.—The allied generals appear at once to have penetrated into Bonaparte's design; and, with a boldness and decision worthy of their cause, they adopted a resolution which not only frustrated that design, but in a week put a happy period to the contest. They resolved to leave Bonaparte behind them; and,

having united the armies of Swartzenberg and Blucher, amounting together to more than 200,000 men, to march direct to Paris. A corps of 10,000 cavalry and forty pieces of cannon was left to watch Bonaparte's movements, and to harass his march. The advancing army encountered, near Vitry, on the 25th, the corps of Marmont and Mortier, which were hastening from Paris to join Bonaparte, and drove them back with loss. On the same day an immense convoy of provisions and ammunition, escorted by 5,000 men, was met near Fere Champenoise; and, after a gallant resistance, the whole fell into the hands of the allies. From this place the allies continued to advance rapidly on Paris, which they reached on the 29th; the retreating corps opposing an occasional, though ineffectual, resistance, to their progress. The position they occupied extended from Montmartre, on the right, to the wood of Vincennes, on the left. Prince Swartzenberg addressed a proclamation to the inhabitants of Paris, calling upon them to imitate the conduct of Bourdeaux; and to accelerate the peace of the world, by concurring with the allies in establishing a salutary authority in France; but the flag was refused admittance. On the 30th, the troops composing the garrison of Paris, with the corps of Mortier and Marmont which had joined them, posted themselves in a strong situation on the heights of Belleville. These heights, as well as the whole line of the enemy's entrenchments, were successively attacked and carried by the allied forces, but not without a sanguinary conflict. At the moment of victory, a flag of truce arrived from Paris, proposing to accept the offer previously made but which had been refused admittance. This proposal was acceded to; and, on the morning of the 31st, the allies entered Paris. They entered it, however, not as conquerors but as deliverers. The Emperor Alexander and the King of Prussia were received by all ranks of the population with the loudest and most cheering acclamations. The general cry was "Vive l'Empereur Alexandre!" "Vive notre Libérateur!" "Vive le Roi de Prusse!" mingled with a considerable and increasing cry of "Vive Louis XVIII!" "Vivent les Bourbons!" The national guard in their uniform, and armed, cleared the avenues for the troops passing through, in all the pomp of military parade, the very day after they had been so severely engaged; while the people, unanimous in their cry for peace and for a change of dynasty, enjoyed the spectacle of the entry into their capital of an invading army as a

blessing and deliverance. A declaration was immediately issued by the allied sovereigns, expressing their fixed determination no more to treat with Bonaparte or any of his family; to respect the integrity of ancient France, as it existed under her legitimate kings; and to recognize and guarantee the constitution which France should adopt. The Senate having been called together on the following day, a Provisional Government was immediately nominated by them, consisting of five members, at the head of which Talleyrand was placed; and resolutions were adopted declaring that the Dynasty of Bonaparte was at an end, that the French Nation was delivered from its allegiance to him, and that the soldiers were absolved from their oaths. To the Provisional Government was delegated the task of preparing the plan of a constitution. On the 6th instant, the plan they had prepared was presented to the Senate, and it appears to have been unanimously adopted. We were rather startled at the sight of this constitution, the work of four days, and began to tremble lest the happiness of France was once more to be made the sport of some new and rash experiment in political science. We found, however, a solution of the phenomenon of the unprecedented haste with which so great and momentous a work had been achieved, as well as some abatement of our alarms, in the near resemblance which the plan bears to the British Constitution. The following is a brief outline of it.—The Government is to be a hereditary monarchy. The French people call freely to the throne of France Louis Stanislaus Xavier, brother of the last king, and the other members of the House of Bourbon in their order. The executive power belongs to the king. The king, a hereditary senate named by the king, and a legislative body elected by the people, concur in the making of laws; the king's sanction being necessary to the completion of a law. Plans of laws may originate in either house; and the king may propose to both, subjects of consideration; but laws relating to contributions can only be proposed in the legislative body. Members of both houses are free from arrest without a previous authority from the house to which he belongs, but the trial of members of either house belongs to the senate. The princes of the blood are of right members of the senate; and the ministers of state may be members of either house. The legislative body must be re-elected at the end of five years; it assembles each year, of right, on the 1st of October; but the king may

adjourn or dissolve it: in the latter case, another must be formed in three months. Taxes shall be equal, and imposed only by law; the land-tax to be fixed only for a year; and the budget to be annually presented at the opening of the session. The law shall fix the mode and amount of recruiting for the army. The judges shall be independent, and hold their situations for life. Trial by jury, and publicity of trial in criminal matters, are preserved. The king may pardon. The penalty of confiscation of goods is abolished. The person of the king is sacred and inviolable; all his acts are to be signed by a minister, who shall be responsible for any violation of the laws which those acts may contain. The freedom of worship and conscience are guaranteed; the ministers of religion are treated and protected alike; and all Frenchmen are equally admissible to civil and military offices. The liberty of the press is entire, with the exception of offences which may result from its abuse. The public debt is guaranteed, and the sale of the national domains maintained. The ancient nobility resume their titles, and the new preserve theirs hereditarily: the legion of honour is maintained, with its prerogatives. The senate is to consist of not less than 150, and not more than 200 members, whose dignity is immoveable and hereditary; the present senators form part of this number, and continue to enjoy their present endowments; the king names the rest, and supplies all vacancies. The legislative body shall be chosen immediately by the electoral bodies; and each department shall continue to send the same number of deputies as at present: the deputies shall preserve their pay: the present deputies shall continue till replaced by an election to take place for the session of 1816. The ordinary tribunals existing at present are to be preserved till altered by law. The courts of cassation, the courts of appeal, and the tribunals of the first instance, propose three candidates for each vacancy of judge; and the king chooses one of the three, and names the first presidents and public ministers of the courts and tribunals. The military on service and on half-pay or pension, and their widows, preserve their rank, honours, and pay. Every person may address, by petition every constituted authority. All the existing laws remain till legally repealed; the civil code shall be called the Code of the French. The present constitution shall be submitted to the acceptance of the French people: Louis Stanislaus Xavier shall be proclaimed king as

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soon as he shall have signed and sworn to an act stating his acceptance of the constitution.

The Count d'Artois, the brother of the king, who repaired to Paris soon after it was taken possession of by the Allies, and was received with the most enthusiastic expressions of joy, has been appointed Lieutenant-General of France. He has signified his brother's willingness to accept the basis of this constitution, implying that there are some of its details which require to be modified. Louis XVIII. himself left London on the 23d instant for Paris.

It is now time to turn to Bonaparte. When he discovered that the allies had adopted the bold policy of advancing at once to Paris, and had already for two or three days been pushing forward in that direction, he made an effort to repair the error he had committed, by an immediate and rapid pursuit. It was now, however, too late. Exhausted as his troops were by the fatigues they had undergone, deprived of the supplies he had relied on receiving from Paris, but which had been intercepted, disappointed of his reinforcements, and harassed by the clouds of cavalry which hung on the flank and rear of his armies, he was still more than two days' march from Paris on the day on which the Allies entered it. On hearing of this event, he established his head-quarters at Fontainebleau, intending there to collect and re-organize his force. He soon found, however, that he could no longer rely on the support of his generals or army. He therefore transmitted a proposition to Paris, offering to abdicate in favour of his son. This insidious proposal was instantly rejected; on which he declared his entire renunciation, for himself and his heirs, of the throne of France. The moment his military power was broken, it appeared that he stood alone and unsupported in a country, where, a few days before, he had disposed at pleasure of the lives and destinies of its inhabitants.

Bonaparte has selected the island of Elba as the place of his future residence. Six millions of livres annually (250,000 sterling), it is said, are to be allowed for the support of himself and his family, including the Empress Maria Louisa, who, it seems, has separated herself from him.

The revolution which has thus taken place has discovered to the world more of the hideousness of Bonaparte's government, than will suit the taste of his warm admirers in this country; of whom, we are sorry to say, there have been and still are some among us.

—Such was the ignorance of public events

which prevailed, that the revolution which had taken place in Holland, in November last, was not known in Paris when the allies entered it.—When the Bastille was forced by the populace of Paris in 1789, seven state prisoners were found in it: the number found in Bonaparte's state prisons is said to amount to upwards of 1200.—A number of Belgian priests, who had, for years, been confined in different castles for having refused to say prayers for Napoleon, although they had made repeated acts of submission, have been set at liberty.—Upwards of 300 students belonging to one of the Universities in Flanders, and among them 40 clergymen, had been sent to join the army: an order has been issued by the Provisional Government for their liberation.—A vast number of children had been forcibly taken from their parents by Bonaparte, to be educated according to his own views in his public establishments: the Provisional Government has ordered that parents should be allowed to reclaim their children so circumstanced*.—But it were endless to state all the particulars of his tyranny which recent events have brought to light. One of his last acts, while Paris was yet in his power, was to rob the treasury of all the specie contained in it, and he afterwards augmented this fund by seizing on the public chests of several of the departments. The Provisional Government have issued orders for the recovery of this property.

It was the policy of Bonaparte to throw great obstacles in the way of communication by letters, or even by special messengers, between one part of France and another, and between France and the rest of the world. Immense masses of letters were found in the Post-office of Paris, which had been accumulating there for years, and which were immediately forwarded to their destination. And so trained to the habit of stopping the circulation of letters, journals, &c. were the public functionaries of France, that it was found very difficult at first to convey to the departments a knowledge of the recent events in Paris. On

* Mr. Cobbett, who seems anxious to prevent, as far as he can, the return of the world to peace and order, and who seems particularly mortified at the failure of all his predictions of the ultimate defeat and disgrace of the allies, and the continued pre-eminence of Bonaparte, has flagitiously represented this humane order as the suppression of Bonaparte's institutions for the education of poor children.

the 10th instant the knowledge of those events had not yet reached Toulouse; where an engagement took place on that day, between Lord Wellington and Soult, which ended in the defeat of the latter and the occupation of Toulouse by his lordship on the 12th, to the great joy of the inhabitants. The particulars of this battle are not yet known, but it appears to have been very sanguinary. We hope that strict inquisition will be made for the persons whose culpable negligence (if not their criminal premeditation) has led to this useless effusion of human blood. An event of the same melancholy description has taken place at Bayonne. And at Hamburg, Davoust appears to be still indulging the ferocity of his disposition by acts of the most wanton cruelty.—Means have been taken for effectually sheathing the sword along the whole line of the late extensive warfare; and, we trust, we have now heard the last tale of blood which is to afflict Europe for many years.

This brief view of the wonderful occurrences of the past month, which we have abstained from interrupting by any observations of our own, cannot fail to suggest to our readers many useful topics of remark. The lessons which they are calculated to convey to kings and nations are highly instructive, and we trust will not be lost upon them. Indeed, they appear to have already produced their effect on the minds of the allied sovereigns. The singular moderation which has marked all their proceedings has been as gratifying as their success has been complete. War, as conducted by them, has worn, not a hostile, but a friendly aspect; and admits of being compared to those parental severities which are employed to restrain the follies and reclaim the wanderings of a child. Much, however, as we admire the spirit of moderation by which the allied powers have been influenced, in one point we cannot but think that they (and here we include Great Britain in the number) were induced to make an unjustifiable sacrifice of the hopes of Europe, from their eagerness to bring the war to a close. They would have made peace with Bonaparte! They would have made peace with him too on terms which would have left him master of the destinies of nearly thirty millions of people, and in a situation once more to have put the yoke on their own necks. We shudder to think what would at this moment have been our prospects and the prospects of the world, had Bonaparte assented to the terms proposed to him by the allies.

And why he did not assent to them can only be explained on the same principle of infatuation, which "turned into foolishness" the counsel of another usurper in ancient times, and which produced also the same happy issue, the destruction of the usurper's power, and the restoration of the lawful monarch, by the universal voice of his subjects. The case of Bonaparte, however, as it appears to us, bears a nearer resemblance to that of Pharaoh, than of any other monarch ancient or modern. "And in very deed, for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth." And, surely, if the elevation and fall of Pharaoh were expressly intended to magnify the Divine Power, and to produce beneficial impressions on the hearts of those who witnessed them, it is impossible to deny that the career of Bonaparte,—the "solar height" to which he has been raised, the "starless night" in which he has set*,—is, if possible, still more pregnant with important instruction. Nor does the resemblance of the two cases hold merely in their outline. From the declaration of the allied sovereigns, issued after the rupture of the perilous negotiations at Chatillon (far more full of danger, in our view, than the fiercest storm of war), it appears that Bonaparte had, in the hour of defeat, manifested a willingness to accept the terms that were offered to him; but meeting unexpectedly with some considerable success, all his proud hopes revived: "his heart was hardened:" he would no longer listen to any compromise. In less than a fortnight, this man, who made the world to tremble, with whom the utmost hope of Europe in arms aspired only to what might be deemed an honourable accommodation, becomes as abject as he had been proud; and accepts life, and an ignoble subsistence, on the terms of a miserable exile to a petty island. So may the oppressor cease throughout the universe!

But while we cannot commend the policy which would have permitted Bonaparte to retain his guilty dominion, and would have given him (so gratuitously, as it has appeared to us) another opportunity of making

* Ode to Bonaparte, by Lord Byron. After the remarks we have taken the liberty of making in the present Number, on the want of a moral in the *Corsair* of Lord Byron, we shall be excused, we trust, if we seize this opportunity of briefly expressing the unfeigned pleasure we have derived from this spirited and seasonable effusion of his lordship's genius.

"God's fair world" his "footstool;" and while we rejoice, that Providence has here favoured us beyond our hopes or our efforts—has averted the evil we would have brought on ourselves; still we contemplate with the utmost satisfaction and gratitude the magnanimity of that forbearance and clemency which have been displayed in the conduct of the allied sovereigns. They have spared Bonaparte. They have saved and blessed France. May we not anticipate from such men, when they shall return in triumph to their own dominions, that the benign arts of peace will be cultivated by them no less sedulously and successfully than those of war have been; and that their efforts will be employed in the improvement of their subjects, and in the communication of the same blessings to them, which they have been made the honoured instruments of restoring to other nations?

What abundant cause have we to bless God, not only for this signal revolution, but for the manner in which it has been effected! With the exception of the unhappy events at Toulouse and Bayonne, the very thought of which, under all the circumstances, is sickening to the heart, there has been (as we have already remarked) every thing to rejoice at and nothing to lament. It was justly feared, even after Paris had fallen, that streams of blood would have flowed in France, before the delighted eye could survey her fields, as now, rescued from the scourge of war, and resting under the shade of her ancient kings. But the voice of Him who "speaks and all is calm," has been heard even amid the tumult of conflicting nations; and the cries of terror, agony, and death (those never-failing attendants on the march of foreign invasion and civil strife) have been changed, as in a moment, into strains of joy and melody. To take only one example—think of the hopeless captive, pining under the prospect of added years of exile and wretchedness, and who finds himself at once restored to his home and happiness! Think on the greetings which will hail the return of 350,000 individuals, who are now confined in the prisons of England and France and Russia! In short, to whatever side we direct our view, instead of the ghastly forms of desolation and death, we meet only with sights of pleasantness and peace.

Shall we be excused, if, amid all this profusion of joy, we should venture to sound a note which may appear somewhat discordant? Our eye involuntarily turns from these visions of delight, which we have been contemplating, to the plains of Africa and the plantations of the Western World. Surely it cannot

be, that all these great events, which have given to Europe the promise of lasting repose and independence; that all this enginery of happiness, all these joys which swell the bosom, and all those exultations which rend the skies; should be the harbingers of misery to any other quarter of the globe. Surely it cannot be, that the nations who have so nobly fought the battle of the civilized world,—that those distinguished men, who have guided and controuled their gallant efforts, and who have shed even round the brow of war something of the mild radiance of peace;—it cannot be, that they should turn a deaf ear to the groans of suffering humanity in other regions; that they should permit the very achievements by which they have broken the chains of Europe, to have the effect of winding only a heavier chain around the wretched inhabitants of Africa, and sinking them deeper in barbarism and blood. And yet we cannot help giving way to some fearful forebodings on this subject. We have as yet caught no sound which would indicate that, either in France or Holland, in Spain or Portugal, the sense of their past sufferings, or gratitude for their recent rescue, had excited one feeling of commiseration for Africa, or prompted one wish for the termination of her more aggravated wrongs. We trust, however, that our forebodings will prove groundless; and that the same gracious and beneficent Being, who has of late afforded such visible manifestations of his power over the minds of his creatures; who has taught conquerors, even in the moment of victory, and with the means of vengeance in their hands, to stay the tide of carnage, and to indulge in the luxury of doing good; and who has united the hearts of the mingled myriads of Europe in the same great cause as the heart of one man; will lead the congregated rulers of the earth to erect one trophy more to humanity and justice; to

give one more proof of their reverence for God and their love to man, by pronouncing an irreversible sentence of extinction on the traffic in slaves, and by mutually engaging to carry that sentence into full execution. If this is not done, a new and more extensive slave trade will speedily commence. The miseries of Europe have granted some respite to Africa; but, without the universal abolition of the slave trade, the bright day of happiness which has begun to dawn on Europe will only prepare tenfold wretchedness for the African race. Now, also, no interests would be compromised by such a measure, except in the case, perhaps, of Portugal. The glorious work might be accomplished without the merit or the pain of a sacrifice. But, whatever may be effected at the congress of nations, of this, at least, we assure ourselves, that our own Government knows too well what is due to public opinion, and to the almost unanimous representations of the legislature on this great question, to consent to relinquish a single colony we now hold, but on the express condition that the abolition of the slave trade shall be an irreversible law of the state to which it is restored. It would, indeed, be a monstrous return for the accumulation of mercies which Europe has been receiving at the hands of God, if they were only to be the signal for renewing, in Africa, the career of pillage, desolation, and blood, which her own protracted sufferings had so providentially contributed to suspend. We are most anxious to cherish brighter hopes; and, with the utmost earnestness, we call upon all whom our voice can influence, to employ their unceasing prayers and their persevering efforts to prevent the cruel disappointment which would attend the failure of those hopes at this critical moment.

Our limits prevent our enlarging on this and some other topics. We must therefore defer them.

Since the above remarks were sent to press, the formal cessation of hostilities between Great Britain and France has been officially

announced. The official details of the battles of Toulouse and Bayonne have also been received. The loss has been severe.

ANSWERS TO CORRESPONDENTS.

J. J. H. has been received.

A. H.; J. J.; A. B.; E. H. J., are under consideration.

T. B. will be inserted.

ERRATA.

Present No. p. 205, col. 1. l. 5 from bottom, after *sterling*, insert a semicolon.

p. 209, col. 2. l. 4, for *circumstances which appear*, read *circumstance which appears*.

col. 1. l. 22, from bottom, for 70,000, read 80,000.

THE
CHRISTIAN OBSERVER.

No. 149.]

MAY, 1814.

[No. 5. Vol. XIII.

RELIGIOUS COMMUNICATIONS.

EAST-INDIA MISSIONS.

IN our Volumes for 1810 and 1811 we gave a very copious view of the progress of the Protestant Missions on the coast of Coromandel, from their commencement in 1706 to the close of the year 1716. A work has recently appeared which enables us to continue this account for the chief part of the time which has intervened between that period and the present day. The work is entitled, "An Abstract of the Annual Reports and Correspondence of the Society for promoting Christian Knowledge, from the Commencement of its Connexion with the East India Missions, A. D. 1709, to the present Day; together with the Charges delivered to the Missionaries at different Periods, on their Departure for their several Missions: published by Direction of the Board of the Society for promoting Christian Knowledge." The Editor of this work we understand to be the Rev. Archdeacon Pott. It was projected at the time that the great question of affording legal facilities to those who might be actuated by the desire to propagate the faith of Christ in India was before the legislature. It appeared too late to co-operate, as it would have done, in producing the wise decision which was adopted. It will serve, however, to demonstrate the wisdom of that decision, and perhaps to obviate the prejudices of many well-meaning men, who were led, by the ill-founded alarms of persons pretending to local knowledge, to regard with considerable jealousy any

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attempt to convert the natives of India to Christianity.

"To pleas of insuperable difficulty," observes the pious Editor, "of danger, and alas! (for it is so said) of inexpediency, it is time to oppose the documents of plain facts, and the long course of experiment, pursued with unremitting efforts, and followed by none of the disastrous consequences which are now so anxiously predicted, Facts and experiments they are which have a tract of years beyond the customary life of man, to vouch for them as practicable, safe, and full of substantial benefit; and all this under weak encouragements, it must be owned, with limited and languid patronage, and with deficient means. It is in order to produce this evidence of fact, and these plain lessons of experience, that the following Abstract has been formed and put forth; by which it will appear that the Society for promoting Christian Knowledge, for above a century, has supplied its succours, when its means were least abundant, for the propagation and support of the cause and interests of Christian truth, of religious knowledge, and of conversion in the eastern world.

"They who shall think fit to peruse the following statements will find indubitable proofs, that whilst many are debating concerning what is practicable or desirable, possible or safe, the work has, in one way at least, been reduced to practice, is found and acknowledged to be most beneficial, and has, for more than an hundred of years, been carried on without risque or inconvenience.

It will be found, that this has been done publicly and openly without hatred, ill-will, or revolt, but with the gratitude, the good-will, and esteem of thousands, of whom many, through the blessing of Almighty God, have profited effectually in the chief concern upon which the present hope, and the future welfare of mankind, have their dependence.

“Are there those, who, without the thoughtless courage of direct opposition or hostility, remind us only that a cautious and a gradual course must be pursued? the counsel is most salutary: but such persons may learn here, that the course has been thus cautious, the progress gradual, and the increase also such as has grown up by degrees. It has advanced, under the good Providence of God, with little more than the succours of a Society which exerted its endeavours to this purpose when its powers were limited and scanty, and would gladly now enlarge them to the same end, when its hands are strengthened. Had the encouragement been as hearty and effectual from other branches of the community, it seems probable, from past success obtained with very slender means, that the progress would have been less gradual indeed, but more prosperous and happy.”

“It remains but to add here, that no one testimony has been omitted or disguised, by which the merits of the general question respecting the propagation of Christianity in India, can stand affected. It may be right, to make this declaration, and to rest the credit of this work upon the truth of the assertion, *since it will be found, with some surprize perhaps, how destitute of all solid grounds, those clamours and objections are, which have been so industriously excited on the subject of diffusing the knowledge and profession of the Christian faith in that country.*”

The History of the Missions prior to the year 1734 is exceedingly meagre. The period from 1706 to 1716 occupies scarcely three pages. The

readers of the Christian Observer, however, will find the scantiness of this account to a considerable degree supplied in the pages of that work. (See Vol. for 1810, pp. 329, 401, 465, 529, 593, 661, 733, and Vol. for 1811, pp. 1, 65, and 137.) With the exception of a letter from the Rev. William Stevenson, Chaplain of the East-India Company at Madras, which was received in the year 1717, and which contains much important information and many valuable suggestions, there does not appear any trace of the history of these missions in the records of the Society, from the year 1716 to the year 1734. We should be greatly obliged to any correspondent who would point out to us where we might obtain an authentic account of their progress during this long interval. From Mr. Stevenson's letter we shall make a few extracts, which seem no less suited to these times than to those in which they were written.

“Having thus pointed out to you the chief hindrances to the propagation of the Gospel in this part of the world, and the great encouragements we have to attempt it;—I shall now propose to you those methods, that I think might be most effectual in prosecuting this necessary work.

“To begin then at the very source and foundation of it; it will be thought proper, I suppose, and practicable, so to unite the hearts and endeavours of the several societies in England, Denmark, and Germany, who have engaged to support the Protestant Mission, that laying aside all distrust and jealousy of one another, concerning the point of national honour in carrying on this design, and all partiality and prejudices in favour of their several schemes and opinions, they may agree to promote the glory of God, and the conversion of the Heathen, by all proper methods and persons, without disputing about rights, precedence, or superior direction. Such an union may be begun and con-

tinued by frequent correspondence, and friendly communication of advice and assistance to each other; and by such regulations as they shall agree upon, for the most speedy and successful management of their affairs.

“When one common Society for promoting the Protestant Mission is thus happily formed, one of the first things that can fall under their consideration, is, how they may raise a sufficient fund for carrying on so great a work; towards which, it is but reasonable to expect that all charitable Christians will readily contribute.”

“Besides this fund for expences, it were to be wished that there were colleges erected in Europe for training up Missionaries; and teaching the languages that are necessary for them, viz. the Malabar, Gentoo, Moorish, and Portuguese tongues; in each of which they might be somewhat instructed, before they come abroad; but chiefly in the Malabar and the Portuguese, which is the *Lingua Franca* used throughout the coast of Coromandel.

“From such seminaries the Mission must be supplied, from time to time, with at least eight well-qualified Missionaries to reside in India; and if a greater number could be sent out, they might be very usefully employed in so great a harvest as here offers itself.

“Two of these Missionaries will always find sufficient employment at Tranquebar; where a college might be erected for training up catechists and schoolmasters for the service of the Mission. There will be occasion for another Missionary to reside at Fort St. George, (and perhaps for one at Fort St. David,) to educate schoolmasters; take the charge of the schools, to be erected in and about these settlements; and to facilitate a correspondence among the other Missionaries; whose business it must be to travel up into the country with catechists and assistants; there to preach to the natives, settle schools in their villages, and distribute among them abstracts of the

Christian religion, engraven or written on the most durable materials.

“For the better management of the whole work, the Missionary who shall reside at Fort St. George, and one of those at Tranquebar, might be invested with some authority over the rest; to direct their progress and stations; determine their differences, and negotiate the affairs of the Mission: and it seems no less necessary, that one of them be empowered to ordain *Gentile* proselytes to the ministry.

“To prevent all disputes about religion, and further the propagation of it among the natives, it will be necessary that not only a short abstract of the Christian doctrine, but likewise a larger catechism, containing all proper (especially practical) instruction, be composed by some judicious members of the Society in Europe, for the use of the Mission: and that no sort of books be printed, or used by any of the Missionaries, but such as shall be approved and recommended by the Society.

“That the itinerant Missionaries, Catechists, &c. may not be molested nor interrupted in their work, they must be powerfully recommended to the favour and protection of the governors at Fort St. George and Tranquebar; who by their letters testimonial and commendatory, may procure not only protection from the governors of the inland provinces; but likewise their favour and good will to the Missionaries and their assistants.

“Seeing the whole success of the Mission must depend upon the abilities and good conduct of the persons to be employed in it, the greatest care must be taken in choosing them; that so none may be sent out but such as are not only learned and laborious, but likewise remarkable for their prudence, good temper, and Christian zeal.

“It will be necessary for the Missionaries to hold a punctual correspondence, and frequent conferences with one another, on any

particular emergency: and that the itinerant Missionaries keep exact journals of their progress, and transmit copies of them from time to time, both to Fort St. George and Tranquebar, to be thence forwarded to the Society in Europe.

“ One of the most effectual ways the Missionaries can take to propagate the Gospel among the natives, and procure their good will, is to begin charity-schools in their villages, and to stay several days at one place among them, in teaching and instructing the more advanced in age; they must leave a school-master in every considerable place, to teach their children to read, write, and cast accounts after their own way; to which villages the Missionaries ought to return again and again, to visit, instruct, and encourage, such as seem inclined to embrace the Christian religion; and may leave a catechist among them when they make converts; or ordain him a minister, and settle a church, in any place where they meet with sufficient success.

“ It being absolutely necessary, that they who undertake the conversion of the Heathen live strictly according to that pure and holy religion they teach and profess, the Missionaries must not only set a shining example of piety and all heroic virtue, but they must keep up the strictest order and discipline among those that assist them; lest any disorder in their lives should give offence and scandal to the natives, and obstruct their conversion. And therefore none ought to be employed as catechists or school-masters, till they give sufficient proofs of their sincerity and steadfastness.”

It is in the Society's Report for the year 1734, that the first distinct and particular account of its efforts in favour of these Missions occurs. It is there stated, that, “ in the year 1710, the Society undertook the management of such charities as were or should be put into their hands, for the support and enlarge-

ment of the Protestant Mission, then maintained by the King of Denmark, at Tranquebar, in the East Indies, for the conversion of the Heathen in those parts. Accordingly they from time to time assisted the Missionaries there with money, a printing-press, paper, and other necessaries, (as they were enabled) till the year 1728, when, upon a proposal made by the Rev. Mr. Schultze, one of the Danish Missionaries, to remove to Fort St. George, and there begin a new Mission, for the conversion of the Heathen at Madras, the Society engaged for the support of that new mission, though at an expence that did then far exceed their ability, and which has been considerably increased since by the addition of two Missionaries, and such other extraordinary charges as have necessarily arisen from the enlargement and prosperity of the Mission. Their casual benefactions to it have hitherto fallen very short of the expence, amounting one year with another to little more than 146*l.* whereas their disbursements have, communibus annis, exceeded 280*l.* These disbursements must have run the Society into a great debt, had they not been enabled to discharge them, by the rents and sale of an estate that was left by will many years ago to propagate the Gospel in the East Indies, as likewise by annual remittances sent thither by Professor Franck, from Halle, and by a charitable gentleman from England, who desires to be unknown. But all these were not sufficient, so that the Society have been obliged to apply 233*l.* to this use, out of the interest due on Mrs. Eliz. Palmer's most generous legacy of 4,000*l.* left by her to the general designs of the Society, in 1728.

“ It is thought requisite to be so particular in this account, that the world may know the real necessities of this Mission for the present, and be excited to relieve them. Besides the expence of it will be growing every year, and there will soon be need of a larger-plate of Divine

worship, and for more school-houses. However the Society cheerfully rely upon that good Providence which has hitherto prospered this and all other their undertakings, to raise up such a true Christian spirit in this rich and trading nation, as will abundantly supply whatever money shall be wanting to carry on so charitable and glorious a design, as that of enlarging the kingdom of God and of his Christ upon earth."

The Missionaries of the Society at this period, were the Rev. Benjamin Schultze, John Anthony Sartorius, and John Ernest Geisler, and their principal station appears to have been Fort St. George. In the course of their correspondence, which is dated in the year 1733, they remark, "that notwithstanding the great prevalency of irreligion and Popery there, as the principal impediments to propagating true Christianity, they have the comfort of being under the protection of God's good providence, which enables them to surmount all obstacles, and to carry on the difficult work of converting the heathens: that their congregation more and more encreases; that they faithfully instruct and catechize the Malabarian and Portuguese schools, in both languages; that the translation of the Bible in the Gentoo language is now finished, for the benefit of those heathen that use that language, which gives them ground to hope that God will graciously bring his good work to perfection: that hitherto they have the Bible only in the Malabarian tongue, as printed at Tranquebar; but if they should have the pleasure to see it printed in the Gentoo language also, according to the wish and desire of many people, they doubt not to have an opportunity of communicating the Gospel more clearly and fully to another nation of heathens, who, for want of instruction in a language they understand, are withheld from the knowledge of Jesus Christ:" "that the number, they have christened last year amounted to 30;

that the Portuguese school daily increases, and Providence has directed them to a man very capable of instructing them; that the number in both schools is 23, of which 22 are victualled and clothed."

Their Journal contains the following information:—

"The prayer of Manasses was translated into the Warugian or Gentoo language, and thereby was finished the whole Bible, as well the Hebrew as the Greek text. Mr. Schultze received a letter from the Mission College in Copenhagen, wherein they gave leave that the Warugian Bible might be printed in Tranquebar. We invited the Armenian preachers, having before made an acquaintance with them. They were just beginning their evening prayers, which we, at their request, heard. They gave an account of the feast the Papists celebrate upon the mountain of St. Thomas, which being observed with heathen ceremonies and very scandalous doings, the wiser sort of the Papists would fain abolish it, but the Roman people are in general so fond of it, that they would much rather part with the Christian religion than with the feast.

"This year were 30 baptized, 6 couples married, 4 persons buried. On Sundays, in the morning from 9 till 11, they preach in the Malabarian language. In the afternoon, from 3 to 4, they preach in German; and from 4 to 5, in the Portuguese language: and in the mean time is repeated the Malabarian morning sermon. Wednesdays from 4 till 5, they preach in the Portuguese. Fridays the same, with prayers for the Malabarian children and servants. Every day there is catechizing in Portuguese and Malabarian, between the scholars, schoolmasters, and catechists, one of which in the evening repeats it to the children, as they do likewise all the sermons."

The Danish Missionaries at Tranquebar, at that period six in number, state, "that by the grace of God the Gospel in that country is every day

more established; that formerly the Christians were confined to that city only, but now in the whole province there is scarcely a place to be found where God is not worshipped, and even in the land of the king of Tanjore Christ's kingdom is much enlarged: that in the year 1732, 391 proselytes by the Divine assistance have been added to their communion; so that now their congregation consists of 1478 persons, viz. 287 Portuguese, 596 Malabarians, and 645 inhabitants of the kingdom of Tanjore; in all, 1478: that they have 3 Malabaric, and 2 Portuguese schools, of both sexes, containing 196 children, whose board, clothing, and learning, are given to them gratis: that last year the Dutch of Negapatnam, and the Catechist, by their direction, began to form a Malabaric congregation; and they have reason to hope that God will prosper their laudable undertaking: that this year they hope to settle a correspondence with the St. Thomas Christians, by means of a friend of theirs, at present treasurer of Negapatnam, who is going to take upon him the government of Cochin."

The Society's Report for the year 1735 states, that the Society had given directions for building a church at Fort St. George, 40 feet square, so contrived, that it might be easily enlarged; and that the congregation of new converts was increasing by degrees, fifty heathens having been converted during the preceding year. Mr. Sartorius had made a journey to Tranquebar. "In his journey thither, he had the opportunity of seeing many of the principal places and pagods of the Gentiles, and to converse with them about their worship. He stopped eight days at Fort St. David's, and lodged at Governor Hobart's, who was desirous to detain him, and who, with others, were pleased to offer their assistance for settling a new mission there; and if there were many more Missionaries upon the coast, he is sure they would find

labour enough, and, by God's help, meet with good success."

The Missionaries at Tranquebar "acknowledge the Society's presents, particularly that of a complete set of new types for printing the Portuguese Bible, with 50 ream of paper, and all the other implements: they printed, last year, in Portuguese, the 12 Minor Prophets; they have likewise prepared the remaining books of the holy Scriptures, and are now working off some sheets of the book of Joshua."

The Report observes, that "as the light of the Gospel, by the grace of God, has diffused itself to the adjacent heathen countries, to the dispelling of idolatry and superstition, so the Missionaries have conceived new hopes, that by degrees it will spread itself farther than the neighbouring colonies of the Europeans: for the Dutch, employing a catechist bred at Tranquebar, have gathered from among the Gentiles a small congregation at Negapatnam, who by baptism were received into the church of Christ. This makes them hope that the fountain of life opened at Madras will flow into the neighbouring deserts, by which means the salvation of many souls will be owing, through the grace of God, to the pious endeavours of the Society's Schools." These schools "being the seminary of the Church in which young people are educated in all those virtues which render them capable of promoting the glory of God, they think the education of children deserves their utmost care, and therefore they have five schools for their instruction in our holy religion; viz. two of the Portuguese congregation, one for boys, the other for girls;—and three for the Malabarian natives; viz. two in Tranquebar for boys and girls, and another for the boys in a village called Poreiar. In the Malabaric schools there are 168 children, not only educated, but wholly maintained, and in the Portuguese schools there are 52 educated, of which 28 are

wholly maintained, for which service they have 6 masters and mistresses."

In the Society's Report for 1736 is the following statement of the progress of the Missions:—

"The number of persons christened the last year is 73, including 9 new-born children, whose parents are members of the congregation: the rest are adult people, who, with their children and families, are come over from the heathen. Amongst these last, about a dozen people were brought to Madras by a Catechist from Calliacatta, a Dutch settlement, where there is a church and a small congregation of Portuguese and Malabar Christians, with their Catechists, who once in a year or two are visited by a Dutch minister from Negapatnam. As to the present state of the Mission, there has been last year an increase of 319 persons, viz. 22 to the Portuguese congregation; 107 to the congregation of the natives of Tranquebar; 190 to that of the natives of the kingdom of Tanjore. Of this number 159 were adult heathen, and they have still in town and country 180 catechumens. The whole number of those who through the Divine blessing have for 29 years past embraced our holy religion, is 3,239, of which 2,222 are still living, viz. 259 in the Portuguese congregation; 874 natives of the town of Tranquebar; and 1089 of those that live in the country of Tanshaup. The Missionaries had given in their diary an account of several conferences with Pagans and Mahometans, together with some account how the Rev. Mr. Pastor Aaron, and Mr. Rajanaken, the Catechist, exercised their ministerial functions in their district of Tanjore. They have this year printed two small tracts, and one large one. The first tract is a Grammar in the Malabar and German languages, for the use of those who learn the German tongue, and the second is a short account of the Mission in Dutch, for the use of the Dutch in India and those of the

Cape of Good Hope. The large book is an Ecclesiastical History in the Malabarian tongue, the title of which will give some idea of the contents of it, viz. 'A Sacred History of what has happened in the Church from the beginning of the world to this present time, giving a summary account, through seven periods, of the Old and New Testament, of the origin, progress, strugglings, and vicissitudes of the kingdoms of light and darkness: with the discipline and government of the Church, and the rise of particular doctrines and ceremonies; expounding also the prophetic oracles from historical records. To which are added, Chronological References to foreign history, particularly that of India, for the use of the more learned in the church of Malabar,' consisting of about 30 sheets in octavo; the design of which is, that those people might be able from thence to judge what foundation there is for the Romanists' boast of antiquity, whereby they impose upon the ignorant, as the Gibeonites of old did, by their mouldy bread and tattered garments. In the account of their Missions, and of the propagation of Christianity, they were very much assisted by the Rev. Mr. Millar's History of the Propagation of the Gospel."

The Missionaries at Tranquebar state, that the Malabarian congregation in that place, including the increase of 96 converts, consisted of 928 souls; and in the adjacent country, including 57 new converts, of 1140.

The Society's Report for 1739 contains the following statements:—

"The Malabarian children learn the Gentoo language from Mr. Schultze's instruction so well, that they can read, write, and speak that language, as also perform the office of writers of what he dictates. By their assistance, he has been able to collate the Gentoo Bible with the original. The Gentoo translation of the Bible meets with many in that place who love and admire the Divine contents of it."

“ Mr. Schultze informs the Society, that the Heathen who have examined into our religion, do, with one accord, acknowledge the doctrines contained in it to be divine, but despair of living up to its precepts, concluding it is impossible so to do from the wicked lives of the Christians; that this is one of the chief difficulties attending the conversion of the heathen to Christianity, notwithstanding which, it has pleased God to add 56 persons to the number of those christened in the year 1738.”

The death of Mr. Sartorius is then mentioned with great regret. His death was the more to be lamented on account of his perfect skill in the Malabaric language; the learned of that nation acknowledging that he talked it like a Brahmin.

In a letter from Mr. Geisler, the Society is informed, that “ some years ago the Missionaries at Tranquebar published a new edition of the book of Malabar hymns, with several amendments and additions; that about the fourth part of these hymns are made in short portions of prose, fitted to a very plain tune, which the most unlearned, or even children, could soon learn; that there are two or three of these hymns upon every main point of the Christian religion, some by way of doctrine, others of exhortation, and others of prayer, that other hymns are fitted to metre, and composed with more elegancy as to the language.”

He remarks in another letter, that “ so many and so great are the impediments to be surmounted by the natives of that country, before they can resolve sincerely to embrace Christianity, that had he no other strength to depend on but his own, he should despair of success: but as he knows that God’s grace is sufficient for those that rely upon it, he resigns himself, and trusts the success of his labours in the mission to the blessing of his Providence, and the conduct of the Holy Spirit.”

The Danish Missionaries at Tranquebar write, “ that it has pleased

God to take to himself their dear colleague, Mr. Christian Frederic Pressier, after twelve years labour in a faithful discharge of his functions, whose death, however, had been happily repaired by the arrival of three new Missionaries, Messieurs Obuch, K. Ihoff, and Wedebroeck. They further inform the Society, that the Church there was augmented last year with 609 persons, viz. at Tranquebar, 135; in the country adjacent, 474; an encrease that they had never had before in any one year.”

The whole congregation amounted to 1892; and the number converted from the beginning of the Mission, to 4610 souls.

“ They add, that the political affairs of the kingdom of Tanjore have had some influence on those of religion, which they hope, by insensible steps, may providentially make way for the destroying the heathen idolatry, and establishing Christianity; and that they continue to cultivate their correspondence with the Dutch settlements, who confer many favours on the Mission. Baron Van Linhoff, governor of Ceylon, has set up a printing-press at Columbo, where the New Testament is translated into the Cingalese language, and is now in the press; the author of this praiseworthy undertaking has published two small books in that language, copies of which they have presented to the Society, one containing the Lord’s Prayer, the Creed, and the Ten Commandments; the other, the abridgment of the Protestant Confession and Creed, designed for such as are about to learn Christianity, and go to the Communion. They have sent to the Governor a large quantity of the books of Moses, and other historical books of the Old Testament, printed there in the Portuguese language, and also to Batavia 150 copies of the same books for the use of the Portuguese congregation there, which is numerous. They labour much, and pray for nothing,

more than that every tongue may confess that Jesus Christ is Lord, to the glory of God the Father, and that all the undertakings of the Society to that end may be attended with success."

(To be continued.)

To the Editor of the Christian Observer.

THE letter of your correspondent S. J. p. 143, respecting the expression *double*, has induced me to examine the different expositors within my reach. His assertion, that "it signifies *remission* or *forgiveness*" was new to me, and I was desirous of ascertaining what authority we have for the existence of the custom from which that meaning is deduced. But my researches have hitherto been unsuccessful. In Vitringa, from whom he thinks that his friend adopted it, I have not been able to find any traces of it. Neither Calvin, nor the Lowths, nor any of the Commentators quoted in Poole's Synopsis allude to it. As the word translated *double* at Is. xl. 2. (כפלים) is quite distinct from the word translated *double* at Is. lxi. 7. (כשנתי), and as I do not see how this interpretation can be applied to the latter obscure text, I shall confine my observations to the former.

Calvin informs us, that two expositions are given of this passage; viz. first, That the people of God, whose sins deserved a double punishment, had received on the contrary a double portion of grace: second, That their punishment was ample, because God was unwilling to punish them farther. He acknowledges the soundness of the doctrine, couched in the first, but, with Jerom and others, adheres to the second; and he guards against the blasphemous conclusion, which your correspondent notices, by adding, That we must not accuse God of injustice, as if he inflicted too severe a punishment on offenders; for what adequate punishment can be

inflicted on the smallest sin? but we must refer this expression to the mercies of God. He chastises his children with the unwillingness of a tender parent, and is as desirous to limit the term or the measure of his chastisements, as if they had already more than satisfied the demands of justice. Such is the substance of Calvin's note. Our translators seem to have followed his sense of the passage.

Parkhurst says, that the punishments inflicted on God's people for their sins are not *double* of what they deserve, but *double* of what, or *much greater* than, would have been inflicted on the heathen for the like offences. Comp. Jer. xvi. 18; xvii. 18, and Rev. xviii. 6. For "it is to be observed," says the learned Daubuz, on the passage last cited, "that the method or rule of the Divine Justice towards men is such, that he is *more severe* upon his own people in their transgressions than towards strangers or heathen: the reason of which is given in those words of our Saviour, Luke xii. 47. On the other hand, when they repent, a *double reward* is promised for their sufferings, as in Is. lxi. 7, Zech ix. 12, Job. xlii. 10."

But notwithstanding the decisive tone of Calvin, I venture to incline to the first interpretation: nor is this an act of temerity, for I merely side with Vitringa, the prince of commentators. The remaining part of this paper will be little more than an abridgment of his note, which is too long for insertion.

The consolatory declaration, which the ministers of God are ordered to make to Jerusalem consists of three distinct members, each commencing with the particle כִּי "that." The last clause therefore is more correctly translated, "that she hath received *," &c. Each particular of

* Bishop Lowth reads, "that she shall receive;" although the verb is in the past tense here, as in the two preceding clauses. Arbitrary changes in the tense are repeatedly made by most translators without adequate reason: and surely in the present in-

these glad tidings seems to rise in importance above the preceding. "Cry unto Jerusalem, that her warfare is accomplished;" that the time of trouble and conflict, which the decree of God had prescribed to his church, is fulfilled; that is, the time during which she was in bondage under the elements of the law. See Mark i. 15. Gal. iv. 3, 4, 5, "that her iniquity is satisfactorily expiated." There is a boldness in the verb *קָרָא*, "to be expiated," which is very striking. It includes the idea of being pleased or delighted with; and it appears to intimate, that the atonement is so complete, so abundantly complete, that the very nature of sin is, as it were, changed; that not merely punishment is remitted, but that the sinner is taken into favour. The preachers were to declare, that the time of her warfare being accomplished, the church was now perfectly reconciled to God through the atonement for sin made by his Son; the handwriting which was against her was blotted out, and her sins should be remembered no more. Acts xiii. 38, 39. The church could not be freed from her bitter bondage under the service of the Law, but by the expiatory blood of the Saviour: these are connected as cause and effect, and therefore are thus closely united by the prophet, "that she hath received of the Lord's hand *doubles*" (the noun is plural) "for all her sins." *Doubles*: Is it meant that she hath received double blessings or double punishments? Surely a confession that God had already exacted too severe a punishment, would not be very consolatory to his people. But a declaration that the chastisement, which conscience told them that their sins deserved, was changed into a double measure of blessing there is no greater necessity for using the future than, in the two preceding clauses. All these blessings were indeed yet to come; but the prophets perpetually apply the past tense to the counsels of God respecting future events. It marks in a most emphatic manner their immutability and certainty.

ing; was calculated to excite the greatest joy and gratitude in their hearts. And such was the wonderful work of Divine grace which was exhibited on the coming of the Messiah. "Where sin abounded, grace did much more abound," as St. Paul declares, probably with a view to this passage. Thus the three consolations rise above each other in magnitude: the slavery of the church is terminated; her sins are pardoned; and abundant blessings are vouchsafed to her—the blessings of illumination, sanctification, joy, peace, love, and access to God by faith.

I am conscious that I have by no means done justice to Vitringa's exposition. I therefore recommend the perusal of it to all who feel interested in the elucidation of the passage. With regard to the interpretation adopted by S. J. it seems that even if the existence of the custom on which it is founded be established, a tame, spiritless sense only will be obtained. It will merely repeat in other words what has already been more nervously declared in the preceding clause, "Cry unto her, that her sins are completely, satisfactorily expiated." I should therefore still hesitate to accede to it.

I am, &c.

T. B.

EXTRACTS FROM THE WRITINGS OF
LUTHER.

(Continued from p. 145.)

Tell ye the daughter of Zion, Behold thy King cometh unto thee.—Matt. xxi. 5.

Do not fly. Fear not. He cometh not as he came to Adam, to Cain, for the deluge, to the Babylonians, to Sodom and Gomorrhah; not even as he came to the people of Israel from mount Sinai. He comes not in anger, he will not enter into judgment with thee, nor demand an account of thy sins; he has laid aside all his anger; he is mere benignity and goodness. He will only

require of thee that thy heart's desire, love, and whole confidence be fixed upon Him; and that thou henceforth cleave to Him, and seek refuge in Him as much and more as thou hast before opposed Him and fled from Him. He shows himself to thee as one who is grieved that he once alarmed thee, and made thee to tremble at his punishment and anger; and He now wishes, on the contrary, to make thee blessed and peaceful, and to bring thee to himself with joy.

Christ of God is made unto us wisdom, and righteousness, and sanctification, and redemption.—1 Cor. i. 30.

This you will understand when you know that all your wisdom is a condemned folly, your righteousness a condemned unrighteousness, your sanctification a condemned impurity, your redemption a miserable condemnation; when you feel accordingly that you are before God and all creatures a fool, a sinner, a man impure, a man condemned; and when you show, not in words only but with your whole heart and by deeds, that there remains to you no consolation nor hope, except that Christ is given to you of God, on whom you may believe and rejoice, seeing His righteousness alone is made over to you.

Let ours learn to maintain good works for necessary uses, that they be not unfruitful.—Tit. iii. 14.

It amounts not to a good work, to give our alms merely or pray, except thou givest thyself to thy neighbour, and assistest him, when he has need of thee and thou art able, together with alms, by praying, labouring, fasting, advising, comforting, teaching, exhorting, chastising, blaming, clothing, feeding, and finally even living and dying for him. You say to me, Where are now such works in Christendom? Would to God I had a voice like a thunder-clap, to resound through all the world; and

either to cause that word *good-work* to be taken away from the hearts, mouths, ears, and books of all men, or to give them a just understanding of its meaning.

And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.—Eph. vi. 9.

Elders, if they have no other means of relieving the distressed, may labour after the salvation of their children; in which, if they educate them for the service of God, they will indeed find both their hands completely full of employment. For what are the hungry, thirsty, naked, prisoners, sick, strangers, but, so to speak, your own children's souls? In this view, God has made a hospital of your dwelling, and placed you as the keeper of it, that your children may be healed, may learn to trust in God, to believe and fear him, to place their hopes in him, to reverence his name, not to curse or swear, to mortify themselves with prayers, fastings, watchings, labours; to observe God's service and word, to keep his sabbaths, to despise temporal things, to bear afflictions with patience, and not to fear death.

FAMILY SERMONS. No. LXV.

Gal. ii. 20.—I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

I MEAN to confine my attention to the latter part of this verse, and would merely remark on what goes before, that the man who is crucified with Christ must be considered as dead to the world, as having no enjoyment in worldly pleasure, and no regard for worldly wealth or honours. He still lives indeed; he still dwells on the earth; but the life which he lives in the flesh is

spiritual life. He still has senses, affections, passions; but the hand of God hath wrought mightily in him, and changed their character. He possesses a life more exalted than that of nature; he lives on other food; he breathes another air; he walks as in the light of a purer day, and beholds the glories of a brighter sky. He walks by faith, not by sight. The life which he now lives, he lives by the faith of the Son of God, who loved him, and gave himself for him.

If we would understand the nature of this life of the Christian, we must accompany him through the whole of his earthly pilgrimage; we must examine his dispositions and his conduct; we must visit him in the hour of retirement; we must attend him in his intercourse with mankind; we must mark the tempter in his assaults, and the Holy Spirit in his Divine aids; we must observe the enemies that are without and the Saviour that is within him. In short, we must become Christians ourselves indeed and in truth, if we would form any right notion of that state which is the privilege of the children of God. "The life which I now live in the flesh, I live by the faith of the Son of God."

I. Let us consider the nature of this life.

1. First, then, the life of the Christian is a life of *peace*; of peace with God and man. We have no need to be told, in these days of conflict, how desirable a thing it is to lead a quiet and a peaceable life:—but how much more desirable is it to be at peace with God; to have a settled conviction that he is our friend, and that he will not forsake us. Such was the language of consolation which our Saviour cheered the hearts of his disciples. "Peace I leave with you: my peace I give unto you." The legacy of Jesus to his followers is a peace which passeth understanding, and which keeps their hearts and minds in the knowledge and love of God, and of his Son Jesus Christ.

Being at peace with God implies the answer of a good conscience, and the mastery over those lusts which war against the soul, as well as that spirit of charity which banishes discord from the heart: it produces the desire, and, in a certain sense, the power, of living peaceably with all men. For what saith David? "Great peace have they that love thy law, and nothing shall offend them." Nothing which can arise shall disturb that inward harmony, that principle of peace, which, coming directly from the God of peace, is by his grace implanted in the heart, and by the power of the Holy Ghost sheds its influence on every side. But as this state of peace with God cannot exist while we are living in opposition to his will, I observe, in the second place,

2. That the life of the Christian is a life of *holiness*. Armed with the same mind that was in Christ Jesus, he no longer lives the rest of his time in the flesh to the lusts of men, but to the will of God. He is dead unto sin, but he lives unto righteousness. "For this," saith St. Paul, "is the will of God, even your sanctification." It is his will that his children should be "holy in all manner of conversation." He giveth them a new heart and a new spirit; and, being thus renewed by the power of the Holy Ghost, they are required to live unto God, and to walk in the way of his commandments.

And here let us not be deceived by the persuasion, that the will of God is to be satisfied by a few occasional acts of piety; or that sanctification exists merely in the outward conduct. There must be a principle of holiness within; the heart, the source of action, must be purified, must be prepared and directed by the Holy Spirit. By our natural corruption, we are alienated from the life of God: by having his image impressed anew on our hearts, we are to live unto him a life of spiritual obedience. The very expression "to live unto God," which is used in the verse preceding

the text must imply the cherishing of all the affections, and a regard to all the duties of a holy life. It is true, that some of these may be more opposed to our inclinations than others; but if the Spirit of God be with us as a sanctifying Spirit, he will incline and dispose us to fulfil every obligation. He will suffer us to engage in no pursuit which is inconsistent with the fear and love of Christ. He will lead us to lay aside every weight, and the sin that most easily besets us; to mortify every desire, and to subdue every passion, which is at variance with his will; and to walk in the constant and habitual regard of that law which the finger of God has now written in the heart. If on some occasions, through the deceitfulness of sin and the revival of our corruptions, these holy dispositions should decline, yet in its own character the life of holiness is uniform. If, from these causes, our vigilance should be relaxed, and spiritual slumber come upon us; yet let us keep in mind that if we live unto God as we are required to live, we must set the Lord always before us; we must be ready to show all diligence unto the end. So long as we permit the Holy Spirit to rule in our hearts, our dispositions and affections will be continually purified, the fear of God will be in us, and we shall not depart from him.

3. The life of a Christian is a life of contentment. "I have learned," says St. Paul, "in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." This was the language of a man who was called to submit to many things which were painful to flesh and blood; but every where and in all things he preserved a cheerful and contented spirit. The words do not describe a momentary or occasional feeling: His was a life of contentment: he possessed a settled prin-

ciple of acquiescence in the will of God: this was the frame and habit of his mind. The very nature of the Christian profession requires us to be resigned under all circumstances to God's disposal, and in all to acknowledge his fatherly care; resolving every event into the good pleasure of his will. This spirit is closely connected with being crucified to the world. Those who are delighted with the things of time and sense will be dissatisfied when these things are withheld: if they set their affections on the world, they will feel pain when the world ceases to smile. But the Christian is dead to the world. He submits without a murmur to every dispensation of Providence, with the thought, The Lord gave, and the Lord hath taken away: shall we receive good at the hand of God, and shall we not receive evil? He looks with composure even to that awful decision which determines the limit of our years, and brings us to the dust. The influence of this happy temper may be felt alike in the cottages of the poor and in the palaces of kings: it was no less the principle of Job when cast upon the ground, than of Solomon seated on the throne of Israel.

4. Further, the Christian life may be considered as a life of hope. Indeed, the life of every man may, in some sense, be viewed as a life of hope; much of his happiness being drawn from prospects of future good, that which we enjoy seeming to vanish in the expectation of what is yet to come. This is, in a higher sense, the condition of the Christian. The God he serves is called the God of Hope, and he has the promise of every good which can excite his desire and expectation. If questioned as to the extent of his hope, he might justly ask, what is the blessing which it does not comprise? If benefits are to be valued by their true worth, he is persuaded that even in this life, he shall receive an abundant measure of blessing. The hope of the worldly is for the things

of the world: the hope of the Christian relates to every blessing of which he stands in need; and it is the excellence of this hope, that its views are unlimited. It looks for the Divine favour here, and eternal happiness hereafter. It is a hope full of immortality. Nor is this a principle, which operates only under peculiar circumstances. It pervades the whole life of the believer. Even under the old covenant, the Psalmist, in a season of deep distress, could say, "I will hope continually." And if we turn to the apostles of Christ, we shall find that their whole practice agreed with the exhortation of St. Peter; "Be sober, and hope to the end." Had it been possible for hope to have been destroyed, while the love of God was in the heart, we might have expected this effect to have been produced in them; but it remained with them as "an anchor of the soul sure and stedfast." They were in deaths often, but the life which they lived was a life of hope: they could still say with St. Paul, "For me to live is Christ, and to die is gain."

5. The life of the Christian may also be viewed as a life of joy. The very existence of hope, of that hope which contemplates the glories of immortality, must be attended by delight. When we think on the excellence of the present condition and of the future blessings of the Christian, and can entertain a scriptural persuasion that that is our state, and that these blessings will be our portion; is it possible we should not rejoice? If we should feel pleasure in acquiring, or in the prospect of acquiring, worldly good, how much more must this feeling be awakened by the treasures of the Gospel; by reconciliation with God; by the gift of his Spirit; by his peace in our hearts; and by the view of the paradise which he has prepared for them that love him?

Were we to enter into detail on this subject, it were easy to show from Scripture that joy is a grand feature of the Christian character.

The gaoler at Philippi trembled before his prisoners, and fell at their feet: and what followed? In that same hour, he became a disciple of Christ, and rejoiced. St. Paul frequently speaks of the joy which animated him in the whole of his course; and it was never more remarkable than in the time of suffering. He fixed his attention on other scenes, and rejoiced in hope of the glory of God. Nor was this disposition confined to the Apostles. St. Paul's address to the Philippians is, "Rejoice in the Lord always; and again I say, Rejoice." We know from St. Peter, that such were also the feelings of the Christian converts scattered through the provinces of Asia. They were kept by the power of God, and, even in persecution, they "greatly rejoiced."

6. The life we are to live, as Christians, is, lastly, a life of communion with God. "Our fellowship is with the Father, and with his Son, Jesus Christ." It is our privilege, like Enoch, to walk with him; to partake of his nature; to behold and to reflect his image; to receive from his fulness the communication of spiritual strength; and to partake in all the gifts, and graces, and consolations which proceed from the Father, of mercies, and which fill the largest capacity of the human mind. And here we are led to the source of that spiritual life. "I live," saith the apostle, "yet not I; but Christ liveth in me." He liveth in me by his Spirit, by that quickening power which hath raised me from a death of sin to a life of righteousness. "The life which I now live in the flesh, I live by the faith of the Son of God." Without faith in Christ Jesus we are, in respect to spiritual life, absolutely dead. It is faith in the Son of God, which kindles our affections, strengthens our faculties, enables us to walk in newness of life, and fixes our attention on the realities of the eternal world. It was through faith that the saints of old endured, as seeing him that is invisible. It was faith which, dispersing the dark

clouds that surrounded them, opened to their longing eyes the glory of future days, the pavement of the city of God.

II. But not to rest this doctrine on general remarks, it may be shewn from Scripture, that every branch of the divine life to which I have adverted grows out of the faith of the Son of God. The particulars I have mentioned as descriptive of the spiritual life, viz. Peace, Holiness, Contentment, Hope, Joy, and Communion with God, may be shewn to comprize every privilege and grace which belongs to the child of God. Let us consider whence they are severally derived.

1. *Peace.* "Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom we have access by faith into this grace wherein we stand." Thus also, St. Paul prays to the God of hope, that he would fill the converts at Rome "with all joy and peace in believing." He entreats in behalf of the Thessalonians, that "the Lord of peace himself would give them peace always by all means;"—that the Lord Jesus Christ himself would impart this blessing to his faithful people on all occasions and by every mode. It is, therefore, by faith in the Son of God that we live a life of peace.

2. *Holiness.* "Having boldness," saith St. Paul, "to enter into the holiest by the blood of Jesus, let us draw near with a true heart in full assurance of faith." And St. Peter, speaking of the Gentiles; observes, that "God had given to them the Holy Ghost, purifying their hearts by faith." The operation of this faith is twofold; it purifies the heart, and it works by love. Hence the same Apostle addresses those to whom he wrote as persons, "who by Christ do believe God raised him up from the dead, and gave him glory, that your faith and hope might be in God; seeing ye have purified your hearts in obeying the truth through the Spirit unto unfeigned love of the brethren." By

faith we experience the cleansing efficacy of the blood of Christ: "according as his Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

3. *Contentment.* "Every where and in all things," saith St. Paul, "I am instructed both to be full and to be hungry, both to abound and to suffer need." The word which we here translate *I am instructed* literally means, "I am initiated in the art, I have learnt the mystery, of contentment." The word was used in reference to the sacred mysteries so famous among the Greeks; The knowledge of them was not given to men in general: it did not belong to rank or station, but was confined to those alone who were admitted to an acquaintance with the sacred rites. The lesson which St. Paul had learned was not to be acquired at the feet of Gamaliel or in the groves of philosophy; it was to be found only in the teaching of Christ. By dependance on him the believer learns both to be abased and to abound; to abound with thankfulness, to be abased with resignation. With the knowledge that Christ liveth in him, and with the belief that all things shall work together for good, to them that love God, he cannot but consider himself rich, whatever the Disposer of events may give, and whatever he may take away.

4. *Hope.* "Christ," St. Paul tells us in his epistle to Timothy, is "our hope"—the only foundation on which our hope is placed. By faith in him we learn to "rejoice in hope of the glory of God." It is by the grace of God enabling us to believe, that we are made to "abound in hope through the power of the Holy Ghost." If faith be "the evidence of things not seen," it is also the "substance of things hoped for." It imparts such a conviction of their reality, and conveys such a demonstration of their truth, that

the Christian is armed with a lively hope which no changes can destroy or injure.

5. *Joy.* I have already stated the close connection between hope and joy; and they are sometimes joined in Scripture as the common fruit of faith. Thus the God of hope is said to fill us with *joy in believing*. St. Paul describes those as belonging to the household of God, "who hold fast the confidence and the rejoicing of hope firm unto the end." And in other places joy is more expressly mentioned as the fruit of faith. Thus the terror of the gaoler at Philippi was converted into joy: he "rejoiced, *believing in God with all his house.*" And similar to this is the testimony of St. Peter; "whom having not seen ye love: in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory."

6. And lastly, whatever be the nature of our *communion with God*, this also is the fruit of faith. "No man cometh unto the Father but by me." Such are the words of our Lord: "Through him," saith the Apostle, "we have access by the Spirit unto the Father;" and in him "we are builded together for an habitation of God through the Spirit." It is thus that we hold intercourse with the Father, "having boldness and access with confidence by the *faith of Jesus.*"

But here let it be carefully observed that the faith of which we speak is that faith which appropriates the benefits of the death of Christ. The Apostle points this out in the concluding words of the text: "The life which I now live in the flesh, I live by the *faith of the Son of God, who loved me and gave himself for me.*" He believed on him for his own particular salvation. He considered the Saviour as having died for *him*, and having assured him personally of the love wherewith he loved him. This forms the life, the vitality, of the Christian state. If we would walk as the apostles

walked, we must believe as they believed.

The suggestions now offered do but touch on a few points of this great subject; yet I would venture even from them to appeal to every man, on the excellence and importance of the Christian life. How noble is its source! How excellent are its motives! How pure are its enjoyments! It is true, indeed, that the life of faith must come to an end. The time will arrive, when that sacred principle, which even now seems to bear us up as on the wings of an eagle to the light of the eternal throne, will fail: but the life of faith will issue in a life of glory; when the things now seen through a glass darkly will be fully revealed, when the consolations of this lower world will be lost in fulness of joy, and the faint and distant prospects of heaven will be merged in the visions of God.

Let these thoughts be often in our minds. Let us learn to realize to our view the things which are not seen; to live as if heaven were even now open before us, and the day of God were at hand. If we live the life of the righteous, we shall be enriched with their blessings, and shall finally enter into the rest of those who by faith and patience inherit the promises. Amen.

To the Editor of the Christian Observer.

A COUNTRY VICAR has undertaken, in your last Number, (p. 223), to prove the *illegality* of the practice "of substituting other lessons for those appointed to be read in churches." The argument is briefly this: It is true, "the second part of the Homilies," "set out by the authority of the late Queen Elizabeth in 1560, and to be read in every church agreeably," does distinctly admonish "all ministers ecclesiastical" that "where it may so chance some one or other chapter of the old Testament to fall in order to be read upon the Sundays or holidays, which were better to be

changed with some other of the New Testament of more edification, it shall be well done to spend your time to consider well of such chapters beforehand, whereby your prudence and diligence in your office may appear, so that your people may have cause to glorify God for you, and be the readier to embrace your labours, to your better commendation, to the discharge of your consciences and their own." But then this admonition, not having been sanctioned by Parliament, cannot be considered as of force to supersede the orders of the Liturgy, which were confirmed by the Act of Uniformity passed in the year 1559; and still less to justify a departure from our present Liturgy, which was made a part of the law of the land by the Act of Uniformity of 1662; this last statute declaring the former to be in full force and strength, and the statute of Elizabeth, denouncing severe penalties against a wilful non-conformity to the Liturgy.

Now I must confess, that I do not think this reasoning of your correspondent by any means conclusive. I admit that our present Liturgy is made in a certain sense a part of the law of the land; but so also are our Articles. The thirty-fifth Article, however, gives its express sanction to the second book of Homilies, of which the above admonition forms a part, and that without any exception or reservation whatsoever; and directs the two books of Homilies to be diligently and distinctly read in churches by the ministers, "that they may be understood by the people." And in order to this the eightieth canon lays an injunction on churchwardens to provide, at the charge of the parish, the books of the Homilies allowed by authority, in such parishes as are yet unfurnished with them. I think, therefore, it would be difficult to shew that the law, in thus adopting the second book of Homilies, intended to nullify the Admonition, which forms a prominent part of it; still

less that it could have in contemplation to punish by severe penalties (forfeiture of profits—deprivation—imprisonment for life), as alleged by your correspondent, a compliance with that Admonition, solemnly urged as it is on the attention and consciences of "all ministers." So far, indeed, am I from agreeing with the "Country Vicar" in his view of the subject, that I conceive the admonition in question to be as much a part of those orders of the Church which are sanctioned by law as the Burial or Baptismal Services; and that *they* only act up to the full measure of their obligations, as Ministers of the Church of England, who obey that admonition. If it had not been intended by the Legislature to be obeyed, we may presume that it would have been expunged, when the second, as well as the first, book of Homilies was declared, without qualification or reserve, to contain godly and wholesome doctrine, and when a copy of them was ordered to be provided for every parish church in the kingdom, and the minister enjoined diligently and distinctly to read the same. Under these circumstances, it appears to me, that a compliance with this admonition cannot be *illegal*.

I trust that you and your readers will excuse me if I venture, before I conclude this letter, to touch for one moment on a kindred subject. Every minister of the Church of England, before he enters upon the duties of his office, declares, that he does willingly and *ex animo* subscribe to an acknowledgment that "all and every" of the Thirty-nine Articles, including the ratification, "are agreeable to the word of God." Now one of these Articles states, that the books of Homilies contain "a godly and wholesome doctrine," and therefore directs them "to be read in churches by the ministers, diligently and distinctly, that they may be understood by the people." This injunction is somewhat qualified in the *preface* to the Homi-

190 *On the Tracts of the Society for promoting Christian Knowledge.* [MAY, lies. The minister is there *charged* and *commanded* to read the Homilies to the people on every Sunday and holiday in the year, "except there be a sermon." Still when these injunctions are duly weighed, in connection with the eightieth Canon already referred to, it does appear to me that every minister of the Church of England is laid, both by his subscription and by his ordination vows, under as strong an obligation to make the people among whom he ministers acquainted with the Ho-

milies, as can be laid on the conscience of any man. And to me it is utterly inconceivable by what species of reasoning so many ministers continue to deliver themselves from the force of this obligation. Leaving this hint for the candid consideration of the Clergy of the Church of England, and trusting that you, Mr. Editor, will take some early opportunity of enlarging upon it, I subscribe myself your constant reader,

A LAYMAN.

MISCELLANEOUS.

To the Editor of the Christian Observer.

It has happened to me to meet with one of the books on the list of the Society for promoting Christian Knowledge, to which I think very serious objections may be made; and as the members of that and similar institutions must be deeply concerned in a subject of this nature, I trust you will allow me to offer to your readers some view of the case as it has occurred. The title of the work is, "A Practical Exposition on the Offices of Baptism and Confirmation, and on the Communion Service of the Church of England, &c.; by Edward Yardley, B. D. Archdeacon of Cardigan. Third Edition. 1811." In the part of this work entitled the Rational Communicant, p. 70, we are told, that the Lord's Prayer was anciently used by the primitive church at the celebration of the Eucharist, "amongst other reasons, on account of the petition, *Give us this day our daily bread*, which they thought referred to this *holy Sacrament*, and therefore translated it to our *supersubstantial bread*; because it confirms the substance of the soul, and is distributed through our whole person for the benefit of body and soul."—It cer-

tainly may be said, that this passage only records the sentiments of others; but I think it cannot but appear highly dangerous to present it thus to the eye of the common reader without one single mark of disavowal, standing, as it does, as a part of the author's instructions on the subject of the Communion Service.—Other objectionable passages follow.

Page 102, we read; "As it is the privilege of the priesthood to bless the sacrifice; as it belongs to *that* order to consecrate the elements of bread and wine, that from common food they may become the *body and blood of Christ*; as this is an *authoritative* act, it is to be performed by the priest *standing*," &c. Again, p. 103, we are told, that in the Consecration Prayer, we "petition God the Father that he would *hear us* of his *mercy*, and make the bread and wine lying before him the *body and blood* of his Son; not by the *perishing* of their substance and *substitution* of a new; not by a *change* of their *nature*; not by any *concomitancy* or annexing of the substance of Christ's *natural flesh and blood* to the bread and wine; but his *body and blood* in *virtue* and *effect*, his *sacramental body and blood*, endued with a

quicken and life-giving power. But as this must be the work of God; as the elements cannot be changed even as to their effects, but by the operation of his *Holy Spirit*; it becomes necessary for us to make our addresses to God, that He would exert his power to make them *the body and blood of Christ*."—To this language I decidedly object, as involving an error, scarcely less dangerous than that of transubstantiation; that "a life-giving power" is communicated to the elements when consecrated, by which they of themselves become something more than the representation of the adorable Saviour's body and blood, and are described as operating, in a sort of physical and miraculous manner, that which it is the prerogative of God alone to produce. Whether I have formed a right judgment or not of this quotation, I leave your readers to determine when they have read the following extracts:—Speaking of our Lord's institution of the sacred Supper, the Rev. Author says, "The sacrifice began when he instituted the Eucharist; but was not finished till he expired on the Cross," p. 105. Further, on the same page: "If it be here demanded, to what words" (I give throughout the parts in Italics exactly as they are printed by the author) "the consecration of the elements ought to be ascribed? I answer, to the prayer of the faithful offered by the priest, and to the words of institution repeated by him. This was the sense of the ancient church of Christ, which used them both in their eucharistical offices; and never held that the elements were changed from their common to a more sublime use and efficacy by the bare repeating of the words, *This is my body*, and *This is my blood*, as the Papists absurdly hold. To bring about this change must be the work of the Holy Ghost; and therefore it is requisite that we should pray to God to endue the elements with this life-giving virtue."—"Though the virtue of those words once spoken by Christ doth

still operate towards making the bread and wine *his body and blood*; yet, as now used and spoken by the priest, they do not contain in them any such power, unless they be joined with prayer to God." On the words of distribution, p. 111, the communicant is directed to pray, "that he receiving, with due dispositions, the means of grace now offered to him, namely, the sacramental body and blood of Christ, may thereby have the merits of Christ applied to him, and partake of all the benefits of his passion; that the consecrated bread and wine may exert the life-giving virtue with which the Holy Ghost hath endued them, and be to him the principle or seed of an happy immortality." This last sentence I must think to throw light on the whole hypothesis of the author, and to be as broadly and dangerously erroneous, though in a different manner, as any I ever read in any Popish writer.—In an eucharistical office which follows, p. 132, the communicant is directed to pray, that God would send his Holy Spirit, "the Witness of the Sufferings of the Lord Jesus, on this Sacrifice, that he may make the bread the body of thy Christ, and the cup the blood of thy Christ; that all who partake of it"—"may be worthy of thy Christ, &c."—"At the breaking of the bread, say: The Lamb of God, the Son of the Father, is broken and divided: He is divided, but not diminished; He is always eaten, but not consumed; but sanctifies all who are partakers of Him," p. 132. "Before the elements are distributed;"—"vouchsafe to impart to us thine immaculate body and most precious blood, for the remission of sins, and life everlasting."

I might easily enlarge on the fatal effects of circulating amongst our people such grossly-superstitious doctrines; but I leave the passages for the consideration of your readers, in order to mention to them a further circumstance or two connected with the publications of the same

Society, which I have long entertained a design of laying before you, though I might probably never have executed the intention but for this additional discovery, which I have just detailed, and which is now, I confess, warm upon my mind.

I was present, a year or two back, at the ordinary meeting of the Society, when a motion was submitted for expunging certain expressions from some of their tracts; expressions so objectionable that the mover declared he could not give any of the tracts away so long as they remained. I really expected that some alarming heresy had crept into an edition of the tracts in question (for at that time I was but little acquainted with them). Judge then of my surprise when the objection was made to an advice given to young women to sing Psalms and Divine Songs when at their work! "Be constant," says the writer, "in repeating [and singing] your Morning and Evening Hymns. Get by heart several Psalms and Divine Songs, [and let it be your daily practice to sing them when at your work]; this will tend to spiritualize your affections, will give you a relish of Divine things, and root out the very hurtful inclination many young women have to singing of foolish songs, tending to corrupt the mind and give it a wrong turn." p. 11 of "The Young Woman's Monitor." The words which were censured I have enclosed in brackets. The mover and his friends represented them as leading to enthusiasm, as inviting to a neglect of duty, as tending to expose religion to contempt, and especially as lessening the solemnity of the public Psalmody of the Church. A member very properly observed, in reply, that the Psalms of the Old Version were expressly directed to be sung in the place of ungodly ballads; but to this it was answered that the times were changed, and that the exhortation prefixed to the Old Version could only apply to solemn music. The points seeming to be felt pretty

generally in one way, an inquiry was made of the Secretary as to the regular mode of expunging the words. He replied, that it could only be done by a committee of four persons, who must take the motion into consideration, and make a report. Four of the gentlemen present immediately, without rising from their seats, formed themselves into this committee, made what was considered as their report immediately, and the words were ordered to be expunged.

An objection was then urged against various expressions in "The Young Man's Monitor, by Josiah Woodward, D. D." which recommended to young persons "that excellent method of *Religious Society* which has of late years been happily set on foot, &c." p. 29. This language was considered as leading to enthusiasm and separation from the church, as it was well known there were no religious societies now conducted in a safe and proper manner. Observations were then made on the general bearing of this tract, which was described by a person in office in the Society as one of the worst on their list. In a word, before the meeting broke up, so many remarks were made on the enthusiastic expressions in many of the old tracts, that a motion was proposed and carried, that, previously to the reprinting of any tract, the Printer should give notice of it to the Board; for the purpose, as it was perfectly understood and indeed professed, that a committee of revision should sit for the suggestion of such alterations as might be deemed advisable.

These circumstances pressed, at the time, I must acknowledge, a good deal on my mind. I could myself see no especial harm in a young woman singing to herself a Psalm during her work, nor in a young man joining himself to such religious society as might supply the place of those more worldly associations which it is his duty and interest to avoid. It occurred to me, that this

licence of altering and expunging might very quickly lead to dangerous results; results affecting both the doctrines and precepts of Christianity. It seemed to betray also a difference of feeling and sentiment, in some of the present members and officers of the Society, from those of the persons (especially Dr. Woodward) who were among its early patrons and ornaments. These reflections were greatly strengthened by the information which I received, some months afterwards, from a friend, who related to me that he had just been present at a meeting of the Society when a motion was made, in pretty warm language, for altering the title of one of the Collects in "the Directions for a devout and decent Behaviour in the public Worship of God." In the Table of the Collects, the following were the words objected to: "Regeneration. A Prayer for it. Collect for Christmas-day," p. 21, edition 1812. The objection rested on their containing false doctrine, since we were regenerated in baptism only. The motion was carried, the necessary forms gone through, and the sentence of condemnation immediately passed. I need scarcely observe how important a point of doctrine this alteration immediately affected, and the astonishment I felt at so material a step being taken towards changing the sentiments and tendency of the tracts and books of the Society. The impression of what I had myself witnessed was so strongly recalled to my mind by this fresh information, that I have long been anxious to determine whether it were not my duty to endeavour to call the attention of the public to the subject, when the book of Mr. Archdeacon Yardley, from which I have given such copious extracts, fell in my way. Whatever doubts I might before have indulged were at once removed, when I discovered that, whilst sentiments of pious devotion were to be expunged from the older tracts, those of a superstitious and dangerous

nature were to be introduced into the new ones; and that thus it might be possible for the entire character of the publications of the Society, if some active measures were not taken, to be insensibly and fatally transformed. It would be an important service if some of your correspondents, who have the leisure, would take the trouble to look through, with care, the books and tracts on the list of this institution, for the purpose of ascertaining to what extent this process of alteration may have been already carried, and what is the comparative character of the old and new part of the series of publications. Such an inquiry would be attended with no inconsiderable benefit. It would serve to excite the attention of the members of the Society generally to the conduct of this division of its affairs. It would enable us especially to estimate the weight of the argument used in favour of the exclusive claims of the Society, as compared with others, so far as the tracts are concerned. It would lead us to observe, and endeavour to correct or prevent, that tendency to decline which almost necessarily accompanies those parts of an institution which are left to the management of its existing members. It would assist us in judging how far the tracts and books are to be exclusively recommended to our national schools, our prisoners, and other persons under the direction of public bodies. And it would serve to recommend to us those simple and defined societies, where nothing is left to the caprice of those who may happen to conduct them, but every effort is employed in distributing the authorized version of the Scriptures, or the admirable formularies of our Church. L.

To the Editor of the Christian Observer.

THE time seems very near when the wonderful changes lately effected in Europe are to end in a general peace. Many must be the important

objects that must engage the attention of a congress assembled in circumstances such as the world never before saw. Among all their discussions may it be hoped that the great subject of religious toleration will arise? Possibly the governments under which the principal churches of the continent are established, may not be unwilling to grant this noble boon to their Protestant subjects; to grant them a deliverance from all compulsory participation in the observances of the religion of the state, and a perfect liberty of conscience in exercising the tolerated modes of worship.

At this unprecedented juncture, Protestant states, with Britain at their head, hold a most elevated place in the scale of nations. This is a very favourable circumstance—such as seems indeed to impose an evident duty on them all, each with respect to its own subjects resident in other lands. And in a lesser, but still an important, degree, the duty appears to extend to the using of their intercession in behalf of foreign brethren. The worldly politician will throw contempt on all such ideas. But every Christian in every communion knows and feels the importance of worshipping his God, and of training up his family in the knowledge of their Creator and Redeemer.—Yes, and are there not already eminent advocates for the sacred cause? The crowned heads who have lately distinguished themselves not more by their magnanimous conduct in the cabinet and in the field, than by their humble and public obeisance before the God of heaven in the midst of their victories; these great sovereigns have shewn themselves to be men who know how to appreciate the value of religious worship. Surely our Government will not be behind them. It will be worthy of Britain to come forward, not only with stipulations in behalf of her own subjects abroad, and their churches, but with friendly suggestions in favour of all individuals and churches in similar cir-

cumstances. And her voice will be heard. The nations are impressed with a considerable feeling of love and respect for her at this moment; such, indeed, as, perhaps, never existed towards any country so generally before. The cause which has produced this the politician may possibly not perceive, but it is as noble as its effects are valuable. A spirit of Christianity has been happily infused into our public system, and it has created quite a new tie between our island and the Continent. In former times the connection was between courts only; and it cannot but be remarked here, that never probably was even this sort of connection characterised by such genuine and practical friendship as at this moment. But there has sprung up also between our various continental neighbours and ourselves a sort of national intimacy, a mutual interest, a good will uniting man and man. Christianity has done this.—While those countries endured all the horrors of war and the ravages of death, the Bible Societies of Britain laboured to diffuse among them the consolations of life and peace everlasting; and now, in the conclusion of the mighty struggle, of which she has had so great a part to sustain, she is pouring her remaining treasures into their bosom for the relief of the suffering multitudes of whom she knows nothing but the woes. Before the warmth of a national and individual union like this, the ancient jealousies of governments must melt away. We see them doing so. Britain has abolished her own slave trade. She has since asked other states to follow her example; and we have had the happiness of witnessing the signature of treaties to that effect. She has lately compelled the governors of her own remote dominions to become the protectors of Christian instruction through the vast extent of the Indian Peninsula. The instruction is imposed by no power—it is disgraced by no persecution—it is merely offered to the heathen, and

offered with mildness. Surely she may ask a similar privilege of opinion for Protestants among Greek and Roman Catholic churches. I persuade myself the idea is not new to his Majesty's Government. When Asia and Africa have received blessings at their hands, when under their counsels the fallen independence of Europe has, through the favour of Providence, been again raised up, it cannot be but that they would rejoice to behold a day of Religious as well as Civil Liberty open its benign dawn on the European Nations.

I am sure, Mr. Editor, this important subject must be much on the minds of all Christians in the present times. Let it be an object of prayer without ceasing. I would humbly suggest this through your widely circulated publication, to all who in every place call on the name of the Lord. Let them entreat that He who turneth the hearts of men as the rivers of water, would now incline the great ones of the earth to allow to every man, in tranquillity, the shade of his own vine and his own fig-tree, none making him afraid. Surely, under it he will pray for the good of the government which protects him, while he kneels to put up the universal petition, "Thy kingdom come."

CARITAS,

To the Editor of the Christian Observer.

PERMIT me to remark, that your excellent work, always interesting, is still more so when it furnishes, from time to time, biographical notices of pious persons who are but little known amongst Christians, yet who, when upon earth, eminently adorned the "truth as it is in Jesus." Such information as you sometimes afford respecting ancient Christian churches, is likewise a source of great pleasure to many of your readers; indeed, I hope, to all. For this reason I beg leave to suggest, that if you were to devote a portion of your

work expressly and immediately to the subject of "Christian Researches," the circumstance might be of considerable use. Some of your readers, who may be in possession of scarce and valuable documents, might be induced to transmit them to the Christian Observer, that they may be more generally known. Milner's learning, industry, and piety, have combined to render his Church History inestimable; but it is not to be supposed that any individual has it in his power to collect all necessary documents, or to read them (especially when they do not exist in any *learned* language) if collected. To illustrate this, I would just observe, that many valuable, ancient records, published in the Welch Archaeology, the Cambrian Biography, and other works, would probably throw great light on the history of the British Church before the time of Augustine and his fellow-missionaries. Mr. Milner, however, appears to have consulted comparatively late writings, and not the ancient British records. If any of your judicious correspondents, who have leisure for the undertaking, would read the works above-mentioned, Rowland's "Mona Antiqua," Lloyd's "History of the Church," and the Rev. Peter Robert's Works, comparing Usher, Stillingfleet, Spelman, &c. and transmit to you now and then the result of their inquiries, it would be rendering great service to the Christian cause. Much genuine piety would probably be brought to light; illustrious characters rescued from oblivion; and strong arguments found against the antiquity of the Church of Rome, and her usurpations in this kingdom. A clergyman, I recollect, once told me, that he had in his possession much important information respecting the Waldenses which does not occur in modern works. If he or any other gentleman were so obliging as to furnish such information, I am sure it would more than gratify—it would improve your numerous readers. I confess I should for one

be exceedingly pleased to find the Christian Observer of passing events, the Christian Aniquary likewise as to the past. If I may take so great a liberty, I would just hint that it is highly desirable that those who may offer communications under this head, should attend to the few following rules amongst others:—1. *Compress* the information, especially when not very important. 2. *Cite*, in general, the words of the original authors. 3. Name books to be referred to on the subject, and where the works, if scarce, may be found. 4. Chiefly regard in the notices sent to the Observer, not collateral circumstances, unless very interesting, but what bears upon vital religion.

Sir, I sensibly feel how incapable I am of illustrating these rules; but having met with a very pleasing life of one whose name is more generally associated with learning than with piety, and who appears to have escaped Mr. Milner's notice, I venture to subjoin a few particulars respecting Picus, prince of Mirandula; happy if this sketch should be found only a preface to many, and more important communications from abler pens.

CL—

John Picus, prince of Mirandula, was born A. D. 1462. His father died, probably, when he was very young, for his mother had the care of his education. She sent him early to the schools, where he soon distinguished himself as an orator and poet. His fancy was brilliant, and his memory so strong that what he once read or heard he never lost. At fourteen he began to read the Canon Law; at sixteen, abridged and published a large book of the Decretals, greatly applauded by the learned. He collected the works of superior authors with great assiduity; visited the universities of France and Italy; before he was twenty went to Rome, and there challenged the learned of all Europe to dispute on nine hundred propositions in philosophy and divinity, selected from distinguished Latin, Greek, Hebrew, Chaldean, and Arabian authors. This

challenge, though not accepted, raised many enemies to his fame. He was accused of introducing novel-ties, but was ably defended by some great scholars, and a bull was issued in his favour by Alexander VI. Mortified that his challenge had not been regarded, he was led to see his vanity in its proper light, and that reports to his disadvantage were permitted with a view to his correction. Before this disappointment, he had indulged in libertinism as well as pride; but afterwards abstained from the society of the vicious, and through the remainder of his life served God with humble mind. The learned and good visited him; some proposing deep questions in philosophy and divinity, others asking what they should do to be saved. He destroyed a juvenile work of an immoral tendency that he had written, and devoted his time to the study of the Scriptures, and wrote treatises which are still extant, evidencing piety as well as erudition*. He was well acquainted with the fathers and schoolmen, and, like Pascal in a subsequent age, preferred Thomas Aquinas's system; but at this period of his life he disliked public disputes, especially when quibbling and sophistry were substituted for manly argument and sound sense. To enrich his library was an object of particular attention. He was very benevolent; gave away part of his estate, plate, and richest utensils to the distressed; and commissioned his friend Jerome Beninevies of Florence to assist the poor there, especially young women, with a view to secure their honour and virtue.— Though once ambitious, he now declined honours. He died in 1494 at Florence, after three days' illness, aged 32. His stature was large, complexion fair and ruddy, eyes grey,

* It may be in the power of some reader of the Christian Observer to state whether his works, so esteemed in a former age, are worthy (at least some of them) of being reprinted in the present day. They are said to be bound up with those of his nephew John Francis Mirandula. There is a copy of the latter in Queen's College library, Cambridge.

hair yellow; his temper sweet and cheerful.—Further particulars concerning this extraordinary character may be found in his life by Sir T. More; his life, with that of Pascal, by Mr. Jesup; his life by his nephew, in Dr. Bates's *Vitæ selectorum aliquot Virorum*. Mr. Jesup refers also to the works of Leander Albasus and Franciscus Pius; (probably John Francis Picus, his nephew, is meant, the mistake originating with the printer). He is mentioned likewise in Dr. Johnson's works, vol. II. p. 273, and in Roscoe's *Lorenzo de Medici*. Moreri, in his Dictionary, may perhaps refer to other authorities.

Proofs of his piety (piety in some instances tinged with the superstition of the Roman Catholic Church) will be seen in the following extracts.

1. In a work of his, dedicated to Angelus Politianus, he says, "O! my beloved Angelus, what is it that prevents our love of God? It is easier to love than to know or describe: therefore, in loving him we labour less, and serve him more. And why should our curiosity lead us after a knowledge which it is impossible for us to arrive at, whilst we neglect the means: for we shall never know God, nor the works of his creation till we love him."

2. "A truly religious life is a life of industry; for sloth engenders all sorts of evils, and will even make an industrious sinner."

3. "Destroy sin in the very suggestion: the parleying with sin is death, for the devil is a most ungenerous enemy, and uses fraud when force fails. One of his most successful artifices is, the reaching our passions with pleasing insinuations of our own perfections. But this may be a rule in the case; when any idea of your perfections is suggested as your own, abstractedly from the dependance upon the Source of perfection, be assured it is a vapour that arises from the pit, and suspect it as a snare; but if you conceive a pleasure from a harmony and beauty in your works, imputing all to Him from whom every good

and perfect work proceeds, and esteem yourself no more than an instrument he has used in their production, the suggestion may be cherished."

4. "In peace expect war, as you hope for victory in conflict; for the disposition may confirm the victory, and keep the enemy from further action."

5. "Withstand temptation in the very passage, and trust not an enemy within your gates; for he enters like a cancer, which usually brings death with it. Be your conflict never so severe, yet the pleasure of conquering sin, and triumphing over Satan, is infinitely preferable to all the enjoyments that can be found in this life; for it is to the soul what the manna was to the suffering sons of Jacob."

6. "There can be no victory without conflict; nor can the devil make any conquest upon us without our own consent; for those tracks of his foot that appear in most of our actions, had never been, if the watch had not opened the gate of the city to him."

7. "What the licentious call the pleasures of this world, give more pain in the pursuit, than pleasure when obtained; whence I conclude it easier to be virtuous than vicious; for it always occurs that the wicked have a time in which they acknowledge themselves wearied of their sins; but it has not been known that Virtue has sat heavy on the shoulders of his disciples."

8. "Always suspect an opinion that anchors on things temporal; for it is here those truths have been called in question which the voice of apostles proclaimed, the blood of martyrs planted, the miraculous credentials of Heaven proved, reason confirmed, the world witnessed, and devils confessed."

9. "The sentence of the world being only for time, and that of God for eternity, it is better to be condemned by the world and justified by God, than justified by the world and condemned by God."

10. "If He, in comparison with whom the utmost wisdom of man is but folly and his strength weakness, was a stone of stumbling to the Jews, and folly to the Gentiles, shall we be impatient under the reproach of the ungodly? If you live not with them, they will reproach you; and if you live with them, you will not follow our Lord; and he that gives his soul for their favour will purchase it at too dear a rate. If any of them be asked, what is the common end or direction of all their actions, I am persuaded there will be no similitude between their practice and their answer; which shews their inward man approves what the outward ridicules, so that their consciences give their tongues the lie, when used against you."

11. "A man's day being as a moment, forget not the approach of death. All the fine things propounded to the body are poison to the soul: for when things flow according to our wishes, their pleasure is but imaginary; but the pleasures are real where the King is God, the law is charity, and the measure eternity."

12. "If you have always an eye to the painful death of the Redeemer, and think upon your own, you will never sin mortally."

In his sickness, the person who administered the Sacrament of the Lord's Supper to him, presented a crucifix to him, and asked if he firmly believed the Person it represented to be very God and very Man, equal to God the Father in all things; that the Holy Ghost is God; and that the Sacred Three make but One God? "Yes!" said he, "I believe and know it to be so." His nephew, seeing him in pain, spoke to him of death as the end of all pain? "No!" said he, "I would not desire the death of this body, but for the death of sin; for when life ends I shall sin no more, and that makes death desirable." Then, calling his servants, he requested their pardon in all things he had done by which they might have received offence, and told them

he had considered them in his will in proportion to their rank and merit. In all his agonies he had an easy smile, and thanked and saluted those around him who offered to assist him. The lands that remained to him he gave to the hospital of Florence; and soon after finishing his will, he expired, to the grief of all Italy.

To the Editor of the Christian Observer.

DR. JOHNSON, in one of his moral essays, somewhere says, that all trifling levity and laughter should cease at the grave, where every surrounding circumstance claims consideration and seriousness. This is a sentiment which must approve itself to every considerate mind; but I think it is scarcely possible for any one, even were he possessed of all the inflexible gravity of the learned lexicographer himself, to read the ludicrous inscriptions on some of the tomb-stones in most of our village burying-grounds without smiling.

On recently perusing several of these rustic and ridiculous epitaphs exhibited within fifty miles of the metropolis, I could not help wishing that some means might be devised, at least to correct, if not cure, this corrupt custom. We may reasonably hope, that the numerous schools now happily establishing throughout the United Kingdom, for the instruction of the rising generation and others, will in the course of time introduce a better taste among our humble peasantry, and eventually banish from every corner of the land all such palpable instances of vulgarity and ignorance as the subject in question and others too frequently discover. It is highly probable, that many country clergymen never trouble themselves to inspect these foolish inscriptions, and therefore are not aware what absurdities they perpetuate; neither have they, I apprehend, any legal controul over these rude com-

positions; but their influence and advice would have great weight. I have been credibly informed, that the late Rev. Mr. Venn, during his rectorship, invariably revised all the monumental inscriptions, prior to their being placed in the church or church-yard at Clapham. In many instances, the relatives of the deceased write nonsense, because they have nothing better to adopt. If somewhat *must* be adopted, which I suppose affection or partiality will always demand, what is said ought certainly to be expressed in words of truth, and soberness, and common sense. Should not the Christian pastor, therefore, seize this occasion to convey some suitable and important truth, calculated to leave a serious impression on the reader's mind: and surely, the solemnities of death, the grave, the general resurrection, final judgment, and the eternal world, furnish many appropriate and solemn sentiments which are of personal and universal application. Let these truths, therefore, be briefly expressed in plain good language, with a view to awaken the careless, alarm the guilty, and animate the pious reader. Thus, an occasional walk in our village church-yards might be rendered instructive and profitable, instead of

exciting, as it too often now does, ridicule or disgust. I am aware that the correction of this evil, would be attended with some little trouble and difficulty: but if only a partial remedy can be obtained, some good end will be answered; and when it is known that an improvement has been introduced, the amendment will gradually extend till the barbarisms, of which we justly complain, are known no more. With a view to this, I beg leave to recommend, unless any better plan can be suggested, that the minister or clerk of every village church preserve a MS. book of moral and religious epitaphs, to be lent, or inspected, free of all expense. These need not be original compositions; a sufficient variety of appropriate sentences may be easily selected from approved pious poets, who have written on the brevity of human life, the swiftness of time, the certainty of death, &c. Additions, both original and collected, might from time to time, as occasion offered, be continually made to these MSS., which, to preserve purity of language and evangelical sentiment, should always be subject to the minister's correction.

G. B.

REVIEW OF NEW PUBLICATIONS.

A Charge, delivered to the Clergy of the Diocese of St. David's; in the Month of September, 1813. By the Right Rev. THOMAS BURGESS, D. D. F. R. S. & F. A. S. Bishop of St. David's. 2d edit. Durham: Walker. London: Rivingtons.

It is at all times with pleasure that we hear of any publication of the Bishop of St. David's. The labours of his early life gave evidence of a mind richly stored with the treasures

of sound learning, and afforded a sure pledge and promise of future distinction. There are few subjects to which powerful talents, when directed by knowledge, and taste, and judgment, can be applied without benefit to mankind: but the benefit is then most important and extensive, when they are consecrated to the service of God; when they are employed in that cause which involves the best interests of the present world, and the dearest

hopes of the world to come. With what zeal and fidelity and success the Right Reverend Author of the Charge before us has long devoted himself to those high objects, which are so intimately connected with his rank and situation in the church of Christ, there is no need for us to tell. Would to God that every minister of truth, whether he be ordained to the cure of a parish or to the superintendance of a diocese, were influenced by the same pious and liberal spirit; by the same chastized zeal, the same integrity of purpose, the same love for that venerable Establishment which the Providence of God has established in this kingdom, and the same charity for those that dissent from it!

The Bishop of St. David's is of the class of high churchmen. The intemperate warmth of some persons, who claim that honourable title, has done much to bring the term into disrepute: and so strange has been their spirit, and so indefensible their conduct, that the only idea which numbers entertain of a high churchman is, the idea of a man, whose zeal and knowledge are in opposite extremes; a person of small talents and great talk; mainly distinguishable by his vehemence in private, and by his hat in public; who will affirm any thing that suits his purpose, and believe nothing which bigotry tells him to deny; who loves the Church indeed, but will even disavow its doctrines to maintain its authority; who has a respect for the Bible, but dares not trust that Bible in this naughty and sectarian world, unless he may travel by its side; who is loud in the praise of Christian charity, when that charity is to be exercised upon himself, but is ever ready to attribute the most base and detestable motives to those who labour, in common with their fellow-Christians, to diffuse the pure light of Revelation to all men.—Far different from this class of high-churchmen, if such a class there be, is the Bishop of St. David's. With a due veneration

and regard for the authority and rites of the Church of England, with a love for her Liturgy, second only to that love which he bears to the Revelation of God, he combines the noblest views of enlarged benevolence; and, which is no mean praise, he has the spirit to avow his principles, and to take a decisive part in promoting whatever is generous and good. If indeed we should designate any one feature as peculiarly characteristic of a mind, cast in no ordinary mould, and adorned with no common excellencies, we should be inclined to fix upon this integrity of heart, this simplicity of purpose, which is stamped upon every thing that bears his name. To differ from such a man on any point, to which his talents have been directed, is at all times painful. Such, however, in this state of conflicting opinions, may sometimes be the case. It is the condition of human things. Where our views coincide, we shall feel ourselves mightily strengthened by his authority: if they should differ, our first impulse would be not to censure his principles, but to suspect and examine our own.

Such is our feeling on perusing the Charge now to be examined. It comprehends subjects of great importance, on some of which there is considerable diversity of judgment, even among those whose integrity is unquestionable, and who are eminently qualified to form a decision. But no man will blame the introduction of them on this occasion, or object to the spirit in which they are discussed. The argument is uniformly maintained with mildness and candour; and where it fails in producing conviction, it will not fail in exciting a sentiment of high respect for the Right Reverend Author.

The principal topics are thus arranged; "The Repeal of the Act against Blasphemy, &c. considered; the Benefits of the Curates' Act illustrated; the Bible Society vindicated; and the Grounds of the Roman Catholic Claims disproved."

After asserting the right of the civil magistrate to take cognizance of matters of religion; a right which no man, who respects the laws of all nations and all ages will dispute; the Bishop justly observes, that the blessings, which we have lately received from the hand of God call for redoubled care of his religion and the support of our national church. Among the securities provided by our ancestors for the preservation of the true faith of the Gospel, were the laws enacted for the punishment of notorious offences against God and religion. In the class of offences are included *apostacy* and *blasphemy*; "that is, the total renunciation of Christianity, and the denial of its essential doctrines and contumelious reproaches of God and Christ." (p. 7.)

"What then are the essential doctrines of Christianity, as they concern the truth of our holy religion? The existence of God, as revealed, to us in the Scriptures; that is, the existence of three persons in one God; and of course the divinity of the three persons existing in the Godhead. To deny therefore the doctrine of the Trinity, is to deny the divinity of Jesus Christ, and the personality of the Holy Spirit, which are parts of that doctrine; it is to deny the atonement of Christ, and the divine agency of the Holy Spirit; it is to deny those revelations of Divine truth, which most peculiarly distinguish the Gospel from all other religions. It is therefore to deny the truth of the established religion, and, ultimately, the expediency and legal rights of the establishment which upholds it.

"If this enlightened age had discovered any insurmountable difficulties, unknown to our ancestors, in the doctrine of the Trinity, there would have been some reason for repealing a statute, whose object was to protect a doctrine which could no longer be maintained. But the reverse of this is the truth. The more the peculiar truths of Christianity are investigated, the more clearly and fully is their evidence established.

"As Christianity is a part of the laws of England, and the doctrine of the Trinity is an essential part of Christianity, it is difficult to discover the expediency of removing any of the guards, which were intended for the protection of our common Christianity, as well as of the Established Church. The

removal of the penalties against blasphemy and the denial of the Trinity was not necessary on the ground of grievances complained of, nor as a proof of the tolerant spirit of the Church of England, nor on account of any new-discovered difficulties in the mysterious doctrines of Christianity. Nor was it necessary to repeal the restraining disabilities of the English law, because the Scotch law, enacting the penalty of death, required amendment and mitigation. In proportion, then, to the loss of the guards intended for the legal protection of the essential doctrines of Christianity, should be our zeal in maintaining and inculcating them. Their truth and their importance may well demand our best exertions. A few observations will serve to show both their importance and their truth." pp. 9—11.

Concurring most perfectly with the learned and excellent prelate in the truth and importance of the doctrine of the Trinity, as delivered in Scripture and adopted by our church, we are somewhat disposed to doubt the utility of the laws which have now been abolished. We suspect that they did little to prevent the growth of Socinianism. The leaders of that school have long promulgated their doctrines against the Lord Jesus Christ, with a boldness of manner and an offensiveness of language, which demanded severe animadversion. But the law was suffered to sleep: it could in truth do little to restrain them: and blasphemy can still be punished, wherever it can be fairly proved. Had the existence of the law effectually prevented or greatly lessened the evil which it professed to punish, we should have thought long and seriously before we could have consented to the removal of so powerful a check. But, in fact and in practice, the case, we believe, is not materially altered. Many of the socinians, indeed, appear to value themselves much upon the change; and in sermons, and advertisements, and by every artifice which may catch the public eye, they exhibit themselves in all the insolence of triumph. Having suffered no injury, they vociferate like men who have escaped from per-

secution and oppression: their minds, in some instances, appear almost to be turned by the grandeur of their imaginary elevation; and while their doctrines are exactly the same, and their language not a whit more rational or refined than it formerly was, they deliver their old creed in tones somewhat louder, and with a dogmatism still more dogmatical. Their felicity is that of Goldsmith in his elegant coat, or of a child with its rattle and toys.

Should any evil be likely to result from the repeal of these laws, we hope and trust that the zeal and vigilance of the clergy will do more than compensate it. Socinianism is a cold, dead, dull, unscriptural, and uninviting system: to the poor it has nothing to propose, and very little beyond the meagre pride of sophistical reasoning to the rich: it is a fabric without a foundation, a miserable fungus of modern days: it is opposed alike to Scripture and to the concurrent voice of all antiquity. Let the clergy be vigilant, and it never can prevail.

"Let us, then, do our duty as stewards of the mysteries of God—as watchmen of the house of Israel—as ministers of the New Testament; and be it our special care, *ne quid detrimenti capiat fides Christiana*; that the truth of Christianity may not suffer by the loss of any of those guards which the piety and wisdom of our ancestors provided for the protection of its essential doctrines." p. 15.

The Act, for augmenting the salaries of stipendiary curates, is mentioned with warm approbation.

"Its probable operation will be to lessen the number of pluralities, to increase the number of resident incumbents, to provide a recompence worthy of the labourer, to raise the character of the Clergy employed in the inferior ministries of the church, and, by promoting the improvement of parochial duties, to increase the usefulness and personal influence of the Clergy; and so to promote the credit, and to strengthen the hands of the Established Church." pp 15, 16.

We were somewhat surprised at the opposition which this bill experienced, as we believe it calculated

to produce the very important effects which have just been mentioned. The question, in such cases, is not one of particular interest; it respects general good. The measure might easily be shewn to interfere with the future stipends of many persons officially resident in the two universities, and as the colleges have certainly not more than a just proportion of patronage, its adoption may thus far affect individuals: but this evil is trifling indeed, when contrasted with the large and permanent benefit which will accrue to many useful and laborious clergymen, and through them to their parishes. The very circumstance of holding a living implies an engagement that the spiritual wants of the people shall be supplied, and the state has a right to demand the performance of it.

We proceed next to the vindication of the Bible Society.—Our own sentiments have been so often and so fully delivered, that we shall do little more than cite the very admirable observations contained in this Charge. We trust that it is unnecessary to apologize for the length of our quotation: it is the testimony of a prelate, and *that* prelate the able, and learned, and respected Bishop of St. David's: it was delivered to the Clergy of his Diocese, and published at their request.

"The unexampled success of the British and Foreign Bible Society is very interesting to us as Christians and Protestants. Auxiliary Societies continue to multiply throughout the united kingdom. A great accession has been very lately made to it, both of numbers and credit, by the establishment of an Auxiliary Society at Oxford. Its only object, the promotion of Christian knowledge, it has in common with the old national Society. The old Society pursues this end by various means; the new Society by one only; but that is one, in which all Christians can concur.

"The Bible Society, in forming a general association of Christians of all denominations, differs most materially from all other mixed associations of Christians. In uniting for the one single duty of distributing the Scriptures

there can be no compromise. A duty which is common to all forms of spiritual government and discipline (except the Roman), requires no sacrifice of principle. There are in such an association no accommodations of the Episcopalian to the Presbyterian, nor of the Presbyterian to the Quaker or Independent. The only Christian that cannot associate with distributors of the Bible without note or comment is the adherent of the Church of Rome. He cannot trust the Bible by itself in the hands of the people. It must have its guards against Protestant truths; its antidotes to Protestant principles.

"Popish writers, who concur with the opponents of the Bible Society, say, that the Gentiles were converted by preaching, not by sending Bibles to them. But in this they are greatly mistaken, as far as the spirit of the objection goes. The first Christian Church which was settled at Rome, was instructed by the Epistles of St. Paul, without note or comment, before the Apostle had preached amongst them: and, long before their days, a great revival of religion among the Jews, after their return from Babylon, was effected by the Bible, by the reading of the book of the law to them. During their long stay at Babylon the Hebrew language was greatly corrupted in its vernacular use. The language of the law was become a strange language to them; it was therefore reundered, where necessary, into language that they understood. But it was still the book of the law, the Scripture, that was read to them, and read to them in a language which was understood by the people. It was by the diligent reading of the Scriptures that the Bereans were converted to Christianity. In the Scriptures they sought for evidences of Christ, and with them they compared the preaching of the Apostles; to see 'whether these things were so;' whether the prophecies, to which the Apostles appealed, were as they reported them. They made the Scriptures their rule of faith, and in this followed the direction of our Saviour: 'Search the Scriptures, for they are they which testify of me.'

"The objection to the distribution of the Bible without the Prayer-book is, in its principle, of so anti-protestant a complexion, that the Roman Catholics claim the chief supporter of it as their friend, and have congratulated him on renouncing the great principle of the Reformation. The learned objector to the Bible Society has, indeed, rejected the insidious congratulation, but in vain; the Popish writer, in his second

address, still maintains that the objector has abandoned the ground on which the Reformation was established; namely, the authority of the pure Word of God.

"But if the objection were not of an anti-protestant complexion, it would, nevertheless, be very unjust; for what right have our objectors to say, that the church members of the Bible Society do not distribute the Common Prayer Book with the Bible? They belong, indeed, to a Society which prints no other book but the Bible; but it does not, therefore, follow, that the church members of the Society are not as active and liberal in the distribution of the Common Prayer Book as the most uncharitable of their traducers; and, even were they less active and liberal, it would be no fault of the Bible Society, for the constitution of the Society lays no restraint on the distribution of the Common Prayer Book.

"The repository of the Bible Society is a great depôt for the sale of Bibles. No other book is issued from it but the Bible. The great company engaged in this most important object limits its concerns to the Bible. Like many other great companies, it has only one object, by which the strength of the company is immensely increased, as there is no denomination of Christians but what is interested in its success.

"The Bible Society undertakes to distribute the Bible: it confines itself to the Bible; but it neither obstructs nor discourages the circulation of the Common Prayer Book (for every member of the Society is at liberty to give the Prayer-book with the Bible); but if the Society had refused to sell the Bible without the Prayer-book, it would certainly have obstructed the circulation of the Bible. By leaving the distribution of the Prayer-book to the Society for promoting Christian Knowledge; and to other Societies, it has been enabled to associate, with members of the Church of England, in the service of the Bible, a large number of persons, who, from education and principle, could not be expected to concur in the circulation of the Prayer-book; and therefore, to print, for the use of foreign nations as well as of our own, a much greater number of Bibles than would otherwise have been practicable. The Society is constituted on this simple and comprehensive principle, that it may not exclude the aid of any persons professing to be Christians. Indeed no contribution for the distribution of the Bible can be unacceptable, whether it come from a Churchman or Dissenter, from a Christian, Jew, Mahometan, or Heathen.

"Connection with the Bible Society communicates no aversion to the Prayer-book. Some of its most zealous members have formed themselves into a Society for the 'distribution of the Common Prayer Book and Homilies.' It gives no countenance to the peculiar doctrines of the Presbytery, or of Socinus, or Fox, or Whitefield. The pure language of the Bible uninterpreted, un-commented, un-glossed, is adverse to their peculiar doctrines. Their errors, as well as those of Popery, are founded on misconception, misinterpretation and false glosses, and by such aids they are propagated. The pure text of the Bible is the true Protestant standard of truth, and the Church-of-England-man's authority. Papists know this to be the true Protestant principle, and the great instrument of our blessed reformation from Popery. They therefore maintain, and I think justly, that this principle is abandoned by those who condemn the Bible Society for not distributing the Common Prayer Book with the Bible.

"The union of Churchmen and Dissenters for the distribution of the Scriptures, is not more likely to render Churchmen favourable to sectarian principles than it is to reconcile Dissenters to the Church. The Dissenters from our Church, who join the Bible Society in this career of truth and charity, are, in this respect, more just to the cause of Protestantism than our objectors. For if 'evil communication corrupt good manners;' if the religious principles of either are likely to be affected by communication with the other, the principles of Dissenters are more likely to be affected by communication with the Church, than ours are by contact with the Presbytery or Conventicle; and we must have very little confidence in the truth or justice of our cause, if we do not see that we are likely to gain more than they are by this charitable co-operation. For we make no accommodation to the Dissenters, while they candidly and liberally consent to distribute no other English version of the Scriptures but the one authorized by the Established Church." p. 20—27.

"Nothing but inattention to the great principle upon which the Bible Society is conducted, or ignorance of the Society's proceedings, or of the members, who compose it, could induce any one to suppose, that a believer in Christ's atonement can lose any of his veneration for that evangelical doctrine, because Socinians and Quakers unite with him in distributing the pure text of the Gospel, from which it is derived. We may justly challenge our ob-

jectors (let them be Papists or Protestants) to the comparison whether they or the defenders of the Bible Society, are most zealous in maintaining the doctrine of Christ's atonement; and whether connection with the Bible Society has, in any one instance, exhibited the slightest proof of diminished respect for the Christian Sacraments. We may challenge them further to the comparison, whether they or the defenders of the Bible Society, on those public occasions, in which the safety of the Established Church has been endangered, have employed their time and faculties most anxiously in the defence of her doctrines, her discipline, and constitutional rights; whether, in laying the foundations of Christian knowledge and church fellowship, by the education of the poor or rich in the principles of the Established Church, they, or the calumniated church-members of the Bible Society, have taken most pains by their own assiduity and instruction to inculcate in the first lessons of 'Christian Erudition' the true nature of Christ's Church, the true principles of our own Establishment, and to guard young minds against all temptations to dissent and schism. We say not this, as 'stretching ourselves beyond our measure, nor boasting of things without our measure, that is, of other men's labours,' but in the pure simplicity of ingenuous expostulation, in reply to the unjust and unwarranted charges against the conduct, and principles of the church members of the Bible Society *." pp. 29, 30.

The sentiments of the Bishop are strongly opposed to the Roman Catholic claims. In stating his objections, he gives a concise but forcible view of the reasons which lead him to consider it as incumbent upon the Ministers of the Church of England to resist them; and examines a few of the principal arguments, which have been advanced on the other side. The "stronghold, the sum and main argument, of his objections to the claims" he states to be this: "they are contrary to the King's prerogative, and to the fundamental laws of our Protestant Constitution in Church and State." p. 40. It would be foreign to the general pur-

* Especially in the recent publication of the Reverend H. Norris, of which see more in the Appendix."

pose of the Christian Observer, to enter into this or any other topic of grave political discussion. Upon a question of such magnitude and importance as the Roman Catholic question, involving so many interests, and embracing so wide a field of argument, it was hardly to be expected that unanimity should prevail even among the wisest and the best of men. All that we can reasonably demand, is, that it be discussed with moderation and candour: and whatever may be thought of the conclusion to which the reasoning of the Bishop of St. David's directly points, to *this* praise at least he is eminently entitled.

Toward the close of the Charge, his Lordship impresses upon his Clergy the duty of upholding the Establishment to which they belong; and on this ground he inculcates the necessity of "disseminating true principles of church government," of "maintaining an active spirit of church union," and "establishing right and appropriate means of church education."

"The true principles of church government derived from the Scriptures, and from the primitive history of the church, will provide a powerful armoury against the unfounded pretences of Popery and Sectarianism. An active spirit of church union will serve to counterbalance the zeal of all who dissent from us; and will enable us, as far as in us lies, to excite and retain the good will and affections of our own people. And the right means of church education will restore to education its true Christian character; will connect and systematize the elements of religious instruction; and will give to the instructors of youth, that appropriate learning which is best calculated to vindicate the purity of evangelical truth, and to detect and refute the insidious arts of Socinian and infidel innovation." pp. 42, 43.

If our limits could admit so copious an extract, we should be glad to place before our readers some of the following pages: they well deserve the attention of all the Clergy in the land; and we are quite certain that a general adoption of the principles and plan which are here recom-

mended, and in the spirit with which they are recommended, would do more to build up the cause of religion and to secure the great sanctuary of our national faith, than all the harsh language and uncharitable suspicions and controversial misdemeanours, which this prolific age has scattered through the world. If we select a brief extract from this part of the work, it is not because we think it more important than the rest, but because it seems peculiarly appropriate to the present season, at least in the vicinity of the metropolis; and it will not be unprofitable, wherever it is read.

"Confirmation, by a public profession of faith, is one of the most interesting and useful examples of the decency and order by which the episcopal form is distinguished. Its connection with the two Sacraments of Baptism and the Lord's Supper, gives it great value as an act of voluntary admission into the Church of God. The use of Confirmation, as

"1. Fulfilling the intention of Baptism; as

"2. A public profession of Christianity;

"3. A voluntary act of covenant with God;

"4. An act of confessing Christ before men;

"5. An act of conformity to the established Church;

"6. A preparation for the Lord's Supper;

"ought frequently to be inculcated, explained, and enforced, to parents, to children, and their instructors. Without Confirmation infant-baptism is indefensible. Sponsors make a profession of Christianity in the infant's name, of which he is unconscious, and which he never makes an act of his own but by a declaration of the same faith before the Church. Without this public profession of his faith, he is a member of Christ's Church only by proxy. The Church is a society; and no one can become a member of any well-ordered society without covenants and conditions, to which he engages himself in his own name. The Scripture lays great stress on the open declaration of our faith. 'If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession

is made unto salvation.' To be members of Christ's Church, and to be entitled to its privileges, we must not only believe in Christ, but we must confess him before the Church.

"Parents and children should also be taught that confirmation is indispensable, as an act of conformity to the Church established by law, which it concerns us, to fulfil not only as good Christians, but as good subjects; that it is a duty, which we owe to the Church, and to the laws of the land. Christ earnestly prayed for the unity of his disciples. By conformity to the Church we promote such unity. By neglecting her rules and discipline we become practical dissenters from the Church.

"Every thing should be done by personal inquiry and exhortation to bring children to this duty. And great pains should be taken with those who are of age to be admitted to the class of catechumens, to give solemnity to the duty by much previous instruction, and by a certificate of their fitness, which, in fullness of attestation and decency of form, may aptly correspond with the duty.

"Children should be constantly catechized throughout the year, with a view to Confirmation. And for this purpose they should be carefully and distinctly informed, that they are taught the Church Catechism in compliance with their Sponsors' promise, that they should be brought up in the knowledge of the Christian faith, and of God's commandment; and to enable them to fulfil their duty of publicly professing their faith." pp. 44—47.

The Postscript contains an account of the establishment of a Proclamation Society in the diocese of St. David's. "for the encouragement of Piety, and Virtue, and for the preventing and punishing of Vice, Profaneness, and Immorality." The purpose is highly laudable; and we sincerely wish that its success may correspond with the views of those who promote it. Institutions of this sort, when conducted with attention and judgment, must certainly be productive of good, and we wish they were universal.

The Appendix referred to in the Charge, is reserved for a separate publication. We anticipate much, both of instruction and pleasure, from the perusal of it.

Among the minor subjects of commendation which occur to us on the perusal of this pamphlet, we shall beg leave to mention its style. We have frequently been offended at the loose and slovenly manner in which some authors of name condescend to give their opinions through the medium of the press: we have met with compositions which would disgrace a school-boy. The style of the Bishop of St. David's is simple and perspicuous: it is without pretension, and has no need of apology: it exhibits manly sentiments in a manly way. Here is no ambition of metaphor, no confusion of images, no halting of detached half-sentences. We never stop to inquire of a feeble and ill-sorted period, for what purpose it was introduced, or how it came there: we see that all the clauses of a paragraph are in their proper places; that they have a mutual connection and dependence; that they say just what they mean to say, and the reasoning proceeds without effort and without intermission. The style itself seems forcibly to remind us of that independence of character and simplicity of purpose which distinguish the Right Reverend Author; and it is possible that this association of ideas may render it still more pleasing. It is refreshing to turn from a race of low and abject spirits—and they frequently cross our way—to a mind of high feeling and generous enterprise. It is by men of this class that great objects are effected: while others are calculating possibilities, they are performing the work: while others are doubting whether a parish-school can be established, and a country village be reduced to order, they are founding colleges and enlightening a diocese. Whether the example, which this excellent prelate has set on so many occasions, will have its just influence in exciting other persons "to love and to good works," we presume not to say. His reward is independent of such considerations: it is to be found in the blessings of those, who derive

benefit from his pious and charitable labours, in the testimony of a good conscience, and in the approbation of Heaven.

Church of England Missions. By J. W. CUNNINGHAM, M.A. Vicar of Harrow on the Hill. London: Hatchard. 1814. price 2s.

THE object of this able and well written pamphlet, which is addressed to his Grace the Archbishop of Canterbury, is to recommend to the adoption of our civil and ecclesiastical rulers, a plan for increasing the missionary energies of the Church of England. It has hitherto been matter of just reproach to that Church, that she has done so little in this important field of Christian exertion. Missions, indeed, have been supported at different times by individuals or associations within her pale. In this respect, the Society for promoting Christian Knowledge deserves much praise; for although her missionary efforts have been very limited in their extent, yet, for near a century, she stood almost alone, as far at least as England was concerned, in her evangelical labours among the heathen. Another society (the Church Missionary) has recently entered on the same honourable service, with a zeal which promises, under the blessing of God, to produce important results. But still the reproach has not ceased. The Church of England has to this day furnished few or no missionaries to the heathen. With the exception of a solitary individual in the island of Antigua, we do not believe that there is at this moment, a single minister, or even a single member, of the Church of England employed, under the designation or in the character of a Missionary, in extending the knowledge of Jesus Christ among Pagans or Mohammedans in any part of the world. Is not this a most opprobrious fact, especially when we take into the account the vast extent of our extra-marine possessions? And is it not of the last

importance to ascertain the cause, and to apply a remedy?

Mr. Cunningham has justly remarked, that in Englishmen there is no indisposition to exchange their own for a foreign climate. Not a year passes in which there are not numerous emigrations from this country to all the quarters of the globe. Neither the distance of the place, nor the difficulty of communication; neither the cold of the frozen, nor the heat of the torrid zone; neither the unhealthiness of the situation, nor the privation of comfort which attends a residence in it, seems to present any decisive obstacle to the acceptance of office, or the pursuit of commercial enterprize. Nor is this readiness to encounter the hazards of emigration confined to those among us who are stimulated by secular motives to expatriate themselves. We find among our Dissenters and Methodists no invincible reluctance to embark on foreign missions. The missions of the Methodists in the Antilles, and more recently to the East; those of the Baptists in Bengal; and those of the London Missionary Society in various parts of the world, sufficiently attest this fact. How then shall we account for it, that, within the pale of the Church of England, so few should have been found disposed to offer themselves for the work of missionaries to the heathen? The fault we conceive to be chiefly; if not exclusively, attributable to the rulers of our church. They have neither endeavoured to excite a zeal for missions in those under their charge, nor have they provided the necessary facilities for engaging in them; on the contrary, they have rather discountenanced and discouraged all such undertakings. If it be asked, What could they have done? We reply, without hesitation, They might at least have called the public attention to the subject: they might have pressed, and might have urged the Clergy generally to press, the solemn and imperious duty of endeavouring to diffuse the know-

ledge of the Gospel throughout the world, on the consciences of all committed to their spiritual rule and direction: they might have invoked their earnest prayers for the conversion "of all Jews, Turks, infidels, and heretics;" and they might have called upon them to contribute liberally, as God had prospered them, to this good work. That it was their bounden duty to have done this, no one can deny; and yet so lamentably has this duty been neglected, that if we were called upon to specify the circumstance which, above all others, has clouded the glory of the Church of England, we should name her apparent indifference to the eternal interests of a world lying in darkness—her apparent want of that true evangelic zeal, and of that love to souls which animated the primitive churches in their missionary labours, which have so honourably distinguished the Church of the United Brethren in modern times, and which have begun to impel to exertions of no mean character our fellow-Christians of other denominations. Until the Church Missionary Society arose, no voice was heard in any corner of our vineyard, either from the pulpit or the press, calling upon the members of the Establishment to extend their Christian regards to other lands. And to this day, little disposition has been evinced by those who bear the chief rule in the Church, to repair the past neglect of which we have been guilty. We know not of a single effort which has been made by our bishops, nor yet by our clergy generally, to influence the public mind on this subject, and to excite a missionary spirit in those over whom God has given them the oversight. The only effort of this kind which has been made, has been confined to a small but, we trust, a growing number of the Clergy*, who, for

* It is with no slight emotions, that we are reminded, by this allusion to the Church Missionary Society that, the person who

about fourteen years, have laboured with zeal and assiduity in kindling and fanning the missionary flame. But even that effort, limited as it has been, would have produced, we are persuaded, much larger results, had it not been for the positive and peculiar discouragements with which the Church-of-England Missionary has to conflict. He must regard himself as destined to meet not the smile, but the frown of his superiors. He must expect not to receive their applause for his ardour in this best of causes; but rather to encounter on that very account the suspicion of enthusiasm, and to be classed with the Dissenters and Methodists whose missionary zeal he emulates. Above all, he will find that there is no provision made for his ordination as a missionary; and that however well he may be qualified for the office by his piety, intelligence, and discernment; by his intimate knowledge of Scripture; by his facility in acquiring and speaking foreign languages; and by the competency of his literary attainments; he cannot indulge the hope of being allowed to gratify the wish nearest his heart, that of "preaching to the Gentiles the unsearchable riches of Christ," until, at an expense which he may be wholly unable to meet, he shall have passed three years at an university, and obtained a designation to a particular cure in this country; on which, also, it will be necessary for him to labour for several years; as on no other terms could such a designation be obtained. To these unfavourable circumstances chiefly, are we disposed to attribute it, that while the Church Missionary Society has been able to procure a large supply of Lutheran Missionaries,

projected and formed that Society, was our dear friend and fellow-labourer the Rev. John Venn. We doubt not it is one of those works which have followed him into the realms of light; and the recollection of which, as he marks its growing importance, will heighten the fullness of his joy.

only two have yet presented themselves who belong to the Church of England. It seems, indeed, utterly impossible, that under the chilling influence of such a system, the Church of England should take any but a secondary part in the glorious work of evangelizing the world. Her members may give their money for the support of Lutheran, or Moravian, or Baptist, or Methodist Missionaries; but she never can hope to see her own sons entering on this field of service, marshalling for this "good fight of faith" and love, while things continue as they are. This, we repeat it, seems to us, in the nature of things, impossible. What then is the remedy? Mr. Cunningham's project is simply this:—

"That an Act be passed, empowering the Archbishops or Bishops to admit to the order of Deacon or Priest, persons offering themselves as Missionaries; provided always, that persons thus ordained shall be subject to the inspection of the chief officer of the Establishment in India; and shall not be entitled, in virtue of this ordination, to exercise the office of Deacon or Priest in Great Britain or Ireland; nor be admitted to exercise such office, unless on re-examination his competency for the same be determined."

"Let the advantages and alleged disadvantages of this scheme be for a moment considered.

"The advantages are these: By connecting the Missionaries in a regular manner with the Establishment, this scheme would assist to remove any sectarian or enthusiastic imputation now adhering to them;

"By providing a distinct way of approach to ecclesiastical offices for a peculiar object, it would admit into the missionary body a class of men qualified for that office, though not always for the instruction of a highly civilized society;

"By subjecting them to the general inspection of the resident ecclesiastical authorities in India, all dangers from irregular zeal would be checked;

"By denying them any title to ecclesiastical functions in this country, all the apprehended evil of a deteriorated order of Clergy would be removed;

"By vesting in the Bishops a discretionary power of admitting the ex-missionary,

on his return, upon re-examination, to ecclesiastical functions at home, a refuge would be provided for that part of the body whom various circumstances might bring home, and whose inherent claims were the strongest to such privileges.

"As to the disadvantages of this plan, it must remain for those who discover them to point them out. It is indeed not impossible that the measure should at once be condemned as an innovation. But to this objection it might be sufficient to answer, that time is the greatest of all innovators; and that new circumstances demand an enlarged, or even a different, economy," pp. 35—37.

"But the fact is, that a strictly analogous measure to that now proposed presents itself in the history of our own Church. It is not generally known, that an Act of Parliament was passed in the year 1784, the object of which was the very same with that projected in this essay—viz. the extension of the Church of England in foreign countries—and which has a considerable correspondence with the projected measure. The Act is thus worded: 'An Act to empower the Bishop of London for the time being, or any other Bishop to be by him appointed, to admit to the order of Deacon or Priest, persons being subjects or citizens of countries out of his Majesty's dominions, without requiring them to take the oath of allegiance as appointed by law.

"Whereas, by the laws of this realm, every person who shall be admitted to holy orders is to take the oath of allegiance in manner thereby appointed: and whereas there are divers persons, subjects, or citizens of countries out of his Majesty's dominions, inhabiting and residing within the said countries, who profess the public worship of Almighty God according to the Liturgy of the Church of England, and are desirous that the Word of God, and the Sacraments should continue to be administered unto them according to the said Liturgy, by subjects or citizens of the said countries ordained according to the form of ordination in the Church of England: Be it enacted by the King's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal and Commons in this present Parliament assembled, and by the authority of the same, that, from and after the passing of this Act, it shall and may be lawful to and for the Bishop of London for the time being, or any other Bishop by him to be appointed, to admit to the order of Deacon or Priest, for the purposes aforesaid, persons being subjects or citizens of countries out of his

Majesty's dominions, without requiring them to take the oath of allegiance.

" II. Provided always, and be it hereby declared, that no person ordained in the manner herein-before provided only, shall be thereby enabled to exercise the office of Deacon or Priest within his Majesty's dominions.

" III. Provided always, and be it further enacted, that in the letters testimonial of such orders, there shall be inserted the name of the person so ordained, with the addition of the country whereof he is a subject or a citizen, and the further description of his not having taken the said oath of allegiance, being exempted from the obligation of so doing by virtue of this Act."

" Now, in this instance, it is obvious that not merely university degrees and local designation are dispensed with, but the oath of allegiance; and that the sole check provided for any contingent evil, is the refusing to persons thus ordained, all title to exercise ecclesiastical offices in this realm. With this Act, then, the proposed measure completely harmonises; and Parliament is supplied at once with a precedent and a model. All objection, therefore, grounded on the novelty of the scheme, is removed; and no other objection of any moment appears to have been adduced." pp. 37—40.

Perfectly concurring with Mr. Cunningham in the expediency and even necessity of such a parliamentary enactment as he has proposed, there is nevertheless one part of his plan which seems to us to require a guard. It is very properly intended that all the Missionaries of the communion of the Church of England should be subjected to "the inspection of the chief officer of the Establishment in India," with the express view of checking the "dangers from irregular zeal." Now in conveying to the chief ecclesiastical officer in India this right of inspection, we conceive that it would be highly important to direct and limit it by precise and definite rules. We know how widely different is the estimate which, even in this country, well-meaning and intelligent men will form of "irregular zeal;" and we should think we were entrusting a most hazardous discretion in the hands of a bishop, if we gave him the power of silencing or suspending

any clergyman in his diocese, whose "zeal" might to him appear to be "irregular" or excessive*. If by "inspection" be meant no more than the establishment of that species of subordination, already existing in every department of our Anglo-Indian administration, by which the heads of each department are empowered to inquire and report to the Government, respecting the conduct, of all subordinate officers, who nevertheless are finally responsible not to their immediate superiors but to the supreme governing power in India, we should think such an inspection highly salutary. When the whole proceedings, both of the inspector and inspected, must appear in writing, and be submitted to the view of an enlightened government, acting on its responsibility and by fixed rules, accustomed to look to facts and to weigh evidence with minute attention, and elevated above the personal jealousies and prejudices which cloud the judgment, and lead to dissension among persons placed more nearly on the same level, and coming more frequently into contact with each other; we should rest satisfied that the ends of substantial justice would, in general, be well secured. But we should not have the same confidence that this would be the case if the inspector were also the judge;—if the man who discovered, or thought he had discovered, a delinquency, instead of having to prove his charge before an impartial tribunal, which would require from him satisfactory evidence of its truth, and also patiently weigh all the exculpatory evidence the accused might produce; had merely to consult his own discretion in passing a sentence of suspension or removal on the supposed delinquent. We have no reason to apprehend that Mr. Cunningham would not fully agree with us in these views of the subject; but not knowing how soon the proposed

* See much which in principle applies to this subject in our Volume for 1803, pp. 212, 236, 289.

measure may be carried into effect, we feel anxious to point out to the promoters of it the importance of framing, with the most provident care, so material a clause as that which goes to vest in an individual the superintendance and controul of all our missionarjes in India.

Much as the Church of England is indebted to Mr. Cunningham for having brought this subject before the public, and anxious as we are to see the above plan carried into full and immediate effect, we should feel that we were only deceiving them and ourselves, if we regarded it in any other light than as the removal of an obstacle *in limine*—as a preliminary step to farther measures. It will avail but little, comparatively, that a way is thus opened for sending Missionaries of the Church of England into heathen lands, if pains are not also taken to excite a missionary spirit in the Church. This can be *effectually* accomplished only by the instrumentality of the Bishops and Clergy. If they, and particularly the dignitaries of the Church, should manifest the zeal which becomes them for the great object of evangelizing the world; if episcopal charges and pastoral addresses should so far partake of the spirit of primitive Christianity, as to be employed in exciting amongst us that love to perishing souls which, for *their* sakes and for his sake who bought them with his blood, shall impel many to become the heralds of the everlasting Gospel to remote regions; if those who thus devote themselves to their Master's cause,—

For him cross cheerfully tempestuous seas,
Forsaking country, kindred, friends, and
ease,—

are no longer regarded by their superiors with suspicion and distrust, but are held in the esteem they merit, as the “messengers of the churches and the glory of Christ;”—then may we hope that the United Church of England and Ireland will take the place to which she is

in every view entitled in this honourable warfare; and that, waking from her long slumber—from her state of opprobrious indifference to the commands of her Great Head, and to all the affecting motives by which those commands are enforced—she will buckle on her armour, and mingle in that better crusade which is to give to Christ “the heathen for his inheritance, and the uttermost parts of the earth for his possession.”

We confess, it does grieve and astonish us to think that there should be those who profess to believe in Christ, and to be actuated by a regard to his authority, and especially within the pale of our own apostolical church, who, nevertheless, are cold, and hesitating, and doubtful, with respect to the obligations they are under to make known the glad tidings of salvation to all the kindreds of the earth. What was the end of His coming into the world whom they call their Lord and Master? What was the end of his life of toil and suffering, of ignominy and degradation? What “of his agony and bloody sweat, his cross and passion, his glorious resurrection and ascension, and the coming of the Holy Ghost?” Was it not expressly that he might redeem a world of perishing sinners from all iniquity; that he might rescue them from the power of Satan; that he might introduce them into the liberty of the children of God here, and exalt them to everlasting life? And how is this great object—that object for which apostles, and saints, and martyrs have laboured, and agonized, and died—to be effected? Is it not by the preaching of the everlasting Gospel? For “how shall they call on him in whom they have not believed? And how shall they believe on him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?” If, then, we partake in any degree of the Spirit of our Blessed Master, and “if any man have not the Spirit

of Christ, he is none of his;" if we feel a single spark of the charity which glowed in the hearts of the Apostles and Evangelists; if we feel any gratitude for the blessings conferred on our favoured land by the communication of the Gospel; if we experience a becoming sense of the worth of our own souls, or any love for those of others; we shall no longer be lukewarm and indifferent to this great object, but shall unite our hearts and hands, our purses and our prayers, our time and our thoughts, in carrying it into full effect.

In reviewing a pamphlet, the main scope and tendency of which we so entirely approve, and which we are disposed so cordially to applaud, as this of Mr. C., it is painful to us to meet even with an incidental observation in which we cannot concur. In considering the causes he has assigned, and very fairly assigned, for the low state of Church-of-England Missions, we cannot help thinking, that the whole is simply resolvable into a want of Christian zeal and charity; and that he has specified no impediments to missionary efforts by the Church of England, which would not have vanished like the morning dew before the rising sun, had these essential qualities been prevalent and operative. It is under this impression that we are disposed a little to qualify the opinion expressed by Mr. Cunningham, that the low state of Church-of-England Missions cannot "be imputed to a general want of piety in the Clergy of the Establishment;" because we verily believe that, disguise it as we may, this is, after all, the real efficient cause of our inactivity. And we think it important that we should understand it to be so, not only that we may humble ourselves in the very dust before God for our past neglect, but that we may pursue the means which are adapted to apply a radical remedy to the evil. The proposed legislative enactment is in-

deed indispensable; little or no good can be done without it; and we earnestly call on all who have at heart the true interests of the Church of England, to aid in its accomplishment. Still let us keep in mind, that the value of this or any other subsidiary measure of a similar description will be in exact proportion to the piety which prevails in the church—to the strength of faith, the warmth of Divine love, and the expansion of Christian charity which characterize her bishops, her clergy, and her members at large. May the Almighty increase these a thousand fold! And may the glorious period at length arrive, when, through our instrumentality, and that of other churches engaged in the same holy warfare, "the kingdoms of this world shall become the kingdoms of our God and of his Christ!"

Although Mr. C. is mistaken in supposing that the Church of the United Brethren is connected with the Lutheran Church for any purpose that bears the remotest relation to missions, yet he appears to us to have formed a just and accurate estimate of the value of their Christian exertions. The following eloquent passage contains his tribute of applause to the missionary labours of these excellent men.

"In the prosecution of the great end of converting the Heathen, the Moravian Brethren are now dispersed to the four winds of heaven. In this sacred cause, they have fearlessly and triumphantly encountered all the perils and privations most formidable to our nature. Uniting the most practical arts with the most spiritual religion, they have, under the Divine Blessing, at once converted and civilized the most barbarous people. They have, as it were, lighted up new suns at the poles; and taught the West-Indian slave to exult in the 'glorious liberty of the children of God.' Their 'praise is' not only 'in all the churches of Christendom, but in many a desert spot, where a little circle of happy worshippers, 'casting their idols to the moles and bats,' are 'now worshipping God in spirit and in truth.'"

p. 33.

We shall extract only one more passage from this spirited and well-timed production: it is that with which it concludes.

“Those who believe in the superiority of our Church to every other religious society,”—“cannot but devoutly wish that the Church of England should be foremost in the missionary race; that her formularies should be displayed wherever the banner of our country is erected, and her name is known. We cannot be satisfied to have had the fire from Heaven fall on our altars, without endeavouring to carry a torch, lighted there, into the caves and dens of idolatry. We cannot be satisfied that this our manna should enrich only a single plain. But we desire—and would, by all peaceful and pious means, give efficacy to that desire—to see our God the God of the whole earth; to see the temples of other hemispheres reared with stones dug from our native cliffs; to hear ‘one song employ all nations,’ and from pole to pole one general chorus arise to ‘Him that sitteth on the throne, and to the Lamb, for ever and ever.” pp. 42, 43.

We cannot but hope that this reasonable effort of Mr. Cunningham, to direct the thoughts of our Bishops and Clergy to an object so momentous as that which forms the subject of his pamphlet, will produce its due, and that a powerful impression; and, we trust, he will one day enjoy the satisfaction of witnessing the fruits of this energetic and evangelical appeal to his brethren, in the growing prosperity of the Church which he labours to edify, and in the rapid extension, by her means, throughout the universe, of that Gospel which can alone bring spiritual life and light to the nations.

Proofs of the Mistatements of Facts contained in an Attack upon the Fidelity and Veracity of the Author of the Tour to Alet, which is inserted in the Christian Observer for January, 1814, illustrated by various Extracts from the Port-Royalists; with an Appendix. LONDON: CHRIST. OBSERV. NO. 149.

don: J. and A. Arch. 1814. pp. 55. price 2s. 6d.

THE author of the *Tour to Alet*, so lately the advocate of exalted sanctity, stands forth to public view, in this new production of his pen, rather in a different character; and could we be so forgetful of what belongs to the office of a *Christian* observer, as to emulate the spirit which in many parts it displays, an impartial witness might justly apply to both parties, the keen remark of Johnson upon the controversy between Warburton and Louth; that they appeared to be contending which could call names best.

To the hard names, however, and harsh surmises, which the author has thought proper to deal out against us, we shall only reply in the spirit of the words addressed by the immortal Hooker to his opponent Travers,—“To your railing I say nothing: to your arguments I reply as follows.”

The pamphlet before us was destined by its author to appear in the pages of the *Christian Observer*, as an answer to our *Review of the Tour to Alet*, which appeared in our Number for January last. Its object is, to convict that article of a misstatement of the facts upon which its criticisms were founded. The author, in a Postscript, expresses great displeasure that this vindication of his work was not inserted; and he even complains of it as an unjust and dishonourable proceeding*. But he ought, on every

* In this Postscript, the author states, that he wrote a letter to the Editor, which must have been received by him on the 20th of February, announcing his intention to reply to us, on the ground of his understanding the remarks of the Reviewer to imply a moral charge. “We naturally expected,” he adds, “that had no such charge been intended, a few lines at the end of their next Number would have amicably explained their meaning, and have precluded the necessity of an answer. No such explanation, however, appeared.”—Now the fact is this: The author of the *Tour to*

principle, to have added; that his order was peremptory to print it verbatim, or not at all. Now it is quite ridiculous to suppose, that no option should be left us with respect to the insertion of a pamphlet of 55 pages. It is obvious, that if the editor of a periodical work be denied the liberty, if not of retrenching or altering the articles which are submitted to him for insertion, at least of wholly rejecting such whose spirit would discredit his pages, his censorial office would be rendered merely nominal.

The author chooses to *take it for granted*, that his vindication was not inserted because it convicted our Review of many "*blunders*." If the spirit of the pamphlet had not been strikingly at variance with that which seemed to breathe through the *Tour to Alet*, we certainly should not have objected to its insertion, merely on the ground of its convicting us of "*blunders*." Our blunders we shall always be happy to confess and amend, as the best reparation for having committed them. Whether their detection in the present instance will justify the author's triumph, may be seen in the sequel of this article.

In the construction of his pamphlet, the author appears to have profited by the maxim of Dr. Bentley, that to raise a cloud of dust around an opponent is one of the great arts of controversy. To no other cause can we attribute the variety of extraneous matter which swells his pages, and by means of which Alet first wrote to us on the 18th of February, stating, that an answer to our critique would be "forwarded in a few days or a week;" and, although the engagement was not exactly kept, yet the answer is actually dated the 28th of February. Is it then quite ingenuous to say, that an amicable explanation, which could not possibly have been seen by him before the 1st or 2d of March, would have precluded the necessity of an answer promised on the 18th of February, and actually dispatched on the 28th? Had he expected, as he would intimate, such an explanation, why did he not delay his answer for two days longer?

the main question is often greatly obscured. That an argument upon the faith of the Port-Royal writers should have procured us an erudite table of the relative height of the principal mountains of Europe (p. 27), and a sketch of the leading points of discrimination between various Protestant sects (p. 31); that it should have involved a censure upon fine ladies, smart chapels, gilt prayer-books, and the Church of England Liturgy (p. 28); that it should have conducted the imagination of our author up the craggy heights of Snowdon, while yet enveloped in wintry mist, or have suggested the more cheering idea of the nymphs who wear immortal garlands around the Heliconian spring, may perhaps appear, to ordinary minds, no less incongruous than the taste of the painter whom Horace ridicules, because, forsooth,

Delphinum silvis adpingit, suctibus
aprum.

As we profess ourselves, however, to be of that old-fashioned school, who prize the maxim of the same great poet,

— sit quid vis, simplex duntaxat
et unum,

we shall make no apology for keeping close to the argument, leaving to more penetrating minds the task of pointing out the relations which may, perhaps, after all, connect the above subjects with the recluses of Port Royal.

All the objections which we urged against the *Tour to Alet*, may be considered as included in these two:—First, That it protestantized the Roman Catholic religion. Secondly, That the author had completely departed, not only from the letter, but even from the spirit of Lancelot's narrative, by framing a long series of conversations between the Bishop of Alet and others, which were not only in the main wholly fictitious, but also uncharacteristic of the Port-Royal School.

The author commences his an-

swer to the first of these charges, by censuring our use of the word "protestantize." Without trying the patience of our readers, by entering into a laboured defence of the term, we shall briefly observe, that we used it in reference to the doctrine of the first Reformers, which still continues, both in the Church of England and among the greater number of Protestants, to be the standard of appeal for the principles of Protestantism.

He next supposes, that in employing this term, we allude to "the use of the Scriptures, and the doctrine of justification" (p. 31). Instead, however, of restricting it to any one or two particulars, we would be understood as comprehending by it, not less what he has omitted, than what he has added. Not only has he maintained a guarded silence upon those absurdities and superstitions which prevailed even in the Port-Royal School, but he has been equally reserved on points of greater moment, and has not even hinted at the peculiar modification which the religious exhortations of the writers in question derived from their opinions upon penance, absolution, and the intercession of saints. He attempts to answer this charge by the plea, that he gave no expectation in his Preface of entering into such particulars. This material defect in his plan we noticed in our former critique; and it requires no argument to prove, that by their omission he has opened a wide door to mistaken views and false impressions, in the case of those to whom the original documents are not accessible.

The general impression likely to result from the *Tour to Alet*, (and such we know has, in more than one instance, been its effect,) is to excite the question; "If this be the Roman Catholic religion, why are we Protestants?" But sure we are that such a question could never have occurred to the same persons, had the portrait of that religion been faithful and characteristic.

In this large and comprehensive sense, then, we would be understood as accusing the author of protestantizing the Roman Catholic religion; and the line of conduct which we have in consequence pursued has been equally due to all parties.

We shall now consider the representation the author has given of the faith of the Port-Royalists upon the doctrine of justification; this being one important particular in which we conceived that his work was the vehicle of erroneous statements.

The natural and obvious inference to be drawn from the theological sentiments expressed throughout the *Tour to Alet*, would be, that the faith of the Port-Royalists, upon the important point in question, entirely accorded with that of the Church of England. In her XIIIth Article, she distinctly states, in strict harmony with the sentiments of the whole body of Reformers, that "we are accounted righteous before God *only* for the merits 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," &c. &c. But the Port-Royal School, instead of maintaining, as our author by the tenor of both his works would lead us to believe, a similar doctrine, ascribes a meritorious efficacy to good works as uniting, with the merits of Christ, to place the sinner in a justified state.

In illustration of these assertions, we shall now present our readers with a few extracts from various Port-Royal authors; beginning with De Sacy and the celebrated Nicole, the two writers to whom our author especially refers on the subject of justification.

"Nothing is more essential to a Christian than the love of the poor, and the care with which we ought to assist them. Of this we may see an admirable example in the book of Tobit, where it appears that the

Holy Spirit refers all the virtues to this one : without which, indeed, the greatest would be useless, and by means of which we may obtain of God all the rest. We see also in the Gospel, that it will be charity to the poor which will at the last judgment open the gate of heaven; and that the kingdom of God will be the recompence of those who shall have assisted Jesus Christ himself in the persons of the poor, whom he calls his brethren, and members of his body."—De Sacy's *Lettres spirituelles*, vol. i. p. 254.

"I doubt not you are carefully preparing yourself for the festival of the holy Virgin, which is the chief of all. It is the festival of her glory, the measure of which is that of her humility, which is only exceeded by that of her Son. She is the mother of chastity and mildness, and from her it is that we are bound frequently to ask for those great virtues which comprehend all the rest, by saying to her with the Church, 'Make us who are freed from sin mild and chaste.'" After some remarks upon the excellence of virginity, he adds, "How great, then, is this virtue (humility) which not only REPAIRS the odiousness of the greatest vices, but which alone is the ornament of the most lovely of all the virtues!"—*Ib.* p. 161.

"As long as complaisance is merely a natural virtue in a person who is not of God, it is useless or injurious: because the principle, or the end of action is defective. But when the person is of God, God sanctifies these human qualities: he then makes use of them to do good with the greater facility, and to increase the merit of our good works."—*Ib.* vol. ii. p. 341.

"You add, that you often open to God, in the bitterness of your soul, the most secret recesses of your conscience; and that you would be overwhelmed with grief, if his goodness did not give you an entire confidence in his mercy, which has never abandoned you, and if you did not address yourself to the saints with sentiments of respect, as though you saw with your eyes what faith obliges you to believe of their blessedness, in the assurance that their charity for souls will not refuse you the assistance you ask, to obtain the mercy of God by their intercession and merits."—*Ib.* p. 410.

"Jesus Christ humbled himself as bearing the sins of men, and we ought to humble ourselves as being in truth sinners. For Jesus Christ, in humbling himself for the sins of men, did not intend to exempt us from humility; but he chose to sanctify our humiliations by the merit of his, and to render them capable of being received by God as a satisfaction for our sins, being united to

his."—Nicole, edition of La Haye, vol. vii. p. 148.

"It is nothing more than a duty common to the most innocent, to give their superfluities to the poor. But a penitent, beyond this duty, is obligated to give his superfluities to satisfy the justice of God, and to repair the abuse which he has made of his worldly blessings."—*Ib.* p. 205.

"But while this penitent purifies herself from her sins by the tears which her love causes her to shed on the feet of Jesus Christ, and by the good works which she practises, the Pharisee renders himself guilty by the unjust judgment both of her and of Jesus Christ, into which he is led by his temerity."—*Ib.* p. 207.

"The darts (of our spiritual enemies) are fiery darts, according to St. Paul, which are not only capable of piercing the heart, but of burning up and reducing to ashes all that it may have amassed of merits and virtues."—*Ib.* vol. viii. p. 5.

"The apostle Peter teaches us (1 Pet. iv. 8.) that the most efficacious method of providing against the decay of our virtues is the continual practice of charity towards our neighbours; because, this virtue covering our sins, it of course prevents these sins from injuring us, or from causing God to separate himself from us. Therefore the greatest mark of the love of God to a soul is, when he fills it with charity towards its neighbours. He may leave it subject to many faults, in order to humble it; but they who judge it to be imperfect, because of these faults, often judge rashly: because these faults exist not in the sight of God, being continually effaced by the charity which God leads it to practise."—*Ib.* p. 169.

It would be easy to swell the list of extracts similar to the above; but our readers will already be able to judge whether the Port-Royal divinity is the same as that of the Tour to Alet. They now can understand how far the sketches of its author are characteristic of the originals, and in what degree our assertions merit the confidence of the public.

Under this head, it may be well to mention, in allusion to a singular definition of Jansenism, (*Tour to Alet*, p. 122.) that "in doctrine" it was "the Calvinism, and in practice the Methodism, of the Romish Church;" that the great Arnould

published, among many other pieces against the Calvinists, the two following:—1st, “The subversion of the moral-law of Jesus Christ by the errors of the Calvinists upon justification.” 2dly, “Calvinism again convicted of impious doctrines.” The first of these works, as is clear from the title, would serve to confirm the proofs which we have already urged in support of our censures, though we can hardly suppose that our author will regard it as equally proving the first part of the above definition. As for the latter clause, we do not very clearly understand it.

That our readers may enter more fully into our meaning, when we ventured to blame the author of the *Tour to Alet*, for maintaining a guarded silence upon the Catholic peculiarities which occur in the Port-Royal writers; we shall now introduce a series of extracts, which will reflect light upon that criticism, and explain the modification which those peculiarities imparted to their sentiments respecting the doctrines of grace.

“I entreat Saint Luce, whom the Church this day honours, to do for you what she did for her mother, through the intercession of Saint Agatha, which is to obtain for you bodily health. But I further ask her to obtain of God for you, by her prayers, that you may be of the number of those concerning whom it is said, ‘they who live in chastity and piety, are the temples of the Holy Spirit.’—*De Sacy’s Lettres spirituelles*, vol. i. p. 196.

“Therefore we ought to address ourselves to these holy virgins” (Saint Agnes and others) “who were the glory of Jesus Christ, of the church, and of their sex; and to say to them, ‘Give us, by your intercession, of the sacred oil which burns in your lamps, because ours are always in danger of being extinguished, not only by the tempest of afflictions, but also by the water of indifference, and by the wind of complaisance,’ &c.—*Ib.* vol. ii. p. 139.

“It seems, indeed, that nothing (he here alludes to preceding remarks) ought so much to excite us as the example of so many saints of each sex, of all conditions and ages. They were such as we are. They

had the same weakness to fear, and the same enemies to combat. Had they conquered them by their own force, we might have said, that they were strong, and we weak. But since it is God who did all in them, and who promises to do all in us, let us take them for our intercessors, and God for our refuge and strength; and let us hope all from him who can do in us all that to ourselves would be impossible, and who can do it with an almighty facility. But as it is very common to consider the saints rather (as examples) to admire than to think of imitating them, there are other saints more proportioned to us, which are those of purgatory.”—*Ib.* p. 265.

“One may say, that the conversion of souls was more the fruit of her” (the Holy Virgin!) “prayers and the ardour of her charity, than of the words and the labours of so many great saints.”—*Ib.* p. 280.

“The ashes of the bodies of the saints derive their principal dignity from that seed of life, which remains to them from their having touched the immortal and vivifying flesh of Jesus Christ.”—*Arnault sur la fréquente Communion*, chap. xl.

“The manner of profitably offering up the sacrifice of the mass, which is the same as that of Jesus Christ upon the cross, depends not principally upon the devotional thoughts which are present to us during the sacrifice, nor on the prayers which we form. For even should we, by involuntary distraction, be deprived of these aids, provided God beholds in us the desire of these future good things, and of this eternal life, we co-operate in the sacrifice of Jesus Christ, and we sacrifice with the priest.”—*Nicole*, vol. vii. p. 126*.

* Though our censures of the *Tour to Alet* have principally related to its sketches of Port-Royal, we have to prefer against its author a similar charge, in having protestantized the sentiments of the Abbé de Rancé and his disciples. Various works are before us, from which it would be easy, did our limits allow it, to illustrate this general remark; but we shall be content with requesting our readers to compare (*Tour to Alet*) page 59, 11th line, to the end of the page, with the spirit of the following extract from a work by the Abbé de Rancé, entitled, “*De la Sainteté*,” vol. i. p. 299:—“Ecclesiastical communities are assemblies of persons who, never having broken the sacred seal of the holy covenant which they have contracted with Jesus Christ, nor

With respect to the extracts from Fontaine, &c. relative to the Holy Scriptures, they certainly prove, WHAT WE NEVER DENIED, that the Bible was allowed by the Port-Royalists, to be READ without a commentary*. They prove also, that a few words, which we used (vide *Christ. Obs.* p. 34), expressive of the caution with which the Scriptures were put into circulation at the period in question, were too strong if applied to the sentiments of the Port-Royal writers. But the substance of our censure remains wholly unshaken. It was grounded upon this positive fact, that the Port-Royalists were all of one mind, in regarding the *writings of the fathers, and the decrees of the councils, as "the only legitimate interpreters of the Bible in all points of faith."* We, therefore, conceived the passage commencing "May we all become more and more Bible Christians," &c. decidedly improper, because it was put into the mouth of the Bishop of Alet by the author, unaccompanied by any explanation, and therefore left his readers at full liberty to imagine that the good Bishop conceived every individual was permitted to model his faith and conduct simply by his own interpretation of the Holy Scriptures,

sullied the white robe which they have received in baptism from the hand of this heavenly Spouse, preserve themselves in his charity and love, by preserving this first innocence which they have never violated. They are children who, having always continued faithful in the respect and love which they owe to their Father, want not the help of their tears, nor of severe punishments, nor of humiliating mortifications, to appease his anger, since they have never irritated him."

* Had this been our assertion, we could have mentioned to the author of the *Tour to Alet*, a fact by which he might have triumphantly refuted it: viz. that the great Arnauld was engaged in a controversy, anno 1680, with M. Mallet, the object of which was, to prove that the Church never intended to withhold from the people the Holy Scriptures.

without any reference to the authority of tradition.

The authorities to which we could refer upon this question, are so numerous, that we scarcely know which among them to select.

"As to what you say about original sin (observes M. de Sacy, *Lettres spirituelles*, vol. ii. p. 218), it is necessary to do in this instance, as in relation to all the other mysteries inconceivable to the human mind; that is, to have recourse first to the authority of tradition. We must take pleasure in submitting the shallowness of our minds to the greatness of God, to the certitude of our faith, and to the immobility of that Rock upon which the church is established."

The Bishop of Alet may be introduced upon the scene, in support of his own orthodoxy. In the document which this prelate wrote, expressive of his approbation of the celebrated work by Nicole and Arnauld, "*De la Perpetuité, &c.*," he alludes to the work upon frequent communion, which he expressly praises, because it proves, "*by the Oracles of the Scriptures, by the sentiments of the fathers, and by the decrees of the councils,*" with what purity Christians ought to approach the holy Eucharist.

In a piece entitled, "*Quatrieme Factum pour les Curés de Paris,*" the joint production, according to the celebrated mathematician Bossu, of Pascal, Arnauld, and Nicole, the following passage occurs (*Cœuvres de Pascal*, tom. iii. p. 127).

"Our religion has firmer foundations. As it is wholly divine, it is on God that it rests; it holds no other doctrine than what it has received from him through the channel of tradition, which is our true rule, which distinguishes us from all the heretics in the world, and which is a guard to us against all the errors which may spring up in the church itself. Let us be guided by this rule, and should they wish to show that the church itself holds these maxims, let them shew that the fathers and the councils have held them, and we shall then be obliged to recognize them as our own."

The inferences, to be deduced from the preceding extracts, are so

obvious, that to attempt to add to their force by any remarks of our own, would be quite superfluous.

It is rather a curious contradiction, that our author, after having declared in the Preface of the *Tour to Alet*, that his work does "not profess to be a history of Jansenism, formed upon a collation of *authorities on both sides*," but "merely a faithful abstract of the *Port-Royal* account of their own persecutions," should endeavour to refute the charge of error which we preferred, relative to his account of M. de St. Cyran's sentiments upon absolution, by the *testimony of his enemies*. He might, with equal ease, by a similar departure from his own professions, have proved that the great Arnauld himself was born a Huguenot*; that he went to nocturnal witch-meetings; that he was sent to command the troops of the Vaudois, and a thousand such absurdities.

The defence he has set up proves, at least, that his *Port-Royal* friends are marshalled on our side, while he fights himself in the ranks of the Jesuits.

Having now stated the grounds on which we preferred against the author the charge of *protestantizing* Popery, we shall advert to our second general censure, which respected the substitution, in the place of Lancelot's narrative of the conversations which passed with the Bishop during his visit at Alet, a series of conversations framed in the author's own study. He has thought proper to say very little upon this charge; and we do not conceive it difficult to dive into the motives of his reserve. Yet, as he appears unwilling to allow that the liberty in question was inconsistent with the professions of his Preface, we would inquire on what principle it can be reconciled with his promise (Preface, p. 11.) of "the most strict fidelity in point of fact?" The sim-

* Vide the collection of Tracts published in reply to the Jesuit Bouhours, 12mo. 1700, p. 87; also Bayle's Dictionary, article Arnauld.

ple question is, Did these conversations actually take place between the Bishop and Lancelot, or did they not? If not, and this, speaking of them generally, is our unrefuted position, ought not the readers of the *Tour* to have been distinctly apprized that they were fictitious; since, after the promise in question, they would naturally regard them as genuine and authentic? Seldom have we had occasion to censure a more dangerous and unwarrantable liberty than this mode of giving speech to the dead.

Far from wishing, however, though* truth compels this protest, to fasten a moral charge on the character of our author by any thing we have said, we can readily frame an excuse for him by supposing that he conceived his Preface to claim a greater licence than it actually does claim.

That the conversations are uncharacteristic, as well as fictitious, is still our decided opinion. But as our general remarks upon the charge of *protestantizing* have already explained the grounds of this sentiment, we shall forbear to enlarge upon it.

The greater part of the passages the author has adduced to support the credit of his description of Lancelot's approach to La Chartreuse, which he now avows was "*manufactured*" in his own closet, (p. 15), do not appear to us to confirm the more incredible parts of his statement. That which is quoted from Lancelot, (p. 21), and on which he places so much reliance, has scarcely any reference to the road in question, but relates to the *situation* of the monastery. But the best reply to his long list of authorities, even had they been more satisfactory, would have been a reference to Lancelot's own short and simple narrative, as quoted in our former critique (p. 34); by which it is very evident, that he had no just ground for the numerous embellishments he has thought proper to introduce.

What shall we say about our

figurative allusion to Pelion and Ossa? Surely our author cannot be so little read in those annals of extravagance, the wars of the giants, as to need a reference, with which any classical friend could have furnished him, to Homer, *Odyssey*, λ. 314.

Ὄσσα ἐπ' Οὐλυμπῶ μεμασὸν θέμεν αὐτὰρ
ἐπ' Ὄσῃ,

Πηλίου προσειφύλλου.

Heav'd on Olympus, tottering Ossa stood ;

On Ossa, Pelion nods with all his wood.

POPE.

We, therefore, really regret that so much labour and assiduity, as are exhibited in his catalogue of mountains, and their relative heights, should be so unprofitably applied.

As to the few lines of animadversion with which we noticed the author's narrative of the situation of Port-Royal while the civil wars raged at Paris, our justification must again involve him in a charge of contradiction. His narrative is introduced in these words: "On this occasion *one of the recluses* writes as follows" (*Tour to Alet*, p. 213). What can this mean, but that his readers are to prepare themselves for the perusal of an original letter written by one of the recluses? We really took him at his word, and simply gave credence to his own assertion. He would now convict us of injustice and inaccuracy, by departing from his first statement, and avowing the letter to be *his own compilation*, and to contain the spirit of forty-seven of Mere Angélique's letters, fifteen leaves of Fontaine, and five of Du Fossé! We forbear any comment.

Another mode which he has made use of to repel censure is to state, as a general answer to the charge of having departed from the spirit of the original, that he refers not to one, but to 314 originals. How is such an argument as this to be met? We can only meet it by shewing, as we have already done, that the portrait the author has drawn is altogether unlike what it

professes to represent; that, instead of the Popery of the Port-Royal School, we have the Protestantism of the Church of England.

We are much obliged to the author for his correction of a verbal inaccuracy into which we inadvertently fell, of putting *La* before the name of our *old* friend Fontaine; though, had he been possessed of weightier cause for triumph, we doubt whether he could have afforded so much of his paper to labour at giving importance to this trivial mistake. In return, we will present him with one or two historical inaccuracies in his work, which he will do well to correct should it ever reach a second edition.

The author has stated (in the *Tour to Alet*), that the Letters and Thoughts of Pascal were written in the seclusion of Port-Royal. Now, by his sister's narrative, and by that of Bossu, whose biographical sketch is much superior to any other, it will be evident that Pascal, though he occasionally paid visits to Port-Royal, never fixed his abode there (*Vie de Pascal*, p. 46). But Pascal shall be his own historian:—"You will not fail," he observes to his opponent, "to say that I am of Port-Royal; as if at Port-Royal only were to be found those who have zeal enough to defend, against you, the purity of Christian morals. I know, my father, the merit of those pious recluses: I know their piety; for, *although I never have had any settlement among them*, I nevertheless am acquainted with some of them, and honour the virtue of all." (*Lett. Prov. Œuvres de Pascal*, tom. i. p. 326).

At p. 228, *Tour to Alet*, the author asserts, that the alleged miracle of the holy thorn was the cause of Pascal's conversion. This will be found to be quite a mistake. It will not, of course, be denied that his conversion was prior to the publication of the Provincial Letters: now the first of these was published in January, 1656; but the date of the alleged miracle is *March*, 1656.

Vide the Life, by Bossu, prefixed to *Cœuvres de Pascal*, pp. 61 and 105. According to his sister, the event in question suggested to him the first idea of writing the *Thoughts on Religion*; but it is very obvious, from the evidence of the above dates, as well as from the tenor of her narrative, that our author is here entirely in an error.

Perhaps the public will now be of opinion, that the sympathy which the Author of "*Proofs of Mistatements*" expresses, towards the close of his pamphlet, for the errors which he would fasten on his Reviewer, might, with great reason, be reversed. We are disposed, however, to adopt a different tone; and rather to express a strong hope, that the influence on his future literary labours, of the present discussion, will be so salutary as to obtain for him, should it ever fall to our lot to criticise his promised works, the praises due to sound discrimination, strict accuracy, and a chastised imagination.

Having, in our former critique, paid the tribute most justly due to the eminent piety and superior ta-

lent which marked the Port-Royal School, we would not be understood as at all detracting from that praise, by any of the extracts which have been introduced in this article. Had the Author of the *Tour to Alet* exhibited a faithful picture of that establishment, we should have been spared the painful task, now imposed upon us by a sense of duty, of entering into a detail of those errors* and infirmities; which, though neither few nor unimportant, were greatly overbalanced by its eminent services, and by the exalted virtue which adorned it.

* The question between us and the author of the *Tour to Alet*, upon Justification, may be further illustrated by a reference to Lancelot's *Memoirs of St. Cyran*, vol. i. pp. 452, 456, 460, 467, 476.—Should further evidence, relative to our critique upon the *Tour to Alet* be required, it will be easy to give, in a few papers, a literal translation of the real *Tour*, which would enable the public to form its own opinion.

In order that we may not be considered to have acted an unfriendly part to the Port-Royal School in this article, it is probable that a few of the future pages of the *Christian Observer* will be devoted to extracts from some of their finest authors.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

PREPARING for publication:—A Work on Egypt, Syria, Asia Minor, and Greece; by Mr. Walpole: taken from unpublished Documents, Journals, and Papers of English Travellers;—and, The Elements of Hebrew Grammar, by Mr. J. F. Gyles, of Bath.

In the press:—Under the direction and patronage of the African Institution, by Mr. Murray, The original Journal of the second Journey of Mr. Mungo Park into the Interior of Africa, in 1805; with the Particulars subsequently received of his melancholy Death, a biographical Memoir of Mr. Park, and maps and plates: in 8vo. uniform with Mr. Park's former travels*;—*Voyage d'un Fran-*

çois en Angleterre, avec des Remarques sur l'Aspect, les Arts, la Littérature, et la Politique de ce Pays;—A critical Analysis of Lord Bacon's Philosophy, with a Sketch of the Progress of Science from the Fall of the Roman Empire to the Time of Bacon, &c. &c.: by Mr. Alexander Walker;—An Account of a Mission to Abyssinia by Order of Government in 1809 and 1810, by Henry Salte, Esq. F.R.S.: in 4to. with maps, engravings, &c.;—History of the University and Colleges of Cambridge, in 2 vols. 8vo.;—Essays,

the work in 4to. are requested to send their names to Mr. Murray, who prints no more in this form than may be subscribed for. The price in 4to. is not expected to exceed 28s.

* Gentlemen desirous of having copies of
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moral and entertaining; by Edward, Earl of Clarendon;—An Inquiry into the Origin and Influence of Gothic Architecture, by the Rev. W. Gunn;—Discourses on the Evidences of Christianity connected with some of its practical Results, by the Rev. Sir H. M. Wellwood, Bart.;—Essays, illustrative of the Principles, Dispositions, and Manners of Mankind, by the Rev. W. Potter;—A Narrative of his Incarceration, and of the Massacre of his Family, in France, during the Revolution; and of his second Confinement, as a Prisoner of War; by Count O'Neil;—A Poem, descriptive of Greece, by Mr. W. Haygarth;—An Account of the Captivity and Death of Pope Pius VI.: by the Widow of General de Merck, the Governor of Valence, at the Period of the Pontiff's Captivity.

Account of the Weekly Amount of Bank Notes in circulation in the year 1814, distinguishing the Bank Post Bills, as well as the Notes under the value of five pounds.

1814.	Bank Notes of 5l. and upwards.	Bank Post Bills.	Bank Notes under 5l.
	£	£	£
Jan. 7	14,490,730	9,474,700	8,233,220
14	15,382,440	1,027,870	8,361,070
21	15,625,330	1,034,580	8,377,910
28	16,130,780	1,090,560	8,346,410
Feb. 4	15,729,040	1,075,420	8,370,400
11	15,482,260	1,125,910	8,349,420
18	15,590,380	1,122,910	8,308,760
25	15,672,310	1,087,820	8,341,310
Mar. 4	16,178,200	1,076,510	8,316,880
11	15,352,730	1,074,540	8,308,110
18	15,537,810	1,063,510	8,314,150

According to an account laid before Parliament, the number of three shilling tokens issued by the Bank of England, from the 10th of December, 1812, to March, 1814, was 3,006,983, and their amount in value £51,347l. 9s.; each token weighing 9dwts. 11grs. the silver of dollar standard. The number of eighteenpenny pieces issued in the same period was 1,510,440, the value 113,283l. 1s. 6d.; each weighing 4dwts. 17grs. of dollar standard. No dollars were issued in the same period.

At a late meeting of the inhabitants of Sheffield, it was resolved:—That this Meeting do thankfully accept of the offer made by the Society for bettering the condition of the poor in this town, of undertaking the establishment and conducting of a plan, somewhat similar to one which has been adopted with great good effect at Bath,

Bristol, and other places,—for detecting the impositions of vagrants and beggars, and for relieving the truly deserving, by furnishing the public with tickets, at a low price, to be given instead of money to applicants of every description, which tickets will entitle the holders of them to such relief as their cases, after minute investigation, shall seem to require and admit of.

On Feb. 24, and March 3, a long but interesting paper by Dr. Herschell was read before the Royal Society, detailing the result of many years' observations on the sidereal and nebulous appearance of the heavens. The Doctor began by relating his observations on the relative magnitudes of the stars, considering those of the first magnitude to be equal to our sun; determined the magnitudes and changes in the appearance of a great number of fixed stars; gave a history of the alterations which he has noticed in the aspect of the sidereal heavens, during the last thirty years; and described those stars which have increased in magnitude, or brilliancy, have lost or acquired surrounding nebulae, or have had wings, tails, or other peculiarities. He seems inclined to believe, from his observations, that new sidereal bodies are in a constant and progressive state of formation; that nebulous appearances gradually assume a globular character; that the heavens are not infinite, and that stars have a "compressing power." He considers the origin and progress of sidereal bodies to be nearly in the following order: first, vague and indistinct nebulae, like the milky way; secondly, detached or clustered nebulae, which consolidate into clusters of stars; thirdly, these stars becoming more definite, appear with nebulous appendages in the different forms of wings, tails, &c.; and, lastly, that all are finally concentrated into one clear, bright, and large star. Dr. H. concludes that the progressive discovery of nebulae will be equal to the improvement of our telescopes, and that in proportion as we are possessed of more powerful space-penetrating instruments, will our knowledge of the sidereal heavens be extended.—Many of his latter observations directed to ascertain the absorption or condensation of nebulae were made on stars which he had before described in his numerous papers in the Phil. Transact.; others were made on those whose places have been determined by foreign astronomers.

EAST INDIES.

On the 20th of September, 1813, a public disputation of the Students of the College

of Fort William in Bengal, took place before the Governor-general, Lord Minto, in Persian, Hindoostanee, Bengalee, Arabic, and Sanskrit; when nineteen students were declared qualified to enter on civil service, in the following relative order of proficiency, viz. Glynn, Hobhouse, Lindsay, Boulderson, Cayley, Ker, Stuart, Hyde, Pigou, Harington, Valpy, Oakes, Wilkinson, Harding, Metcalfe, Marjoribanks, Chastenay, D'Oyly, Mainwaring. Honorary rewards were distributed to these gentlemen and some others.

We have much pleasure in extracting the following passage from Lord Minto's address on that occasion:—

"I feel particular gratification in reporting, at the end of the sixth year of my acquaintance with the college of Fort William, that its professors and all its officers, have continued to maintain the high reputation, which from its first foundation has enabled them at once to support and adorn the institution.

"A catalogue of the learned works executed since the last disputations, or now in progress, will be annexed as an Appendix to this Discourse; but I shall briefly notice here some of the more distinguished of those performances.

"Dr. Lumsden, the Persian and Arabic Professor, made a proposal in the course of the year, to publish in succession a series of the best writers on Mohummudan Law, and, in pursuance of that design, has made considerable progress in preparing a corrected edition of the *Ashbah Nuzair*; but the proposal has been withdrawn, in consequence of the considerable expense attending the undertaking. I understand, however, that the College Council has it in contemplation to recommend the usual subscription for a hundred copies of a few of the most valuable works on Mohummudan Law, to be printed and published under the superintendance of Dr. Lumsden and the learned natives now attached to the college.

"Capt. Roebuck, the assistant secretary and examiner, is preparing to publish a new and augmented edition of Dr. Hunter's *Hindoostanee and English Dictionary*.

"The Bengalee and Sanscrit Professor, Dr. Carey, has just finished the printing of a Grammar of the Punjabee Language, and has now in the press Grammars of the Telinga and Carnatic Languages. He is also writing Grammars of the Kushmeere, the Pushna, Ballochee, and Orissa Languages. In addition to these various and

extensive labours, this pious minister and indefatigable scholar will complete, in two years more, his *Bengalee Dictionary*, which I took occasion to announce in a former discourse.

"A Grammar of the Burmah Language by his son, Felix Carey, who already treads in the devout and learned footsteps of his father, is also in the missionary press of Serampore.

"Mr. Marshman and his young pupil, now become his associate, do not slacken in their pursuit of Chinese grammar and learning; by which, indeed, the public is about to profit.

"Mr. Marshman has composed a work under the title of *Clavis Sineca*, or *Key of the Chinese Language*. It was at first intended only as an augmented edition of his *Dissertation on the Chinese Language*, formerly published with the first volume of the works of Confucius; but the matter extending as he proceeded, the book has assumed a new form and title. Of this work, the first part is already printed, and consists of two *Dissertations*; the first on the Chinese Character, the second on the Colloquial Medium of the Chinese. The second part of the *Clavis* will be a Grammar of the Chinese Language. These two parts of the work will contain from four to five hundred quarto pages; and Mr. Marshman has it in contemplation to add, as an Appendix, a Vocabulary, containing the characters in the whole of the Confucius, which he conceives will render it a complete key to the language.

"The passages in Chinese Characters contained in these works, are printed from moveable metal types, which Mr. Marshman and his coadjutors have had the merit of bringing, by the most laudable ingenuity and perseverance, to a state of perfection perhaps not known before.

"I profess a very sincere pleasure in bringing the literary merits of Mr. Marshman and the other reverend members of the Serampore Mission, to the notice of the public, and in bearing my testimony to the great and extraordinary labours which constancy and energy in their numerous and various occupations have enabled this modest and respectable community to accomplish.

"I am not less gratified by the opportunity which their literary achievements afford, of expressing my regard for the exemplary worth of their lives, and the beneficent principle which distinguishes and

presides in the various useful establishments which they have formed, and which are conducted by themselves.

“ Mr. Colebrook has lately presented the College with a Dictionary of the Punjabe Language.

“ Lieutenant Lockett is preparing a list of books purchased on his late tour to Arabia; and a faithful and detailed memoir of that tour, deeply interesting to the antiquary, the historian, and the scholar, is anxiously looked for by the public, from the authentic and learned pen of Lieut. Lockett himself.

“ Of the Sanscrit and English Dictionary by Mr. Wilson, noticed in my last Discourse, the manuscript is in great forwardness, and some progress has been made in printing it. Two years more will, however, be required, for the completion of the work.

“ The same author has presented to the public the valuable gift of a translation in verse of the Sanscrit poem, entitled the Megha Duta.

“ The Megha Duta, or Cloud Messenger, is a work of high repute amongst the native professors of Sanscrit Literature, and is entitled, by beauty and simplicity of style, by rich description, just sentiment, and warm and tender feeling to the rank it holds. Callidasa, the author to whom it is generally attributed, is already known to European Literature through a prose translation, by Sir William Jones, of the drama of Sacountala, one of his most esteemed works; and he is beyond doubt the author of many of the most admired compositions in the Sanscrit Language.

“ From one of the best authors, therefore, of that language, Mr. Wilson has selected for publication and translation, the Megha Duta, as a book equally calculated to gratify the Sanscrit scholar, and the cultivator of general literature.”

Lord Minto speaks in the very highest terms of this translation.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Sermons on various Subjects; by the Rev. Andrew Fuller, of Kettering. 9s.

An Original View of the Night of Treason; by the Rev. Frederic Thruston, M. A. 8s.

The Principles of Christian Philosophy; containing the Doctrines, Duties, Admonitions, and Consolations of the Christian Religion. 7s.

A History of the Propagation of Christianity among the Heathen, since the Reformation; by the Rev. William Brown, M.D. 11. 5s.

Rural Discourses; by Wm. Clayton, 8vo. 10s. 6d.

Harmony of the Four Gospels; by John Chambers. 8vo. 11.

Prophecy of Ezekiel, concerning Gog; by Granville Penn, esq. 6s.

Novum Lexicon Græco-Latinum in Novum Testamentum; per Joh. Frieder. Schleusner. 2 vols. 8vo. 3l. 3s.—royal 6l.

MISCELLANEOUS.

Cælus Targæ, cura Adami Dickinson. 12mo. 9s.

De l'Esprit de Conquête et de l'Usurpation, par Benjamin de Constant-Rebecque. 8vo. 8s. 6d.

A Voyage Round the World in the Years 1803, 4, 5, and 6; performed by Order of his Imperial Majesty Alexander the First, Emperor of Russia, in the Ship Neva; by Urey Lisiansky, Captain in the Russian Navy. 4to. 3l. 3s.

A Compendium of the Laws recently passed for regulating the Trade with the

East-Indies; the Duties of Customs and Excise on Goods imported and exported, &c. &c.; by Thos. Thornton, of the East-India Office Custom-house. 8vo. 7s.

The Principles of Practical Perspective, or Scenographic Projection; containing various Rules for delineating Designs on Plane Surfaces, and taking Views from Nature; by Richard Brown, Architect and Drawing-Master. Part I. 10s. 6d.

An Introduction to Arithmetic, on a System never before published; by George Gregory, of the Free Grammar School Kepton. 3s. 6d.

Geographical Exercises in the New Testament, describing the principal Places in Judea, &c. with Maps, &c.; designed by Wm. Butler. 5s.

Some Account of the Life and Writings of Mrs. Trimmer, with Original Letters, and Meditations and Prayers, selected from her Journal. 2 vols. 18s.

Memoirs of a celebrated Literary and Political Character from 1742 to 1757, 8vo. 7s. 6d.

Letters of a Village Governess, descriptive of Rural Scenery and Manners; with Anecdotes of Highland Children: displaying the Drawings of Youthful Genius, and the Methods taken to improve it; by Eliz. Bond. 2 vols. 8vo. 13s.

Letters addressed to two absent Daughters; by Mrs. Rundell. 8s.

The Cambridge University Calendar for the year 1814. 12mo. 5s. 6d.

Hulsean Prize Dissertation for 1813; by Jas. Clarke Franks. 8vo. 3s.

Elements of Political Science; by John Craig, esq. 3 vols. 8vo. 1l. 11s. 6d.

The New Annual Register, or General Repository of History, Politics, and Literature, for the year 1813. 1l.

Enquiry into the Probability and Rationality of Mr. Hunter's Theory of Life; by John Abernethy, F.R.S. 8vo. 4s. 6d.

Clavis Calendaria, or a compendious Analysis of the Calendar, by John Brady; abridged by the Author. 12mo: 10s. 6d.

Some Account of the proposed Improvements of the Western Part of London. 8vo. 14s.

Public Disputation of the Students of the College of Fort William, in Bengal, before the Right Hon. Lord Minto, Governor-general of Bengal, and Visitor of the College; together with his Lordship's Discourse, Sept. 20, 1813. 8vo. 2s. 6d.

Travels at Home, and Voyages by the Fire-Side; for the Instruction and Amusement of Young Persons. 2 vols. 6s.

The Prospects of Africa, and other Poems; by Jas Jennings. 5s.

Tixall Poetry, with Notes and Illustrations; by Arthur Clifford, esq. 4to. 2l. 2s.—royal 3l. 3s.

The Doge's Daughter, a Poem, in two Cantos; by Edward, Lord Thurlow. 8vo. 3s. 6d.

Orlando in Roncesvalles, a Poem, in five Cantos; by J. H. Merrivale, esq. 8vo. 8s. 6d.

The English and Latin Poems of Thomas Gray. With Critical Notes, a Life of the Author, &c. &c.; by the Rev. John Mitford, B.A. of Oriel College, Oxford. 8vo. 18s.

Specimens of the Classic Poets, in a Chronological Series, from Homer to Tryphiodorus, translated into English Verse, and illustrated by biographical and critical Notices; by Charles Abraham Elton, Author of a Translation of Hesiod. 3 vols. 8vo. 1l. 16s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, May 4, the tenth anniversary of this Institution was held. At ten o'clock in the morning, the great hall of the Freemasons was overflowing with persons from all parts of the kingdom, who came to witness this scene.

At twelve o'clock, the Right Hon. Lord Teignmouth, President of the Society, took the chair. He commenced the business of the day by reading the Report of the Committee. It appeared from the Report that the exertions, patronage, and influence of the Society had been greatly extended during the past year, more particularly in Russia and Holland. Since the commencement of the Institution, there have been issued 390,323 Bibles and 595,002 Testaments; to which may be added, 17,585 Bibles and 23,940 Testaments, purchased and issued for the Society on the Continent of Europe. In addition to these, 73,000 Bibles and 49,000 Testaments have been printed and circulated on the Continent, by societies aided by the British and Foreign Bible Society: making, in one total amount, one million, one hundred and forty-eight thousand, eight hundred and fifty copies.

The total net receipts, exclusive of sales, has amounted to 62,441l. 8s. 10d. during the past year, being 4,438l. 7s. 3d. less than the receipts of the ninth year. The receipts

for Bibles and Testaments (the greater part of which has been paid by Bible Associations) amounts to 24,766l. 2s. 10d. being 15,241l. 4s. 7d. more than in the ninth year; making an excess in the total receipts of the tenth year over the ninth of 10,761l. 5s. 9d. The total net payments of the past year were 84,652l. 1s. 5d.

We had hoped to have had it in our power to have given our readers a full and authentic report of some of the admirable speeches which distinguished this meeting, but we are under the necessity of deferring our purpose. The speakers were, besides the noble President and the Secretaries, His Royal Highness the Duke of Kent; the Hon. the Dean of Wells; Mr. Paterson, and Mr. Pinkerton; the Chancellor of the Exchequer; the Count de la Gardie; the Rev. Mr. Burder; Mr. Wilberforce; the Bishop of Norwich; Mr. C. Grant, jun.; the Earl of Northesk; the Rev. Dr. Blackburne; Mr. H. Thomson; the Rev. Dr. Thorpe; Lord Gambier, and the Rev. W. Dealtry.

The following Imperial Ukase was read at the Meeting, by the Rev. Mr. Pinkerton, from Moscow, as evincing the lively interest which the Emperor Alexander takes in the cause of religion:—

“ Beloved Subjects! A year has elapsed since we were called upon to return thanks to God for delivering our realms from the hands of cruel and powerful enemies.

Scarcely is the present year expired, and already our victorious banners are erected on the banks of the Rhine. Europe, which was armed against us, is now voluntarily marching with us! All the nations which lie between Russia and France follow our example; and, having united their arms with ours, turn them against the oppressor of the nations.

“So great a change upon earth could only have been effected by the special power of God. The destiny of nations and states rises and falls by the power of his Almighty Arm. Who is powerful without him? Who is strong and stable, unless by his will? Let us turn to him with our whole heart and mind. Let us not be proud of our own deeds. Let us never imagine that we are more than weak mortals. What are we? So long as the hand of God is with us, we are in possession of wisdom and might: but, without him, we are nothing. Let all the praise of man, therefore, be silenced before him. Let each of us present the sacrifice of praise to him to whom it is due. Our true glory and honour is humility before him. We are convinced that each of our faithful subjects always feels this, and especially after so much Divine goodness has been poured out upon us. Animated, therefore, by these sentiments of humility and zeal, we ordain, on the present occasion, that throughout our whole Empire, every temple of God be opened; that in every church solemn thanksgivings be presented, on bended knees, to the Maker and Disposer of all things; and that all present tears of the warmest gratitude to him, for the unspeakable mercy shewn us. By the power of his Almighty Arm he hath drawn us out of great deeps, and placed us on the pinnacle of glory. What shall we render unto him but tears of gratitude and joy!

(Signed) “ALEXANDER.”

Given at the Head-quarters,
Caisruhe, Dec. 6, (O. S.) 1813.

The following Letter was also read from Prince Galitzin, President of the St. Petersburg Bible Society, dated Jan. 20, 1814, addressed to Lord Teignmouth:—

“My Lord,—The Committee of the St. Petersburg Bible Society have charged me, on the occasion of the departure of the Rev. John Paterson for England, to write to your Lordship, in order to express their most unfeigned gratitude to the British and Foreign Bible Society, for having sent hither this worthy member, whose attention and cares have been so hearty and so successful for the benefit of the Bible Society in Russia.

“The first year of its existence, this our Society has been already signalized by very numerous and considerable enterprises and actions. Beside the distribution of the Holy Scriptures in different languages throughout several countries of this extensive empire, the Committee have partly begun and partly undertaken to print them in the Sclavonic, German, Finnish, French, Polish, Armenian, and Kalmuck or Mongol languages. The number of members and benefactors in this salutary work increases daily; the most distant provinces of Russia are emulating the nearest in active contribution towards the success of it; and the light of the Word of God begins to illuminate the cottages of the poor, the asylums of the helpless, the hospitals, and the prisons. The prisoners of war partake of it; even the Heathen and Mahometans begin to receive and to feel it. In the mean time, the happy effect of the establishment of the St. Petersburg Society and its Committee has been, the production of similar Committees, or rather parts of our General Committee, in several cities of Russia, such as Moscow, Riga, Yaroslaff, Dorpat, Neval, and Mitau.

“We entertain the most sanguine hopes from the co-operation of these Committees in our general undertakings.

“The Committee, while they prostrate themselves before the Almighty Giver of all good, who, with one hand, hath delivered Russia from her outward enemies, and, with the other, planted in her bosom an institution for disseminating more effectually his word, acknowledge with a heartfelt satisfaction the instruments of his Holy Decrees.

“The British and Foreign Bible Society have acquired a sacred right to the everlasting gratitude of the Society of St. Petersburg; which cannot at the same time but give a solemn testimony to the indefatigable co-operation of their member, the Rev. John Paterson, in their splendid successes.

“Accept, my Lord, of the assurance of my esteem and most unfeigned respect for your person.

“I have the honour to be, &c.

“PRINCE ALEXANDER GALITZIN.”

EDINBURGH BIBLE SOCIETY.

This Society held its fourth annual meeting on the 31st of May, 1813. Its affairs during the preceding year appear to have greatly prospered. Considerable donations of the Scriptures had been made to the military and to schools, to patients in hospitals and to convicts, to poor Highlanders and to prisoners of war, and to various other destitute

persons. Three hundred pounds were given to assist in repairing the loss by fire incurred by the Missionaries at Serampore; and 50*l.* to the Naval and Military Bible Society; and 950*l.* were transmitted to the British and Foreign Bible Society. Eleven Societies, auxiliaries to this, had been formed during the preceding ten months in different parts of the country; making the whole number of auxiliaries twenty-five; whose contributions during that period have amounted to 886*l.* 5*s.* 7*d.* chiefly raised by weekly contributions of one penny. The Appendix to the Report contains much interesting matter; from which we can afford to make only a single extract of a letter from a correspondent in the Highlands, dated March, 1813.

“After passing Fort-William, I entered on the parish of Kilmunivaig. In one house I entered, in Glengary, I saw sitting round a fire no less than twenty persons, twelve of whom belonged to the family, hearing the head of the house reading a chapter of the Prophecies of Isaiah, which was the only part of a Bible they had remaining! He was a poor man; and by the condition the family were in, I verily believe he was unable, as he said, to purchase a copy of the holy Scriptures. The whole appeared remarkably attentive while he read. The chapter was the fortieth. After he was done, he pressed the few pages, and, with affection, consigned them to his bosom. I left the poor man's house; but not till I saw him in raptures, at my promising him a Bible should I chance to come that way again.”

WORCESTER AUXILIARY BIBLE SOCIETY.

On the 23d June, 1813, an Auxiliary Bible Society was formed at Worcester, for that city and county, Lord Viscount Deerhurst in the chair. The Earl of Coventry was chosen President. The Vice-Presidents are, Viscount Dudley and Ward; Viscount Valentia; Viscount Deerhurst; Lord Foley; Lord Beauchamp; Sir T. E. Winnington, Bart., M. P.; Sir George Cornwall, Bart.; Hon. W. B. Lygon, M. P.; Hon. W. H. Lyttelton, M. P.; A. Robarts, Esq., M. P.; W. Gordon, Esq., M. P.; W. Manning Esq., M. P.; J. Martin, Esq., M. P.; E. Lechmere Charlton, Esq., High Sheriff of the County; and Thomas St. John, Esq., Mayor of the City.

Thomas Carden, Esq., and R. Spooner, Esq., were chosen Treasurers; and the Rev. Digby Smith, the Rev. S. Oldnail, Mr. S. Pumphrey, and Mr. R. Gillam, Secretaries. The cause of the Society was ably advocated

by the noble Chairman; the High Sheriff of the County; the Rev. E. Burn of Birmingham; the Rev. C. F. Steinkopff; the Rev. Joseph Hughes; the Rev. Thomas White; John Richards, Esq.; James Wakeman, Esq.; S. Crane, Esq.; H. Wakeman, Esq.; the Rev. G. Gibbs; R. Hadson, Esq.; the Rev. Dr. Smith; R. Barneby, Esq.; the Rev. Mr. Cottam; the Rev. John Cawood; the Rev. Dr. Booker; the Rev. I. M. Butt; R. Spooner, Esq.; Mr. S. Pumphrey; the Rev. I. Shaw; the Rev. I. A. James; the Rev. E. Lake; Mr. Alderman Carden, and the Rev. D. Pritchett.

The following interesting fact was stated by John Richards, Esq. in the course of his speech:—

“In the town and neighbourhood of Stourbridge, where an Auxiliary Bible Society, of which I have the honour to be a member, has been recently established, the number of poor families in want of Bibles was found to be far greater than would have been believed by any one, previously to the fact being ascertained. All of them who could be furnished with Bibles, received them eagerly and thankfully; many of them with tears. One hundred and ninety-six persons, between the ages of fifteen and forty-five, who, before the institution of a Bible Society in that neighbourhood, were unable to read, have voluntarily, between the hours of labour, begun to learn to read, in order that they may peruse the Scriptures. The places of public worship also are more numerous attended; and religious animosities are much softened, if not entirely subdued. This is no ‘varnished tale,’ but a plain statement; the truth of which I am ready to prove to any individual who wishes it.”

The Rev. Dr. Booker, vicar of Dudley, observed, that “previously to the formation of a similar institution in my own parish, (the parish of Dudley, containing about 14,000 inhabitants), it was thought by some that such a society there was not absolutely needed:—few families were supposed to be so poor as to be without a Bible. But, upon an accurate survey of that parish, to ascertain the real wants of the poor in this respect, what was found to be the case? What proportion of its 14,000 inhabitants were found destitute of the word of God? Nearly one half! Yes; 6689 persons were there found ‘sitting in darkness, and in the shadow of death!’”

“Another circumstance, which I shall beg leave to mention, relates to the discovery of a fact somewhat of a singular nature. On going among the dwellings of

the poor, to make the survey of which I have just spoken, our Committee" soon began to remark a difference between those families who possessed a Bible and those who were destitute of it; so striking a difference, that, on entering any house, we could generally tell, without making an inquiry, whether it contained a Bible or not. For, with few exceptions, where the Bible was not, cleanliness was not; but every thing, both in person and apartment, that is squalid and disgusting. On the contrary, in the neighbourhood, among persons of the same trade or calling, wherever the Book of God blessed the humble dwelling, every thing seemed sanctified by it: every thing was clean, every thing 'decent and in order.' He, then, must be a bad politician, and a worse philosopher, who has to learn what a close alliance there is between foul habits and religious ignorance. For, when 'gross darkness covers a people,' a grossness of manners and demeanour will distinguish them likewise: thus demonstrating the value of the Bible even in a temporal point of view. But, when to such minor considerations, which relate chiefly to the body, are superadded those weighty ones, those of eternal import, which concern the never-dying soul, the Bible must be deemed of unspeakable moment indeed!"

Soon after the formation of this Auxiliary Society, a Bible Association was formed among persons in the humble walks of life, resident in Worcester and its vicinity, to which near 500 individuals immediately entered their names as subscribers.

HACKNEY AND NEWINGTON AUXILIARY BIBLE SOCIETY.

The First Annual Report of this Society was made to a general meeting of the subscribers, on the 13th of December, 1813. The only allusion it makes to the vehement attack which had been made upon its character and proceeding by the Rev. Mr. Norris (see our Number for January), is the following:—

"It would have been truly agreeable to the Committee, to whom you entrusted the affairs of your Institution, if it had been their lot to propose its liberal and benevolent objects to the unbiased consideration of the inhabitants of the district. But it has long been known to those acquainted with its local circumstances, and is now manifest to the public at large, that neither the pure benevolence of the plan, nor the unoffending manner in which your Committee acted upon it, has proved sufficient to avert from

your Society a hostility, which they will forbear to characterize further, than that it has been uncessing in its aggressions.

"Amidst many provocations, your Committee have judged it most consistent with the principles on which your Society is founded, to avoid controversy, and to leave your opponents to work their own defeat, by the self-condemning futility and intemperance of the charges which they have ventured to allege.

"This meeting will learn, with great satisfaction, that, notwithstanding the influence which this opposition may be presumed to have had, the general sense of the district has been decidedly in favour of your Society; so that your Committee have been enabled to contribute to the funds of the Parent Institution the considerable sum of 800*l.* Independently, therefore, of the benefits derived, and to be derived, to the poor of the district, from the distribution of the Bibles and Testaments which the moiety of this contribution will command, the members of the Society have the high gratification of knowing that they have applied the sum of 400*l.* to the noble purpose of sending the Word of God to countries yet destitute of it."

The Committee had distributed 631 Bibles and 344 Testaments; and they observe:

"It is but just to the poorer part of their neighbours, for your Committee to state, so far as their experience extends, that the Word of God is not generally held in less veneration among them than it is among those raised in circumstances above them. Indeed, your Committee can confidently assure you, that no instance of the abuse of the Bibles and Testaments, by any of those to whom they have been given, has come to their knowledge."

Five Bible Associations had been formed in the district.—The only speech given along with the Report is that of the Rev. John Owen: and it certainly is entitled to high distinction. After an able, ingenuous, and candid apology, both for the Bible Society and its advocates, he thus concludes:

"Sir, we are so far from presuming to have been all which our rigid opponents seem to think they had a right to exact, that we do not profess to have executed our own intentions. We have an arduous duty to perform, as advocates and conductors of this glorious Institution; and it is the wish nearest our heart, so to demean ourselves in the discharge of it, as to have always a conscience void of offence both towards God and towards man. With this view we are

willing to be put on our trial; and all we require is, that they who judge us would not forget the injunction—to “judge righteous judgment.” To all who oppose us with decency and temper, I trust we shall know how to reply in the spirit of meekness. If they have misunderstood us, we will explain; if they have convicted us of error, we will concede; if they have accused us wrongfully, we will endeavour to refute them: exercising throughout that courtesy and forbearance, which no controversy should be permitted to banish, and least of all that controversy in which we are engaged. But if among our opponents there should be an individual, whose no explanations can satisfy, no concessions can soften, no forbearance can conciliate, no contutation can silence; if, in the restless prosecution of his purpose of hostility, he should be found to spare neither our private nor our professional character; if, not content with a life-interest in episcopal opposition, he should snatch the mitre from the hand of death, and tax the very see to furnish a contingent towards the war of extermination against the Bible Society; with such an individual we will have no communication: we will retire from him, as Michael did from his opponent, in a memorable controversy of old, not bringing against him any railing accusation, but saying—“The Lord rebuke thee!”

“Sir, I have spoken thus explicitly on the several topics to which I have considered it my duty to advert, because I think the measures pursued by our opponents have reached that crisis in which plain dealing is become an imperious duty; and because it is not probable, from my many avocations, that I may have another opportunity of delivering my sentiments among you. I confess, for my own part, I feel a growing attachment to the cause, under all the circumstances of fatigue, perplexity, and sacrifice, to which it exposes me; and I am desirous to promote its interest, both locally and generally, by all the exertions which it is in my power to command. I owe this zeal and constancy, not more to the intrinsic excellence of the Institution itself, than to the solemn injunctions of that amiable prelate, now united with the spirits of just men made perfect; under whose auspices I entered, and for more than five years continued in its service. I will not presume to say what would be the sentiments of that enlightened prelate, were he now upon earth; but I very well know what his sentiments were while he was upon earth, and in the moments which nearly precede his removal to heaven. With his

dying accents, and, with a glow in his countenance which I shall never forget, he admonished me to give to the plans of the Society the widest possible circulation; and I should be unworthy of the confidence with which he honoured me while living, and of the satisfaction with which I cherish his image now that he is no more, if I did not derive from such a memorial an additional motive for adherence to a cause in which I have had the honour to labour for nearly ten years, and in the service of which I hope, by the blessing of God, to be found faithful unto death.

“To those whom I have now the pleasure to address, I have nothing to offer on behalf of the Bible Society with which the notoriety of its principles and its effects must not already have rendered them familiar. After all that has been said to depreciate its character, and all that has been done to prevent its success, it enjoys at this moment a larger measure of public estimation than any religious society has ever acquired; and it is adding continually to the stability of its reputation and the means of its usefulness, by fresh accessions of patronage and support, from the rank, the talent, and the opulence of the country.

“For yourselves—when you have found an object more worthy of your affections, your contributions, and your exertions, than that which the Bible Society proposes, transfer them all to that better object. When you have discovered, in any human composition, a surer guide, a wiser counsellor, and a more effectual comforter than the Bible, then take that better composition to your hearts, and circulate it instead of the Bible. But if, as will I am persuaded be the case, you should find no object of superior or of comparable value: if, on every repeated perusal of the Bible, you should discover still more to admire in the majesty of its doctrines, the wisdom of its precepts, and the efficiency of its consolations, then let your zeal for its propagation keep pace with your discoveries of its excellence; and testify your gratitude for such a possession, by co-operating with those who, on so grand a scale and with such a prospect of success, are occupied in imparting it to others. Your attachment to the cause, and your exertions in its behalf, may expose you for a season to opposition and strife; but these difficulties will be only of temporary duration. We believe the cause in which we are engaged—and we do so, with some of the brightest ornaments of this country, both living and deceased—to be the cause of ‘righteousness;’ and we believe, on the authority of the sure word of prophecy, that

the work of it shall be peace, and the effect of it quietness and assurance for ever."

LEICESTER AUXILIARY BIBLE SOCIETY.

On Thursday, April 14th, 1814, was held the fourth anniversary of the Leicester Auxiliary Bible Society, at the Guildhall, in Leicester. The attendance was unusually numerous, and splendid. The Hon. and Very Rev. Henry Ryder, D. D. Dean of Wells, in the chair. The Report was read by the Rev. Mr. Vaughan. Encouraging and animated addresses were delivered by the Rev. Messrs. Owen and Steinkopf, two of the London Secretaries. The Rev. Mr. Paterson, just returned from Russia, gratified the company with an interesting detail of his labours in Russia, of the increasing circulation of the Word of God in that empire, and the warm patronage it receives from the Emperor. Various motions were put and seconded, accompanied with suitable and impressive speeches, by the Rev. Messrs. G. B. Mitchell, A. Macaulay, R. Hall, Fry, Story, Hartley, E. Phillips, T. Mitchell, Ryley, Messrs. Wood, &c. The zeal which was manifested, and the harmony which prevailed, will render it a day long to be remembered.

NAVAL AND MILITARY BIBLE SOCIETY:

Instituted in 1780.

On Tuesday, the 10th May, the first public anniversary meeting of this Society was held at the New London Tavern, Cheapside. A very numerous and highly-respectable company was assembled upon the occasion. His Royal Highness the Duke of York, patron of the Society, took the chair: supported by the Duke of Gloucester; Admiral Lord Gambier; Vice-Admiral Earl Northesk; Lord Calthorpe; the Hon. and Very Rev. the Dean of Wells; T. R. Kemp, Esq., Henry Thornton, Esq., and Wm. Wilberforce, Esq., members of parliament; Lieutenant-General Calvert, adjutant-general of the forces; with several general officers, and other naval and military officers of rank.

The scene displayed on this occasion was most gratifying to all, who felt the importance of affording religious knowledge to our valiant defenders. Every part of the room was crowded; and it is understood that above 500 ladies and gentlemen were unable to obtain admittance.

The object of the meeting was first briefly stated from the chair. A highly-interesting Report was then read by Major Close, one of the Secretaries. It was replete with en-

couraging facts, manifesting the earnest desire of our brave sailors and soldiers to possess the Word of God, and stating many instances of small contributions from associations formed in their private circles, to purchase copies at reduced prices. Many letters were also read, from officers of various ranks, proving the beneficial effects arising from the distribution of the Holy Bible.

It appeared from the Report, that the Society had distributed above 9,000 copies of the Scriptures; Bibles and Testaments included, during the last year; and about 100,000 copies, in the course of 34 years, since its formation.

His Royal Highness the Duke of Gloucester brought forward the first motion, and was successively followed by Admirals the Earl Northesk and Lord Gambier, Lord Calthorpe, the Dean of Wells, Mr. Kemp, Mr. H. Thornton, Mr. Wilberforce, Generals Borthwick and Neville, Colonels Burgess and Handfield. The following ministers also took part in the business of the day: the Rev. Dr. Thorpe, of Dublin; the Rev. J. Griffin, of Portsea; the Rev. J. Saunders, and Basil Woodd, of London. Every heart seemed deeply impressed with the importance of the Society, and highly gratified in contemplating the Commander-in-chief of the British forces and his Royal Relative countenancing, by their patronage and presence, its truly-Christian objects. The royal visitors were pleased to express their entire approbation of the proceedings of the Society, their earnest wishes for its future prosperity, and their determination to continue to afford it their warmest support.

May every returning anniversary have to record the increasing success of the Society; and may all military and naval commanders throughout the world labour strenuously, after the illustrious example of his Royal Highness the Duke of York, to promote the distribution of the Word of God among those whom they command!

CHURCH MISSIONARY SOCIETY.

On the 3d of May was held the fourteenth anniversary of this Society. The annual sermon, preached by the Hon. and Very Rev. the Dean of Wells, was eloquent and devout, and made a most fervent and effectual appeal on behalf of the great objects of the Society. A collection was afterwards made, which amounted to 301*l.* 15*s.*

At two o'clock the annual general meeting was held: the Right Hon. Lord Gambier, president, in the chair; attended by Lord Calthorpe, the Dean of Wells, Mr. H. Thornton,

Mr. Kemp, Mr. L. Way, upwards of fifty clergymen, and above a thousand members and friends of the Society. The proceedings at this meeting were particularly interesting; and we regret that our limits prevent us from doing more, in this Number, than express our satisfaction, that this Society is daily attracting such an increased share of the pub-

lic attention and support that the income—which averaged 2,000*l.* for the preceding 13 years, and was only 3,000*l.* in the thirteenth—has amounted, in the fourteenth year, to between 11,000*l.* and 12,000*l.*; an income still very inadequate to the extensive means of usefulness now opened to them.

VIEW OF PUBLIC AFFAIRS.

We had the satisfaction of announcing in our last Number the occupation of Paris by the allied sovereigns, and the disposition in favour of the Bourbon Family which had been manifested by the Senate and the People in the metropolis. We also mentioned the abdication of Bonaparte, and his intended destination. We have now the pleasing task of conducting through another month the brief history of these great foreign transactions.

Louis XVIII. having left London on the 20th of April, arrived at Paris in about a fortnight, after a slow progress from Calais. On his entry into the capital of his forefathers, he was preceded by his provisional ministers and by the Archbishop of Rheims, his grand almoner, &c. &c. In his majesty's own carriage were seated the King, the Duchess d'Angouleme his niece, the only surviving child of the late Louis XVI., the Prince de Condé, and the Duke de Bourbon. By the right door of the coach rode Monsieur, and by the left the Duke de Berri. The Marshals and Generals of France accompanied them. A suit of carriages filled with ladies was then seen. The Prefect of the Seine presented to Louis the keys of the capital, and was handsomely complimented on the occasion. "Domine salvum fac Regem" was solemnly chanted at the cathedral of Notre Dame. His majesty reached the Thuilleries about six, and the crowd filled the Carousal and the court of the palace. The King, Duchess d'Angouleme, and Princes shewed themselves at the windows. The day was fine, and the people of the king's "good city of Paris" shone forth in all their native gaiety. An illumination took place at night.

We confess that the professions of zeal and devotion to the cause of Louis XVIII., though less in some quarters, were also greater in others than we should have desired. The marshals, in their address to their new sovereign, declared, that they

"have been carried by all the movements of their souls to second this spring of the national will." "You have always been good Frenchmen," replied the king. It is doubtless expedient, we mean according to the ordinary principles of earthly policy, to do honour to those who are in power; but there is a certain measure of caution and moderation which, even on the worldly ground of consistency of character, would well become the mouth of various parties in France, now fairly entitled to unite in their endeavours to build up the new French Constitution. It is honesty which begets confidence, and confidence is necessary to the joint prosecution of every great work, and more especially to that of giving new stability to an empire.

Most of the great marshals have declared their adherence to the new order of things; and the abdication of their former chief enables them to rally round the throne of the present monarch of France with unimpaired honour; while the liberty infused into the Constitution may fairly be considered as a justification of the allegiance of even the more democratic surviving leaders in the French Revolution. The Marshal Duke of Dalmatia, the Prince of Essling, &c. &c. have declared their adherence. The Duke of Albufera (Suchet) addressed his army in favour of the new order of affairs. Even Davoust, the savage defender of Hamburgh, at length yielded to the stream. We were happy to find that he was superseded in his command. A few such proofs as this, of consciousness of strength as well as of moderation and love of justice and humanity in the new government, seem to us absolutely necessary.—Caulincourt has endeavoured to shew, and we conceive successfully, that he was not the real perpetrator of the murder of the Duke d'Enghien; and the Emperor of Russia has admitted the truth of his representation. "I know," says his imperial majesty, "from my

ministers in Germany, how much a stranger you were to the horrible affair in question. The papers you have communicated cannot but add to that conviction." He appears to have been content, however, to be the *reputed* instrument of that murder, in compliment to his murderous master, who had his political reasons for wishing to give this impression to Europe. Cambacères, Siéyes, and Savary have resigned, or in other words retired, as well as Cardinal Maury. The king in such cases has intimated, that he can dispense with their presence in "his good city of Paris."

We are sorry to state, that while these happy events were taking place, the war, through some negligence or treachery of messengers, was protracted in one extremity of the empire. At Toulouse, a great battle was fought, in which the British lost about 400 killed and 1,700 wounded; the Spanish loss being nearly equal. It was on the day after this battle, that Col. St. Simon arrived from Paris. A loss of 150 English killed, and 400 wounded, was also sustained at Bayonne. Among the killed was Gen. Hay; and among the wounded the gallant Sir John Hope, who, we are happy to understand, is likely to recover. The British army appears to have been taken by surprise; they having, perhaps, too much confided in the disposition of the French commander to abstain from further contest, in consequence of the recent events which had taken place at Paris.—Lord William Bentinck, not yet fully informed of the happy consummation of affairs, possessed himself of Genoa, by a bold military step, and with a loss extremely trifling.

Lord Wellington arrived at Paris on the 5th of May. He met Blucher for the first time at a great ball, who was there presented to him. They are said to have bowed, and looked for some time at each other, without speaking, and afterwards conversed for ten minutes. His lordship returned, after a week's stay, to his own army.

Quarrels are said to have existed between the allied and the French forces; but we conceive them to have been much exaggerated. In particular, the Austrian Grenadiers and the Royal Guard of Paris appear to have had some jealousies. A proclamation of Prince Schwarzenberg, explaining the grounds on which the Austrians wore green leaves in their caps—a circumstance which seems to have been construed into an assumption of superiority—shews at once that there has been some real jealousy, and

that there has been a strong disposition to remove it on the part of the generals of the victorious army. This decoration had been common among the Austrian troops when in their own country.

Monsieur has been appointed Colonel-General of the National Guards.

A service has been performed in the metropolitan church for the late Kings Louis XVI. and XVII., for the late Queen Maria Antoinette, and for Madame Elizabeth. The King attended incognito, in a tribune prepared for him. The Duchess d'Angouleme was by his side; the Duke de Berri, and the Prince de Condé sustained the characters of chief mourners. A deputation from the Senate and the Legislative Body attended. The Marshals were present; and the Abbé Duval is said to have delivered a very impressive sermon. Thus, after the lapse of rather more than twenty years, the minds of the volatile people of France have come round to that very point of the compass from which they had departed, and the Royal Family is honoured in the very place where their names had been so signally execrated.

We specified in our last Number, the general principles on which it was proposed to settle the French Constitution. The King has, on his arrival, given only his general and qualified consent to them. He observed to his Senate, that he wished for "a liberal constitution," but one which should also be wisely combined; that the bases of the plan of 6th of April were good; but that many articles, bearing the appearance of precipitation, could not become fundamental. The Senate and Legislative Body have been, on this account, summoned for the 10th of June, which has since been changed for the still more early period of the 31st of May.

The following are the ministers whom his majesty has appointed:—

Monsieur d'Ambray, chancellor; M. Barentine retaining the honours of that post.

All the members of the Provisional Council are Ministers of State.

The Prince of Benevento, minister and secretary of state for foreign affairs; Monsieur Abbé Montesquieu, minister and secretary of state for the interior; Count Dapont, minister and secretary at war; Baron Louis, minister and secretary of state for finance; Baron Malouet, minister and secretary of state for the marine; Count Bugnot, director-general of police; Monsieur

Férrande, director-general of posts; Monsieur Berenger, director-general of internal taxes.

We understand, that the department of Baron Malouet includes that of the French Colonies; and we look with anxiety to this gentleman, as one to whom the interests both of Africa and of the West-Indies seem to be peculiarly committed. He is author of an extended work on West-Indian subjects, which, though indicating knowledge and diligence, is not conformable to our own views on some points of primary importance.

We are now anxiously expecting to hear of the signature either of preliminaries or of a definitive treaty of peace. In the mean time, a Convention has been signed, bearing date 23d of April, by which it has been agreed, that hostilities shall every where cease, and that the allied armies shall evacuate the French Territory in fourteen days from that date; the boundary line which they are to observe being that which constituted the limits of France on the 1st of January, 1792. Fifteen days are allowed for mutual evacuations in Piedmont, and twenty days in Spain. The fleets are to remain in their present stations; but all blockades are raised, and fisheries, and coasting trade are permitted. Ships are to be restored, if taken in the Channel or North Sea, after twelve days from the date of the Convention: in one month, if captured beyond those seas, within the Canaries and the Equator; and in five months, if in remoter parts. All prisoners are immediately to be sent back.

It has been declared, that when Preliminaries of Peace shall be signed, only thirteen armed ships of the line, twenty-one frigates, and twenty-seven sloops, &c. &c. shall be kept up, and that only two vice-admirals shall be employed. We must wait with anxious expectation for intelligence on the momentous subject of the reduction of the French armies, upon which no sentiment has yet been expressed: the difficulties of the New Government will, probably, consist chiefly in that part of their arrangements.

The terms on which a definitive treaty of peace is thought likely to be concluded have been stated in some of the public papers, and, so far at least as Great Britain is concerned, with some appearance of truth. It has been said, that we are to retain the Mauritius and Tobago, but are to restore the other Dutch and French West-India Colonies—the Cape of Good Hope and

Malta remaining to us. The Scheldt, it has been added, is to be open, and the ships at Antwerp to be divided between France and Holland. We do not depend on these statements; nor shall we enter into the speculations respecting other new distributions of European Territory which have been announced in our public prints. We shall content ourselves with observing, that we trust the abolition of the trade in slaves will not fail to be the condition of the supposed transfer of West-Indian possessions.

The arrival of the Emperor of Russia and the King of Prussia, in this country, is expected in the course of a few days. The Duchess of Oldenburgh, sister of the Emperor, has been for some time in our capital.

We have now to turn to another part of our narrative, which forms a contrast to that on which we have been dwelling.—Bonaparte, after some delay and many marks of hesitation and disquietudé, has proceeded to the little island assigned to him. On his road, he was made to feel some portion of that hatred of his name and person which has so long subsisted in every part of Europe, and especially in the country which he has governed. We do not give full credit to all the stories which have been related respecting his reception in the several towns, through which he has passed; but we have no doubt either of the state of apprehension, in which he continually travelled, or of the animosity against him which was generally manifested. The following account of the manner of his passing through Avignon seems worthy of notice, as we have little hesitation in believing that it is in substance true, and as it may furnish some example of the occurrences to which he was subject. Care, it is said, was taken to prevent any knowledge of the exact time and place of his arrival: his carriage, nevertheless, was surrounded; men and women demanded their children. One man laid hold of the carriage door; whereupon, a valet on the coach-box drew his sabre in defence of his master. "Fellow!" said an officer appointed to attend the carriage, "do not stir;" and he gently pushed aside the man who held the door. Bonaparte drew down the glass, directed his valet to be quiet, and thanked the officer. The people now grew more and more inflamed; but a troop of horse came up and cleared the way; and the postillions drove off in full gallop.

It has been stated, that the people of Milan demanded the heads of the ministers

of Bonaparte, and that the Minister of Finance was put to death. A party in the Senate wished to proclaim Beauharnois King; but, he fled to Mantua, and then to Munich, the capital of his father-in-law, the King of Bavaria.

Bonaparte passed over to his island in a British ship; and, on his arrival, after going to church, he proceeded to view the fortifications.—His mind is represented as having been much enfeebled. This man, who so lately made the world to tremble, whose will was the law of almost all the civilized part of Europe—the stroke of whose pen called innumerable armies into being, and the word of whose mouth could send all those armies to destruction—appears now to have become himself subject to constant trepidation. He is said, during his journey, to have sometimes trembled like a child, or wept like an hysterical woman, and to have been often so incoherent and extravagant, as to excite reasonable doubt of his sanity. How wonderful is it, that Providence should make use of such a being as this to overthrow so many nations; and how obvious is it now become, that the times and the seasons are in the hands of the Almighty, and that the men, who are admired for their wonderful exploits, are only that sword of the Lord which he has pleased to employ in order to chastise a guilty world, and to fulfil his own purposes. The designs of Bonaparte were great; they probably were nothing less than the subjugation of the whole world; and he has had the reputation of generally employing means bearing some proportion to his ends, and likely, according to human estimate, to secure their ultimate accomplishment. But there is One higher than the highest, and he taketh the wise in their own craftiness. His purposes are still more great. They are the subjugation of this sinful world to the Prince of Righteousness; and we trust, that the lapse of a few years will more fully reveal to us the tendency of the late visitations of Providence upon the nations of Christendom to produce the accomplishment of this Divine plan of mercy to the human race.

We ought to notice, that the Empress Maria Louisa is constituted Duchess of Parma, Placentia, and Guastalla. She is said to have been desirous of accompanying her husband to his place of retirement, but is obliged to reside upon her duchy.

The expectations which many pious persons in this country had formed, of the downfall of the Papacy, seem likely to be disappointed for the present, by the restoration of the Pope to

his own country, and to a great part at least of his ancient dignity. Joachim Napoleon, king of Naples, is said to have written to him in the following terms: "It is my wish to see the head of the Church soon resume in the capital of Christendom both his honours and the exercise of his power, so necessary to the happiness of the world. The chance of war has made me master of the States which you possessed when you were forced to quit Rome. I do not hesitate to replace them under your authority, renouncing in your favour all my rights of conquest to these countries." The insignia of the holy see, which had been carried to Paris, have been restored by Monsieur. However contrary our wishes may be to the re-establishment of the influence of Popery in Europe, we were gratified by a paragraph in a French paper, saying, that the Catechism of Bonaparte was no longer to be taught.—A very important document has appeared under the name of the Cardinal Quarantotti, by which the Pope and Cardinals are considered as willing to give to the British Crown the desired security for the proper selection of Catholic Bishops in Ireland. This disposition to concede on the part of the so-much-venerated head of the Catholic Church has excited in some of his Irish flock, and especially in the undignified clergy, a most extraordinary spirit of disaffection towards his holiness.

The affairs of Spain have not proceeded happily since the emancipation of the royal family. King Ferdinand declines accepting the proffered constitution, on account of the too-great weakness of the executive power, and the Cortes are said to be placing themselves in a menacing attitude.

Norway has become a subject of peculiar anxiety; and, as the blockade of her ports is now maintained by the British Navy, has given rise to an important motion in Parliament. We shall here anticipate this part of our account of parliamentary proceedings, and endeavour to lay before our readers a brief statement of the nature of those difficulties in which this country is involved.—Russia having, in the period of her temporary alliance with France, extorted from Sweden the country of Finland, the Crown of Sweden became naturally desirous of some compensation for this loss; and having for a time taken a neutral part in the great contest of nations; she formed a treaty with Russia, then the enemy of France, of which the object was to unite Norway to Sweden. A compensation was offered to Denmark for this loss of Norway, which was

to consist partly of the Pomeranian Territory of Sweden, at that time indeed overrun by the French armies, and partly in other undefined territorial equivalents. Denmark did not consent to this arrangement; and being at war with Russia, for her local circumstances had inclined her to the side of the French Emperor, Norway was looked upon as a fair object of conquest both by Sweden and Russia. Great Britain became a party to this treaty. Her adoption of it was, however, much complained of in the British Parliament, as well as the prospective grant of Guadaloupe, which, together with the guarantee given by Britain that Sweden should be put in possession of Norway, became the price in the consideration of which the Crown Prince was induced actually to unite his forces with those of the allies, and to contend with that valour of which we have heard so much in the ever-memorable battle of Leipsic, and in some previous engagements. Denmark has now at length united herself with the cause of the other kings of Europe, and she has made the formal cession of her territory of Norway:—but the Norwegians, who are about 900,000 in number, have affirmed their independence, have placed themselves under the authority of Prince Christian, heir apparent to the throne of Denmark, and have raised a force of 30 or 40,000 men. The part which it becomes great Britain to take in this contest with a brave and respectable nation seems to us a subject peculiarly embarrassing. We have manifestly bound ourselves by treaties to contribute our part towards this annexation, and have received the benefit of assistance from Sweden in consequence of this engagement. Sweden may even be stated to have forborne to direct her armies primarily against her Norwegian enemy, in consequence of the British engagement, that if she would first lend her aid in the subjugation of the arch-enemy of Europe, Britain would not fail to further her Norwegian object. On the other hand, there is something so opposite to that spirit

of liberty and independence, in the very name of which the allies have been contending, in the subjugation of a whole people, with the view to their being transferred to a foreign monarch in whom they do not confide, as well as in the means used to enforce the object, that we do not wonder at the disposition which has appeared in Parliament to assert the Norwegian cause, as well as to discover some construction of our treaty by which we might escape from our engagement.—We have heard much of the moderation and magnanimity of the Emperor of Russia, and many pious persons have been charmed with the favour which he has shewn to our Bible Societies. Most earnestly do we wish that some Christian moralist, who has access to his imperial majesty, would whisper in his ear how happily the restoration of his acquisitions in Finland to the Crown of Sweden, in compensation for the relinquishment of Norway—acquisitions which he should remember, that he gained through the unhallowed means of French co-operation in plans of general injustice—would at once settle our difficulties, and how much a measure of this description would redound to his honour as a prince of real integrity, and of truly Christian principles.

AMERICA.

We trust, that the affairs of America are approaching to a settlement. The Americans have repealed their Embargo and Non-importation Acts; and it is presumed, that the new turn which affairs have taken in Europe will suggest, to their presumptuous President, that it is become necessary to change that tone which he had assumed, and to endeavour to include his own distracted country in the general plans for the pacification of the world.—It is said, that a very considerable British force is ordered to pass from Bourdeaux to Canada. In the mean time, Commissioners for peace are about to meet in the neighbouring territory of Holland.

GREAT BRITAIN.

Notice has been given by the Admiralty, that all sailors who have been in service from the 7th of March, 1803, will receive their immediate discharge, and that they will be successively released according to their length of service.

The sum of 400,000*l.* has been granted to Lord Wellington, now raised to a dukedom; which, with the addition of 100,000*l.* before voted, makes the reward bestowed on him by a grateful country amount to half a million.

A somewhat smaller sum was proposed by Mr. Vansittart; but the disposition to this enlargement was very general, and it appeared particularly on the side of the Opposition. Two thousand pounds per annum have been given to Lords Lynedoch, Hill, and Beresford.

An Address has been moved in the House of Commons, by Mr. Wilberforce; and in the House of Lords, by Lord Grenville; praying his majesty to endeavour to obtain from the powers now assembled at

Paris, a recognition of the general principle of the Abolition of the Slave Trade. Mr. Wilberforce observed, that we had now the benefit of our own experience in favour of this measure; and could, therefore, certify to foreign countries, that the once-predicted evils would not follow from it. He remarked on the natural affinity which there had been between the character of the Slave Trade and that of Bonaparte, whom he had considered as an enemy more mischievous on account of his utter want of moral principle, than for his conquests. Mr. Fox, who had talked with Bonaparte on this subject, could not even persuade him that we were sincere, so little did he understand the feelings of morality which are common in this country. The present king of France, it must be hoped, would be a contrast to Bonaparte. Spain could now be no longer in awe of its merchants. Portugal had signed an actual agreement to abolish the Slave Trade, subject to certain qualifications; but it appeared by a recent act, on which Mr. Wilberforce commented with some bitterness, how outrageously she had violated both the letter and the spirit of that treaty; and how vain it was to expect her compliance with her own professions, until something more was effected by Great Britain than had yet been done to enforce her performance of this great duty. The Chancellor of the Exchequer and Mr. Ponsonby, Mr. Canning for Liverpool, Mr. Protheroe for Bristol, and Mr. Marriott, an agent for West-Indian Islands, spoke in favour of the motion.—Lord Grenville took nearly the same ground, and observed, that if the chief powers of Europe should, by their public declarations, consent to condemn this abominable trade, thus placing it on the same ground with piracy and other violations of the law of nations, it would well become us to enforce the observation of so just a principle in any minor countries, who might not have the honesty to accede to it.—The addresses in both Houses were carried unanimously.

The motion, of which so long notice had been given, respecting the passage in the Speaker's Speech at the end of last session, which referred to the Catholics of Ireland, was lost by a majority, of 274 against 106.

The principal subject which has engaged the attention of Parliament, has been the very important question of a new modification of the Corn Laws. A Committee, of which Sir J. Parnell was the chairman, made a Report in the end of the last year, which strongly recommended a return to the

ancient and more restrictive system of this country, on the ground of experience being said to be favourable to it; the subject was then adjourned. Sir J. Parnell has renewed his motion in the present session, though with some abatement of the price above which he would allow corn to be imported. His recent proposition has been to restrict the importation of wheat, except when the price should exceed one hundred shillings the quarter, by means of a duty of about twenty-four shillings.—It has been objected to this plan, that it would tend to maintain the price of wheat at all periods, at not less than about the specified price; and thus, while it might operate favourably to the landed interests, would be a heavy burthen upon the consumers. It was affirmed, on the other hand, that the price of labour would naturally accommodate itself to that of bread, so that no great hardship would fall on the labouring classes; that moreover, the abundance of corn, produced through the encouragement which would thus be given to the growth of it, would, in the end, lower its price; that a tolerable uniformity of price would also be secured; and, above all, that we should thus be rendered independent of foreign nations for a supply of this most necessary article.

In the progress of the business, Mr. Huskisson interposed with a middle plan, which has appeared to obtain the general approbation of the House; though no *division* has yet taken place upon the question, either of the particular price at which the duty proposed by him shall attach, or of the maximum of duty which shall be imposed. His plan is that of a graduated scale of duties, which he would wish, in no case, to exceed twenty-four shillings, and to descend from that sum down to one shilling, in proportion as the market price is found to rise. He has proposed that the highest duty shall apply when wheat is at or under sixty-three shillings per quarter, and shall totally cease when at eighty-seven shillings per quarter.

Most parties have agreed in the propriety of allowing the free exportation of corn, and a bill for that purpose has already made a considerable progress; but, the further consideration of the Corn Importation Bill is postponed for a fortnight, in order to give full time for the consideration of so interesting a question.—We have mentioned only the article of wheat, assuming our readers to understand that other kinds of grain will be the subject of corresponding regulations.

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No. 150.]

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RELIGIOUS COMMUNICATIONS.

EAST-INDIA MISSIONS.

(Continued from p. 281.)

WE continue our abstract of the History of East-India Missions, which increase in interest as we proceed; and even the annual accounts of the new converts, and of the increase of the schools, are a repetition of gratifying intelligence, which will not soon fatigue us.

Our first extracts will shew, that early in their course, the East-Indian Missionaries looked to schools, and to the translation of the Bible into the native tongues, as the most efficient means they could employ.

"In the account for the year 1741, Mr. Schultze observes, that he has endeavoured to prepare some youths for the service of the Mission in quality of Catechists and Schoolmasters: that the Mission is well provided with translations of the Bible and other books into the Malabaric and Gentoo languages, for the benefit of the new converts: that he has gained one point, which he almost despaired of, viz. the beginning of a Malabarian School for the children of the Heathen, under a Christian Schoolmaster, in order to come to a more intimate acquaintance with the inhabitants: that there are at present eight boys in all, sons of merchants and tradesmen in Cuddalore; and that he hence hopes to find, by the blessing of God, an happy entrance of Christian Religion among the natives: that the Mission Library has been increased by a donation of books from Professor Franck, at Halle: that as to their printing this year, they have published a new

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edition of a Dialogue betwixt a Christian and a Mahometan, with a History of the Passion, Resurrection, and Ascension of Jesus Christ, which, they hope, will be of great use, and have sent a copy to the Society. The printing of the Old Testament in Portuguese is likewise continued.

"In the Report of the year 1742, it is stated, that some of the youths who had been wholly instructed in the school of the English Mission, were now able to perform the duty of schoolmasters and catechists; that three of them continued with him, and were assistants to him in one or the other of these respects; and that a fourth was gone upon the like service to the Mission at Tranquebar."

The Missionary Journal adds, "that the work of the Mission at home and in the country round Tranquebar went on with extraordinary success, so that these congregations had in the year 1739 been increased with 738 souls."—And another letter, dated December, 1741, states: "That to the Malabarian Congregation in the country 103 were added, so that the whole increase for that year was 236 souls: that their new augmentations, added to all former accounts, from the beginning of the Mission, make up a number of 5959 souls, where of there remained alive 3766 at the end of the year 1740."

"The new buildings they had begun for the Malabarian Schools were almost finished at an expense of 8372 dollars; and the schools, Malabarian and Portuguese, contained

172 children. They had also just printed a new correct edition of the Gospel in the Tamulic language, together with a Grammar, to which they hoped, ere long, to add a new and complete Dictionary."

"Mr. Sichtermann, the Dutch Director at Hougly, in Bengal, greatly wishing a Protestant Mission might be established at Calicatta, had promised to give any Missionaries all the liberty and encouragement in his power."

In the Report for the year 1743, the Rev. Mr. P. Fabricius acquaints the Society, that he had received the grant of 100*l.* from Professor Franck, and "that there were added to the Malabarian Congregation, in the last year, three baptized persons, and six communicants; and to the Portuguese Congregation, two baptized, and three communicants: that from among the Heathen they had gained three proselytes, a man and his wife, with their child, who were baptized the 2d of January; and were now instructing and preparing for baptism seven grown persons, most of them relations to these proselytes; and that with the Divine blessing, they were in hopes of being more successful than ever in their labours for the glory of God and the salvation of souls; but that the Mission had sustained a great loss by the death of Governor Hobart, who was one of its best friends."

The Society closes its extracts from the letter of Mr. Fabricius, with an account of Professor Franck's liberality and exertions so often extended in aid of these Missions, and with an explanation of its own intentions and motives. The piety and judicious zeal displayed in the following quotation will be highly gratifying to our readers.

"The Society considering the present state of their Missions, and that Mr. Schultze is returned to Copenhagen, and his place at Madras only provided for by a temporary supply from Mr. Fabricius; the Society considering these things, and how much the glory of God, and the salvation of souls are con-

cerned in a successful promoting of Christian Knowledge in this trading part of the world, upon receiving likewise a most friendly and Christian letter from Mr. Professor Franck, of Halle, in Saxony, full of good-will toward their Missions at Madras and Cuddalore, inclosing 250*l.*, and proposing to pay the whole expense of sending two Missionaries thither, have desired him to look out two proper persons for this work, and have agreed to allow them a salary of 50*l.* a year each, notwithstanding they have no settled fund to support so extraordinary an expense, but depend for it, from year to year, on the voluntary benefactions of such charitable and well-disposed persons, as have in them the same spirit of zeal that moved the Society to begin and enlarge these their Missions; in hopes that the same wise and good providence of God which hath hitherto blessed them in all their undertakings to spread the pure Gospel of his Son, Christ Jesus, in all parts of the world, will raise up benefactors to contribute whatever money shall be wanted toward this: and the more so, considering that most of the discouragements and obstacles that attend the beginnings of Missions are in good measure overcome, inasmuch as many of the natives are now qualified for schoolmasters and catechists in the Indian language; nay, some at Tranquebar to be Missionaries themselves.

"The Tranquebar Missionaries state, that the Portuguese Church is augmented with 18 members; viz. 13 infants, baptized, and five converted from the Church of Rome: and to the Malabarian town-church are added 127 souls; viz. 52 infants, 67 Gentiles baptized, with six Roman Catholic converts, and two Christians from other places. The Malabarian town-school is now opened, where 98 boys and 59 girls are taught and maintained. What they had long desired, the having little schools in the country, was now accomplished, there being two opened; viz. one at the town of

Tanshaur, and one in that of Tirapalarutey. In the first are ten Christian and some Gentile children; in the other, seven children instructed gratis. The country church is this year augmented with 143 souls; viz. 69 children baptized, 70 adults, and nine Roman Catholics. The ministers often meet those dispersed over the country, by which means they have frequent opportunities of bringing the Heathen over to the knowledge of Christ. The Missionaries in the town, and the native labourers in the country, had this year about 1100 communicants. Mr. Wezelius, the Dutch Minister at Columbo, is very industrious in edifying the Singalean and Malabarian people upon the Island of Ceylon: some Malabarian Christians came to them from Columbo, and desired the Holy Bible, and some other spiritual books, with which they supplied them, upon assurances that the books they formerly had were handed about, and read by some good Christians, who meet together in order to edify one another.

“ In the account for the year 1744, it appears from the Journal of Mr. Fabricius, that he had converted and baptized several Heathen by his conferences with them; and that besides preaching himself to the Heathens within the limits of the Compar’s district, he had four times this year sent a catechist and schoolmaster with good success into the country, to seek for some dispersed Christians, and to confer with the Heathen.

“ The Malabarian Congregation at Madras had been increased this year 37; viz. 34 natives and three Roman Catholics; the congregation consisted of 59 persons, whereof 21 were communicants; that the number of children now entirely maintained in the Malabarian and Portuguese Schools were 24.

“ The Missionaries at Tranquebar state, They had gone as far as the 24th chapter of Proverbs in an

impression of the Portuguese Bible, and had sent as a present to the Society three copies of the Gospel according to St. Matthew, and three of a new Grammar in the Tamulic characters; and find it will be necessary to print the Bible in that language, they having great application made to them for it: and that their town church was the last year increased by an addition of 116 adult persons;—viz. to the Portuguese Congregation, 6; Malabarian Congregation, 105; ditto of Roman Catholics, 5;—over and above 97 children, 15 whereof belonged to Portuguese parents, and 82 to Malabrian, all members of their congregation; that to the country church were added 335 souls, viz.—of adult Heathen, 236; Roman Catholic converts, 6; Children baptized, 93. The total number admitted from the beginning of their Mission amounts to 6,800 persons, of which were then living 4,480. Pastor Aaron, and Diego, together with a catechist, employ five or six weeks at a time in instructing those that come for baptism, before they are baptized, in the principles of the Christian Religion. The two little schools at Transchaur and Tirapalarutey are in a good state and of particular service to the Mission, as places wherein to preach and perform other divine offices in the country. Two native ministers had travelled for two, three, four, nay sometimes for six, weeks together at different times, to instruct the dispersed Christians, and to administer the holy Sacrament among them; Pastor Aaron, in his travels towards the South, instructed and baptized seven Pagans near the Maraver tract under many troubles and abuses both from the Roman Catholics and the Heathens. Pastor Diego, in his travels to the same place afterwards, met with a heathen master, who gave him an extraordinary character of a Christian servant whom he had taken for his herdsman, and wished he had more

Christian servants. They conceived Great hopes from the travels of these two ministers amongst the villages.

"The Roman Catholics still continue their inveterate hatred of them: and an application having been made to them by 100 persons in the country for two Arabic Testaments, they had complied with their requests, and at the same time made a present of several other books; and they had the satisfaction to hear from one of the Christian converts, that they had done a great deal of good, and they hope to hear the same of some Arabic Testaments, which Mr. Gueisler had found means to disperse by way of Mocha; that in the Portuguese School were 22 boys and 17 girls, besides five boys and nine girls, who come out of the country; that the Malabarian School consists of 110 boys and 84 girls, who are all maintained by benefactions from Europe; that their church in the town being too small for their congregation, they had after many difficulties laid the foundation for a new one just without the town."

In this year we have again to record the zealous and important assistance afforded by the pious Professor Franck, who engaged two new Missionaries, Messrs. Klein and Breithaupt, and forwarded them at his own expense to Madras, remitting at the same time 300*l.* and in the following year 200*l.* more, towards the support of the Missions at Madras and Cuddalore.

In the account for the year 1745 it is stated, "that the Christians are so increased in the neighbouring villages, as to have, with the consent of the heathen magistrates, a Christian warden or head man appointed over them according to the custom of the country; and that Mr. Gueisler, on visiting the Malabarian Christians at Palacatti, found there a congregation of about 150, including some Portuguese.

"The Tranquebar Missionaries state, that they continued preaching

and instructing in the fields and private cottages, and that in their schools they now taught 220 children: that these Malabarian Congregations in the town church had been increased 69; viz. 63 Pagans, of whom 10 were children, and 6 Roman Catholic converts: that the Malabarian country congregation had an increase of 143; viz. 121 adults, and 21 children from the Heathen, with 21 Roman Catholic converts; and that this year they had christened 80 new-born children.

In the general account of the Society for 1747, the Society expresses its wishes, "that it may please a gracious Providence which has hitherto wonderfully prospered this, and all its undertakings, to raise up such a truly Christian spirit, as will undoubtedly supply all their wants;—such a spirit (they add) as shews itself in Mr. Professor Franck of Halle in Saxony, whose remittances towards carrying on this pious and glorious design, have been large and constant."

In the account of the Missions for the same year, the Missionaries at Madras inform the Society, "that the translation of the Church-of-England Catechism is finished, and will be used for the future."

From the Mission at Tranquebar, the death of Mr. Obuch and Pastor Aaron is thus announced, "The former died Aug. 23, 1745. He was a most faithful and affectionate brother to them, conscientious in the discharge of his duty, and persevering in it even so as not to regard his life. The latter died but a little before him on June the 14th, with so amiable a character for his holy conversation, good temper, and exemplary labour, that the Heathen who knew him could not but lament his death; for he was a native brought up in the school of Cuddalore, from whence he removed to Tranquebar, where he became a schoolmaster, then a catechist, and at last an itinerant pastor and teacher through all the Christian Congrega-

tions in that country; in which office he was as diligent as possible for eleven years, and had within that time converted many hundred souls. Nay, his end seems to have been hastened by his journeyings and fatigues."

They return an account of 181 souls added this year to the Malabarian Church, "particularly recommending the schools as the most likely means to propagate Christianity; adding, that the heathen natives are many of them so civil, and fond of having their children taught, as even to contribute towards building these schools. It is with pleasure (they subjoin) that they inform the Society, that the unchristian and inhuman practice of slave-selling has, by God's good Providence, ceased this year at Tranquebar; and they find the Mahometans the most obstinate people of any they meet with in their conferences and preaching, so that they have not made one convert among them from the beginning of the Mission."

The Missionaries record in the year 1746, the destruction of their mission-house and storeroom at Madras, by the French, and their dispersion, notwithstanding the promises of the French Governor to the contrary; upon which they retired to Palia-cotta, a Dutch settlement, where the Governor gave them a very hospitable and kind reception.

Mr. Kiernander of Cuddalore also mentions the great kindness of the late governor of Fort St. David, Mr. Hind, who had discharged his trust to universal satisfaction, and whose death was looked upon as a public loss.

The Missionaries at Tranquebar state, "that to their several congregations there had been added in the year preceding 204 souls, and that their success had been greater in the last year than for some years past; for to the Malabarian town church there are added 116 souls. They continue printing the holy Scriptures in the Portuguese and Malabarian languages."

In the year 1749 the Society sub-joins the following note to the letter of Mr. Fabricius: "N. B. Be it also added here, that the zeal and charity of Mr. Fabricius in his work of the Lord is such, that for some time he has abated nearly one-third of his own salary, and brought it to the public account; living himself after the Malabarian manner upon the coarsest diet, and drinking nothing but water."

The Mission at Cuddalore states, "that their congregation amounted to 341 souls, having had within the year an increase of 167. They state again the great importance of the schools as the chief means for the introduction of Christianity among the Heathen." It is added, "that the council, chaplain, and people of Fort St. David's had shewed them extraordinary kindness: and the governor of it, Charles Floyer, Esq. has in all emergencies approved himself their friend; nay, has assured the Society, by a letter dated July 23, 1748, that he will take their Protestant Mission there under his protection, and assist them all in his power."

The account of Missions published in the year 1750, gives a report from the Madras Mission, "that such a provision had been made through the good offices of Admiral Boscawen, that the British Mission at Madras will be particularly encouraged by the Governor and Council, who had agreed and resolved to put the Missionaries there into possession of the new-built country church near that town, together with the houses and gardens belonging to it. This church, they add, was built by the Roman Catholic Portuguese since Madras was taken by the French, in 1746, and is a fine building."

Thus at a time when the Anglo-Indian Government had enemies both within and without, and was contending for her very existence, so far from entertaining any apprehension of the consequences of introducing Christianity into India, her rulers extended their constant and particular

protection to the Missionaries so employed; and future extracts will shew their full persuasion, that in so doing, they were establishing the British interests there on a wider and more permanent foundation.

We have now to introduce our readers to the first appointment of Mr. Swartz, who afterwards proved so eminently serviceable to the Mission, and whose very name has been repeatedly found sufficient to silence alarms and satisfy scruples. The simple piety and humble dependence upon God, which suggested the following exertions, were a happy earnest of the fruits which followed.

The Society express a determination of "relying upon that gracious Providence which has wonderfully prospered them in their several designs and undertakings, and, considering further the good prospect that is now opening to all the Protestant Missions in the East Indies, have determined, in concurrence with the College at Copenhagen, and with Professor Franck at Halle, to assist and support them to the utmost. With this view, there have been sent over this year all necessary supplies in money and other things, by the extraordinary kindness and care of the College and the Professor: three new Missionaries, the Rev. Messrs. Frederic Swartz, David Polzenhagen, and George-Henry Hutteman, are gone to Tranquebar, that there may not be wanting fit persons upon the spot for the service of the several Missions; not only in the case of mortality, but of their greater business and enlargement: not but that the Society are well aware that they shall thus bring upon themselves an expense which their East-India fund will in no wise bear at present. However, frequent and happy experience has taught them the wisdom and duty of depending upon God's blessing, and the riches of their liberality who have this Christian and benevolent design at heart, with abilities to carry it on; knowing also that such

persons will never be weary in well-doing; and believing further that their zeal and charity will be excited and provoked to abound, by the good spirit that is now moving in the civil government of those places, to join hand in hand with them for the furtherance of the Gospel in its natural simplicity and purity, and as reformed from the abominations and corruptions of Popery."

An expectation is subjoined—"that the Hon. Directors of the East-India Company will be disposed of their own accord, and without any solicitations from the Society, to take these Missions under their more immediate protection and favour; and to shew extraordinary marks of regard and encouragement to that zeal and fidelity which the Missionaries have manifested, not only for the Protestant Religion, but likewise for the interest and service of the Company during the late war."

The Journal of the year 1751 "states an increase of 41 persons proselytes from Paganism, and 35 converts from Popery at Madras. It mentions also, with a very sensible affliction, the death of the Rev. Mr. George Swynsen, the English Chaplain at Fort St. George, who died Nov. 17, 1760, after a long consumption. He had been their dear and intimate friend, was on all occasions disposed to do them good offices, and very often gave them both his company and assistance in their conferences with the Heathen."

In 1753, the Society announce, "that they had the honour of a most obliging letter from Thomas Saunders, Esq. Governor of Fort St. George, to assure them that he should always have the most proper regard for the welfare of this Mission, and contribute thereunto by any service within his power, and even to desire them to favour him at all times with their commands. Of which regard and readiness to serve them," they say, "he has since given the most convincing proofs, not only by what he has done in

the public administration of his government, and in personal civilities to their Missionaries, but likewise by the real Christian zeal he professes and manifests on every occasion to the good design of the Mission itself."

During some years nothing of great importance occurred. The Missionaries continued their attention to their schools; they advanced their printed impressions in the Tamulian language, and made many converts both from Popery and Paganism.

The Society's Report for the year 1757 states, with respect to the Mission at Madras, "from different letters and journals sent by the Rev. Messrs. Fabricius and Breithaupt, that they had held conferences with the Heathen and Papists at sundry times, and in divers places, wherein, by God's blessing, they had met with such success, that many of the former had been brought so far to the acknowledgment of the truth as it is in the Gospel, as to declare publicly before their Bramins,—'This is the right and clear truth, which every one is able to understand; this we must hear, and will hear.'—and accordingly they did hear it again and again, until they were both convinced and satisfied, that there is no other way made known from Heaven unto sinful men whereby they may be saved, unless by their repentance toward the one true God; by faith in his only-begotten Son, our Lord Jesus Christ, and the embracing those means of grace which he has offered. Messrs. F. and B. express, however, their concern, that their friends are not equal to support such of their heathen proselytes, as for the sake of religion leave their native country, or are abandoned and persecuted by their own relations and neighbours. They gloried not in the number, but in the reality of their proselytes or converts, whether from Heathenism or Popery, wherein they find themselves obliged to use, both for conscience and prudence sake, the

utmost caution, lest their good should be evil spoken of, and for fear of admitting into their congregations any such impostors, unbelievers, or immoral persons, as might offer themselves, not from a sincere love of Christian truth and goodness, but from worldly motives, for filthy lucre, or out of personal resentment against their own parents and friends. However, they had, through the Divine blessing, in this year of trial and trouble, an increase of 46 souls to their congregation."

"The Missionaries at Tranquebar state an increase of souls to the Tamulian Congregation in that town, of 107; 118 to that in the country; 26 to the Portuguese;—251 in all.

"Mr. Meissel and Mr. Dame had been added to their missionary list: Mr. Meissel who is skilled in the art of printing, and Mr. Dame who is qualifying himself to be a preacher of the Gospel in the Tamulian language, of whom there was extraordinary need; it having just then pleased God to open a new door for him among the Gentiles, even in places beyond the limits of the Danish Company's settlements.—Accordingly two of them had taken a journey to Negapatnam, at the request and under the protection of a German officer, who had served the King of Tanshour in his wars, and had a liberty from him to retain a clergyman for ministering to him in holy things; by which means it had been in their power not only to visit their own flock in the country, but to spread also at the same time the glad tidings of the Gospel wherever they came: and this they believe to have been attended with success; for, like as in the days of the Apostles and from the same bad motives, 'not many wise men after the flesh, not many rich, not many mighty or noble,' would receive truth from a love of it, yet not a few of the poor and good came to hear the Word with all readiness of mind, and were baptized, so that their congregations had within a year an increase of 235 souls.

“The Missionaries at Cuddalore had had many conferences with the Heathen; and though the Word of God did not take effect upon all, yet some were convinced, and became disposed for further instruction; and that these converts, scattered up and down the country, may not be drawn aside, either from the artifices of those who corrupt the Word of God, or the persecutions of their heathen neighbours, but continue well grounded and settled in their faith, frequent visits had been made to them. To the Mahomedans also who have fallen in their way, they have laid open the impostures of their false prophet, and have admonished them to renounce him as a deceiver, and they have put into the hands of such as were best disposed, the New Testament and Psalter in Arabic.”

“The Society adds to this; These Missionaries, notwithstanding their attention to a variety of good offices abroad, are never wanting in zeal in what more immediately relates to the business of their Mission, particularly within the Company’s limits: for instance, they are diligent in training up children in the nurture and admonition of the Lord; in preparing adults for Christian Baptism; in preaching the Word in season and out of season to all that will hear; and in rightly and duly administering the sacrament of the Lord’s supper. The Missionaries at Tranquebar, declare, that ‘their ministry had been so exceedingly blessed among the Heathen; that very many had come over to them and been instructed in the doctrine of Christ; the numbers of whom, including little children, amounted to 192.’”

In 1750, the calamities sustained by the war are mentioned. The Mission at Cuddalore states the reception of 174 children into the schools. “They are all taught, in the English language, reading, writing, and arithmetic; and are all, whether of Heathen, Mahomedan, Roman Catholic, or Pagan

parents, equally catechized and instructed in the Christian Religion. One of the Bengalees, who is a Brahman, has in this year read through the Bishop of Mann’s Instruction for the Indians, the whole English Bible, and the Whole Duty of Man. Hence it is to be hoped, that when they come to years of maturity, and to be at their own liberty, they will declare for the truth which is now instilled into them.”

The account for the year 1760, annexed to the Sermon, 1761, informs us, that the number of members received into the Madras Mission, from the first erection of it, amounts to 1470 souls. At Tranquebar there was an increase in the last year of 232 converts, and 170 children are supported in the schools; 1312 children have already been educated in them, and 11,500 souls have been instructed and received into the church

“The Society express their obligation to Messrs. Butler and Cape, chaplains of that settlement, for ‘their very friendly reception of Mr. Kiernander, for their procuring large subscriptions towards carrying on the good work he is engaged in, and for the Christian offer they make of assisting him in the peculiar offices of a minister of the Gospel.’ And the Rev. Mr. Henry Butler, in a letter of the 12th of January, 1761, bears testimony to the good behaviour of the Society’s Missionaries, and recommends it to them ‘to send a person of industry and unblemished morals to assist him in the school, not doubting but that whatever stipend they shall allow him will be considerably augmented at Calcutta.’”

“The Report for the year 1762, states, from Madras, that several conferences had taken place with the Heathen, in regard to their idolatry. One of them said, that God must be worshipped by images until he should represent himself to their eyes. Upon which Mr. Broughton led him by the hand,

and made him stedfastly look on the body of the sun, till he confessed his eyes could not support the light of it; and then he bade him consider how his eyes could be able to sustain the glory, if the great Creator should discover himself to him.—The number added to their congregation from the 1st of May, 1759, to the 31st of December, 1760, are in all 85.”

“Mr. Hutteman, missionary at Cuddalore, mentions ‘the indecent images called Lingam, which they carry about them as charms, and worship with daily sacrifices in their pagoda; where above an hundred families of Brahmins are maintained, and the vilest obscenities and most filthy lusts are continually practised.’”

Our readers will be struck by the remarkable coincidence between the foregoing account, furnished more than fifty years ago, and that given by Dr. Buchanan in the last year. Mr. Buller challenged the correctness of Dr. B.’s statement, and denied the enormous indecencies in the Hindoo worship. If Dr. B.’s reply wanted any support, it would meet with it in the testimony of this unconscious Missionary of the Bartlett’s-buildings’ Society, and in a hundred other similar Reports—continued down from the very birth of those gentlemen to the present moment.

(To be continued.)

To the Editor of the Christian Observer.

It appears to me, that the scruples of your correspondent PAROCHUS, on “the administration of the sacrament to the sick,” are in a great measure unfounded; and arise from his viewing both the sacrament itself, and the persons to whom it is to be administered, in an erroneous light.

It is said, that the Lord’s Supper is an ordinance intended for the edification of saints, *not* for the conversion of sinners. This seems

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to be a gratuitous assertion. It is not for *us* to designate the ordinances of God, without positive authority for so doing. The sacrament may be considered in a variety of lights—as a memento of our Redeemer’s love—as a dedication of ourselves to his service—as a “communion of saints”—as a *test* that we belong to the Christian society with which we communicate—as a thanksgiving (which the word *eucharist* signifies)—finally, as a *mean of grace*. (Take it in the last point of view—and why may we not recommend a sick man, or any one who is *desirous* of complying with all the terms of salvation, and particularly of receiving the sacrament, even if not from the purest possible motive, to communicate, as well as to use the other means of grace, prayer, reading the Scriptures, &c.? If he is unfit to communicate, I should conclude that he was equally unfit to pray; for we read, that “the prayer of the wicked is an abomination unto the Lord.” It is known, that in some instances, the administration of the Lord’s Supper has even *converted* individuals; which shews, that it is blessed with other effects than mere *edification*. It is not, however, on this point that I insist. I object to the classing the whole human race under the titles *converted* and *unconverted*; as being impossible, from our very imperfect acquaintance with the heart, and from those various *degrees* of spiritual light which we find among men. There can be no doubt that God perceives, and consequently that there exists, a marked distinction between those who are in a state of salvation and those who are not; but it is next to impossible for *us* always to make this distinction. Ministers, who will take the pains to examine, will find every shade and variety of religious knowledge, as well as religious experience, among their parishioners, from the total absence up to the highest measure of both. Now the sacrament appears to me to be calculated, and in

fact intended, to increase this knowledge, and to improve this experience. Our Church declares in her Communion Service, that it is by all "who are religiously and devoutly disposed," that the Lord's Supper is to be received, without extending the line any farther, or making it more distinct. As to myself, I can affirm, that no sick person ever solicited me to administer the sacrament to *him*, whom, upon examination, I did not find more or less "religiously and devoutly disposed;" and from such I could not think myself justified in withholding it.

As to "an open and notorious evil liver, one that has done any wrong to his neighbour, by word or deed, so that the congregation is thereby offended," the case is clear. Not only *may* the minister forbid such to communicate—he is *bound* to do so: and there cannot, I think, be a doubt, but that this clause in the Rubric would defend him from a law-suit, without a formal expression of offence from the congregation.

As to those whom Parochus describes persons in whom "there may be no positive profligacy, nor any insulated act upon which a formal accusation may rest; but in whom there may be, notwithstanding, a tone of character and a course of conduct, at enmity with pure religion"—it appears to me, that the minister has done his duty in explaining the nature of the ordinance, and in cautioning them against the danger of eating and drinking unworthily. This he may do by reading to them, in the church, the excellent form prescribed by our Liturgy, as well as by admonishing them publicly and privately. If he assume the right of determining who shall communicate and who shall not, he may run the risk, and perhaps incur the guilt, of debarring some "for whom Christ died," from the privilege of commemorating that death; and he may thereby be found to violate the command given to the

too officious servants of the Householder, who wished to separate the tares from the wheat: "but he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest."

R. S.

To the Editor of the Christian Observer.

I FEAR it is too common to be satisfied with a less intimate acquaintance with the Word of God than becomes creatures to whom so inestimable a treasure is given. The Bible is at hand, and is often, perhaps regularly, read. Its different parts are recognized as old acquaintance on each re-perusal, and they are not passed over without care and attention. In this way a foundation is laid, with the Divine blessing, of sound religious knowledge, and of solid piety. Still, however, there is often but little of readiness in producing from memory the very expressions of Scripture. There is a wide departure from the spirit of the directions given to the Israelites:—"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates*." And yet on an ability to do this promptly and correctly, often depends our right and ready application of this our Divine rule, both in directing our own course through life, and in giving useful advice to those about us. Have not we all felt the prodigious advantage of an apposite passage of

* Deut. vi. 6—9.

Scripture, striking the mind on occasions when temptation has pressed upon us, or when we have doubted as to the course we ought to pursue? Nor is the advantage less, when we can support our advice to others by the very words of Holy Writ. But the benefits resulting from this knowledge of Scripture, are by no means confined to such occasions. They extend to the general frame of the soul, and to its growth in grace; and, in this point of view, are far more important than in any other. What a rich treasury for a supply of holy thoughts, and for the cultivation of holy affections, with the Divine aid, does that man possess whose mind is well stored with the Word of God! To him "nunquam minus solus quam cum solus" will be emphatically applicable. No lonely walk will be dull to him. Even sleepless hours on his bed will seldom pass unpleasantly, but will be marked by a heavenly calm, if not also by filial joy. How often, when thus employed, will he find time slide swiftly away, and be surprised to find the morning break on him much sooner than he expected! But these gratifications, though so pure and substantial, are of small value compared with the gradual transformation of soul, which, through the Divine blessing, will accompany them. Perhaps nothing human promotes more powerfully a renewal in the Divine image, especially in persons of active pursuits, than a habit of gently dwelling, in hours of solitude and retirement, on such portions of the Divine Word as best suit existing circumstances and the existing temper of the mind.

This exercise

*Luxurientia compescet, nimis aspera sano
Levabit cultu, virtute carentia tollet.*

All that is within will be purified, harmonised, cheered, and elevated; and it is apparent how much a frequent recurrence of such an inward frame must tend to form a new creature.

I may have an undue partiality for this mode of employing the thoughts in religion; but I must say, I greatly prefer it to suffering them to roam at will, and pour themselves forth in extemporaneous effusions. When so let loose, they are apt to be more under the guidance of human passions, and are more likely to run into superstition or enthusiasm. At all events, it can scarcely be hoped that the pictures they present to the soul will be so innoxious, so pure, so dignified, and so edifying, as those which are found in the inspired records of the communications of God to men.

In order to enjoy the full benefit of this species of religious contemplation, our knowledge of Scripture must be extensive and accurate. It will not answer the purpose to be master of a few passages; or to be acquainted with many, but only in a loose and imperfect way. The power of selection should be as extensive as the occasions which call for it, and the dispositions of the soul, are various; and when a passage is selected, we ought to be able to make use of it without mistake or difficulty.

* Now, how will this knowledge of Scripture be best attained? Beyond all doubt, by learning much by heart during the period of youth. I have heard a gentleman, very eminent for ability and for biblical knowledge, say, that he remembers no part of his Bible so well as verses which he got by heart when a boy, as proofs of the different positions in the Church Catechism. It is in youth that the memory is most attentive; and the stores it then lays up are the least subject to loss or decay from the lapse of time. Like certain flowers gathered at a proper season for preservation, they retain even to a late period much of their original freshness; while passages learnt in after-life, are apt to fade, and escape altogether out of the mind, if not frequently reinstated by repetition. Besides, by begin-

ning early, there is ample time for laying in a large store of the more important parts of Scripture; and what is learnt will take deeper root, not only in the memory, but in the affections, and become more, if I may so say, a part of ourselves. The impressions thus received will, with God's blessing,

“Grow with our growth, and strengthen with our strength.”

and contribute essentially to the formation, in due time, of the perfect man in Christ.

The best mode, I should think, of acquiring this knowledge, is for children to learn a certain portion of verses every day, and to say them to one of their parents. The number should not be such as to make this business burthenſome. When the passage is repeated, it should not only be explained (if necessary), but pains should be taken to lead the young person to enter into its spirit, and to be properly affected by it. Without this, little is attained. It will soon be neglected and nearly forgotten, when the superintending care of the parent no longer keeps it in the memory by fresh repetitions. Such repetitions are very important parts of the system. They should take place at considerable intervals, say every six or nine months, with the younger children, who are still, at other times, making daily additions to their stock of Scripture-passages; and every year, or year and a half, with the elder ones, who are no longer making such additions systematically, though a passage which happens to strike them will now and then be added to those they had learnt before. Every repetition should be attended by affectionate and familiar conversations, calculated to lead to such feelings and dispositions as the passages respectively ought to excite. If this is done with tenderness, and with due attention to the age, acquirements, and natural temperament of the children, and with a care to avoid whatever may make the employ-

ment irksome or harassing, a parent will seldom find any of his children attend him on such occasions with reluctance, but will generally see in their countenances and manner, evident marks of interest and satisfaction.

It is possible, that the young and the diffident may sometimes fancy that they shall find some difficulty in fixing on passages for their children to learn; and this may be an obstacle in the way of adopting the course I have ventured to recommend. Let them make the attempt, and they will succeed sufficiently well. However, as they may think otherwise, I will put in a note * a collection of passages

* Matt. iii. 7—12; iv. 4, 7, 10, 11; v. 2—12, 21—24, 38—48; vi.; vii. 1—5, 7—29; ix. 11—13, 37, 38; x. 26—33, 37—42; xi. 20—26, 28—30; xii. 34—37, 43—50; xiii. 4—12, 18—23; xiv. 22—33; xv. 21—28; xvi. 24—28; xvii. 1—8; xviii. 1—6, 10—14, 21—35; xix. 15—15; 23—30; xx. 25—28; xxi. 28—31; xxii. 2—14, 34—40; xxiii. 8—12, 37—39; xxiv. 42—51; xxv.; xxvi. 36—46; xxviii. 16—20.

Mark, ii. 21, 22; vi. 45—52; vii. 30—23; viii. 33—33; ix. 43—50; xi. 24—26; xii. 41—44.

Luke, i. 32, 33, 68—80; ii. 10—14, 29—35; iii. 10—14; iv. 16—“mouth” in 22; vii. 36—50; ix. 28—36; x. 21—24, 38, from “and”—42; xii. 16—21, 32—34, 47, 48; xiii. 24—29; xiv. 11—32; xvi. 10—13, 15, 19—31; xvii. 1, 2, 17, 18; xviii. 9—14; xix. 41—44; xx. 46, 47; xxi. 34—36; xxii. 31, 32, 56—62; xxiii. 27, 28, 54, 39—43, 46—48.

John, i. 1—14, 47; iii. 1—3, 5, 6, 14—21; iv. 10, 13, 14, 23, 24; v. 19—29, 44; ix. 39—41; x. 11—18; xi. 28—56; xii. 42, 43; xiii. 12—17, 34, 35; xiv. 1—3, 27; xv; xix. 26—27; xxi. 15—17.

Acts, i. 11, from “ye;” ii. 41—47; iv. 19, 20; vii. 54—60; ix. 3—6; x. 1, 2, 34, 35; xi. 29, from “and”—24; xiv. 15—17; xvi. 25—34; xvii. 22 from “ye”—31; xx. 17—38; xxvi. 24—29; xxviii. 26—27.

Rom. i. 16; ii. 28, 29; vi. 1—14; xi. 33—36; xii; xv. 1—6, 13; xvi. 25—27.

1 Cor. i. 17—31; ii. 2—5, 12—14; iii. 18—20; x. 12, 13, 31—33; xi. 1; xiii. 1—7.

from the New Testament, which I have known to be used in a young family with good effect. Great nicety is not requisite in a selection of this kind.

Two cautions, however, may be necessary on this point.

Avoid passages which have a very direct bearing on abstruse, and much controverted points. Children ought not to be puzzled in religion. In this sense, as in others, spiritual milk, and not strong meat, is their proper food. The great aim should be to make, by Divine aid, their heavenly Father, and their Sanctifier, but above all, their Saviour and his Gospel, the objects of their reverence and of their affections; and this end will be greatly counteracted by fatiguing and bewildering their understanding. When difficulties occur to themselves, or are so far connected with the subject before them that they cannot be entirely passed over, it appears to me best to avoid entering minutely into them, but to shew that from the infinite distance between God and

man, difficulties, and insuperable difficulties, must necessarily be expected, when God vouchsafes to his creatures any communications respecting his own nature, and his own government: nor is it less important to avoid controverted, than to avoid abstruse points;—indeed, those which are abstruse, are generally controverted. Controversy is the bane of vital religion in adults, unless they are very advanced and eminent Christians, and even then it is not without its dangers. But in the case of children, with such weak intellects, such shallow knowledge, such lively and ill-regulated imaginations and feelings, and, above all, with religious principles and habits so extremely frail and imperfect, it *must*, humanly speaking, be fatal to all that is good. Do not select passages which are addresses to God. However edifying these may be to persons more advanced in the Christian course, as expressing in the language of inspiration their devout breathings of soul, they are unfit and unsafe for children. It cannot be supposed, that the language which suited the religious affections of David will suit those of a child, who is just beginning that spiritual course, in which David had made so extraordinary a progress; as to be “a man after God’s own heart.” And, if David’s language is unfit, it must be unsafe, for a child. Nothing is more important in religion than modesty, simplicity, and godly sincerity; and it is evident, that addresses to the Deity, or expressions of inward feelings, which go at all beyond what the actual state of our souls would naturally prompt, are not compatible with those estimable qualities. Nay, I confess, that even in adults, and much more in children, I am better pleased when the outward manifestations of devotion evidently fall somewhat short of the internal impressions. By proceeding in an opposite course, many, I believe, have been led to direct hypocrisy, and many men have become self-deceivers. Where there appears to

- 2 Cor. iv. 16—18; v. x. 4, 5; xii. 7—10.
Gal. v. 19—26; vi. 1—5, 7—9, 14—16.
Eph. i. 15—23; ii. 1—10; iii. 14—21;
iv. 1—6, 17—32; v. 1—12; vi. 10—
“spirit” in 18.
Phil. i. 9—11; ii. 1—18; iii. 7—16;
iv. 4—9, 11—13.
Colos. i. 9—23; iii. 1—17.
1 Thess. ii. 1—12; iii. 7—13; iv. 1—
“sanctification” in 3 with girls, and to 3
with boys.
1 Tim. vi. 6—16.
2 Tim. i. 7—12; ii. 11—13; iii. 14—17;
iv. 6—8.
Tit. ii. 3—5, 11—15; iii. 1—8;
Heb. i; ii; iv. 12—16; xii. 1—14; xiii.
20, 21.
Jam. i. 2—8, 13, 14, 26, 27; iii. 17;
iv. 1—4, 6—8, 13—16; v. 10; 11, 16.
1 Pet. i; ii. 1—3, 18—25; iii. 1—4,
7—16; v. 5—11
2 Pet. i. 5—8.
Jude, 20—21, 24, 26.
Rev. i. 4—8; ii. 2—“churches” in 11;
iii. 1—11, 14—22; v. 9, from “for”—14;
vi. 12—17; vii. 9—17; xi. 15—18; xv.
1—4; xix. 5—16; xx. 11—15; xxi. 3—
8, 27; xxii. 12—17.

be, if not a sort of contest who shall use the most fervent expressions, at least an endeavour, while engaged in religious exercises or conversation, to work up the feelings to a high pitch, and to express them in words to the full as warm and glowing, who does not see that we are in danger of endeavouring to appear to others, and in most eminent danger of appearing to ourselves, more spiritual and devout than we really are? Look at the concise modesty of the address of the justified Publican, and at the beautiful simplicity of the Lord's Prayer, and compare them with (if I may be allowed the phrase) the overflowing, if not the high-flown, style too often met with in human devotional compositions, and still more in extemporaneous prayers.—Now, Mr. Editor, the habit of which I have ventured to express my disapprobation, does not harmonise with the simple and undefiled religion inculcated in your pages, and as I am sure you would view with a degree of horror its appearance among your own children, if (as I hope) you have any, and will be anxious to keep it out of the families of your numerous readers, I trust you will be induced for this reason, to admit these remarks to a place in your valuable miscellany.

B. T.

FAMILY SERMONS. No. LXVI.

2 Cor. v. 17.—*If any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new.*

It was brought as a charge against certain of the Apostles, that "they turned the world upside down." A similar charge has been frequently advanced against the "preachers of righteousness" in later times; and it must be confessed, that there is, in both cases, some colour for the accusation. The object, which the ministers of Christ are bound to pursue, is of no ordinary magnitude: it is not merely to correct a few

irregularities of conduct or of disposition; to enforce certain decencies of behaviour, or to improve the general order of society: neither is it to introduce a superficial knowledge of the Supreme Being, or to recommend a few observances connected with the religion of Jesus: all this might be attempted even by the judaizing teachers, of whom the Apostle recorded, with weeping, that they were the enemies of the cross of Christ. If we look to the conduct of St. Paul, and deduce, from his example and declarations, what was the pursuit of those who "were allowed of God to be put in trust with the Gospel," it is in effect to change the whole character of the moral world: it is to leave nothing there in its original state: it is to overthrow that usurped dominion which has held in subjection the hearts and consciences of men, and to establish upon its ruins the kingdom of God: it is to destroy and to renoyate; to take away the heart of stone, and to give a heart of flesh: it is, in one word, to produce a vital revolution in the mind. We cannot describe the change more forcibly than in the words of St. Paul: "If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new."

I. The expression itself, by which the Apostle would represent the Christian state is well deserving of regard. He does not say, If any man be called by the name of Christ, he is a new creature; but, if "any man be *in* Christ;" and the passage implies, that every one who is truly a Christian, is united to Christ Such is the intimation of our Lord himself: "I am the vine: ye are the branches. Abide in me, and I in you: as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." And again, in his prayer to the Father, "I in them and they in me, that they may be made perfect in one."

This representation of the true

disciple, even if we had no other description of his mind and attainments, might convince us, that he is a person of no common character, and of no ordinary privileges. The language is figurative; but the general meaning of the figure it is not difficult to discover. Who does not perceive the effect of the vine upon the branches? Who does not see, that the principle of life and the power of vegetation in the branch is derived from the parent stem? And who then can doubt, that the peculiar life of the Christian is the result of his union with Christ?

“If any man have not the Spirit of Christ, he is none of *his*: and if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.” In these and similar passages it is plainly implied, that the Spirit of Christ dwells in his true disciple. This union with Christ is essential to the Christian state. Thus the Apostle tells the Corinthians, “God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord.” And St. John, in his first general Epistle, observes, “These things declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.”

Without entering into any discussion at present about the nature and effects of this sacred intercourse and communion with the Father and the Son, we cannot but observe, that it bespeaks a most important change in the mind and character of the man. He was before without Christ and without God in the world: his fellowship now is with the Father and the Son. Is it possible, that expressions like these can be so lowered and degraded, as to mean nothing more than some partial reformation of the conduct; some improvement of the habit; some amendment, of a bad disposition? St. Paul considers the matter under a very different view. “If any man be in Christ, he is a

new creature.” And the Apostle is not contented with that statement; he enlarges the idea, to prove that even this expression, bold and comprehensive as it is, did not satisfy him as containing a full delineation of the case: “He is a new creature; *old things are passed away.*” It might be supposed that the idea was now complete: here is a *new* state introduced; here is an *old* one done away: but the ardent mind of St. Paul is not contented even with this amplification: he therefore adds, “Old things are passed away; all things are become new:” Neither is this all: observe the emphasis which he lays upon it: “Behold! all things are become new!” Behold! for it deserves attention: consider how great and radical is the change! how worthy of admiration! See how glorious is that grace which we are commanded to offer unto all men, through the Saviour of mankind! Behold, in the image of the man who is thus renewed, the mighty operation of transforming power!

II. But let us descend into particulars.

It is obvious from the text, that there is a renewal of the whole man. He has *new views*, *new principles*, *new conduct*, and *new enjoyments*.

I. He has *new views*. The natural condition of man is frequently represented in Scripture as a condition of darkness, and the change which is produced by the influence of the Spirit of God is described as a translation from darkness to light. Thus we read; “Ye are all the children of the light, and the children of the day: we are not of the night, nor of darkness.” The Ephesians are required to “walk, not as other Gentiles walk, having the understanding *darkened*, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart.” “Ye were sometimes darkness,” saith the Apostle, “but now are ye light in the Lord.” And in similar terms Peter reminds the strangers of the

dispersion, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." The man who is thus brought out of darkness into light, sees every thing in its true colours, and according to its proper appearance. He has new views of God: he sees him in the display of his perfections, and he is humbled before him: he observes the wisdom of his works; he contemplates the holiness of his nature; and the effect is, that he sinks as into the dust. He has new views also of the Lord Jesus Christ. While enveloped in a night of ignorance, he perceived nothing in the Son of God, which could attract his attention: he now beholds him in all the grace of his condescension, and the greatness of his love: he looks upon him as the Saviour of sinners; as the chiefest among ten thousand, and altogether lovely. There is no prospect upon which he dwells with such heart-felt gratitude, as upon the cross of Christ. He has new views of sin. He once thought, that transgression was light and venial; but he now beholds it in its real character, in the defilement of its touch, and in the vengeance which it excites. He has new views of himself. While the light that was in him was darkness, he thought much perhaps of the dignity of his nature, and the excellence of his intellectual parts. He now looks upon himself as majestic indeed, but majestic in ruins; the sad relic of ancient magnificence. He sees that the heart which he believed to be upright, is deceitful and wicked; that his own strength is perfect weakness; and that his will is altogether depraved.—He has new views of the present world. There was a time when he could discover no treachery in its appearance, and when he relied upon its promise, its allurements were attractive, its invitations almost irresistible: joy seemed to sparkle in its eye, and pleasure danced in its train; he loved

the world, and the things of the world. But the visions of darkness have passed away: the light of truth has dissipated the ideal scene; and he now perceives that misery is the sure companion of those who set their affection on things below, and that the end of these things is death. He has new views of the eternal world. He perceives, by contrast, the vanity of earthly things; how light and fugitive is their existence when compared with that state, which never can end. By faith he beholds, in the fulness of his glory, Him that is invisible; he sees the temple of his abode, and surveys the host of those that fall down before him.

2. Our next observation is, that he is furnished with new principles. The change is internal: it reaches the very thoughts and intents of the heart. To this effect is the injunction of St. Paul to the Ephesians, where he requires them to be renewed in the spirit of their minds; *i. e.* to be renewed in all their motives and affections. St. Peter rises still higher in description; for he speaks of the new man, as partaking of the Divine nature. This expression is doubtless to be understood in that qualified sense in which a creature can be at all assimilated to his Creator; yet if we affix any meaning to the words, they must of necessity indicate an entire change in the constitution of the mind. Look at man in his natural state and what do we behold? A being determined to follow the inclination of his own will, and the bias of his own affections; of a will which has been perverted; of affections which are debased. But if we observe him under his new character, as transformed into the Divine image and partaking of the Divine nature, how great is the contrast! That will, which would listen to no authority in opposition to its own inclinations, is now brought into subjection to the will of God. Those affections which were fixed upon the earth, have ascended to heaven. The love of the world has been succeeded

by the love of God; and the love of God is associated with the love of man. These are the great principles which distinguish the children of light from the children of darkness: "God is love; and he that dwelleth in love dwelleth in God, and God in him." He is daily renewed by the continued operations of Divine grace: all things belonging to the flesh die in him, and all things belonging to the Spirit live and grow in him.

3. The effects of these principles are to be seen in the *conduct*.—Although the power of religion, according to the statement already made, does not consist merely or chiefly in the reformation of external behaviour, yet it cannot be doubted, that a life of holiness must be the result of it. We read in the text, that "if any man be in Christ he is a new creature;" and we find in another place, that "we are created anew in Christ Jesus unto good works." In the Epistle to the Ephesians, the Apostle speaks to the same purport, when he admonishes those who had learned Christ, and had been taught of him as the truth is in Jesus, "that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;" "and that ye put on the new man, which after God is created in righteousness and true holiness." And St. John states expressly, that they who continue in the practice of sin, are destitute of union with Christ. "If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin." That a principle of holiness should exist within us, which is not to be observed in our walk and conversation, is, according to the Scriptures, absolutely impossible; it is against the positive declarations of the inspired writers, and contrary to all experience. Take the case of St. Paul,

a man high in character and eminent for his moral qualities; yet was he, in his state of unbelief, a blasphemer, and a persecutor, and injurious. It is true, that he did these things ignorantly; but can it be believed, that he would have acted with the same exceeding violence of disposition and outrage of manner, after he became a new creature in Christ Jesus? The fruit of the Spirit is in all goodness, and righteousness, and truth: it is a spirit of long-suffering, gentleness, meekness, and temperance: and the life of the great Apostle evinced in this as in other respects, that old things were done away and that all things were become new. It is thus that the "hidden man of the heart," according to the expression of St. Peter, is perceived by others: the *principle* is seen only by him that searcheth the heart, but its existence ought to be visible by its *effects* to all.

4. It follows from these observations, that the man who is in Christ Jesus has new *enjoyments*.—It is not meant to be asserted, that he can derive no gratification from those objects of rational pleasure which delighted him before: such as the improvement of the intellect, the acquisition of knowledge, the exercise of the social affections: but *this* may be affirmed, that he is now endowed with capacities which qualify him also for *higher* enjoyments. He can taste the innocent gratifications of this life in all their refinement; but he has other sources of happiness, which are peculiar to the child of God. These are various and extensive as the blessings which he receives. He rejoices in the daily mercies of his heavenly Father, in the fulness of his promises, and the communications of his grace. Others may bend in the house of the Lord, and lift up their hands to the Mercy Seat; but he enters into those sacred courts with warm emotions of gratitude and praise: "This is the day that the Lord hath made; we will rejoice and be glad in it." Al-

though he knows himself to be a stranger and a pilgrim on the earth, yet, with the persuasion that heaven is his home, he abounds in hope, through the power of the Holy Ghost. The peace, which is imparted to him, is a peace which passeth understanding; a stranger intermeddleth not with his joy. Whoever is destitute of the faith of the Gospel, is destitute also of its consolations: but if *any* man be in Christ Jesus, however low his condition, and however painful his lot, that man can rejoice in the Lord. We have a striking proof of it in the Christians who were dispersed through the provinces of Asia. St. Peter addresses them, in the time of persecution, as men who, on account of their faith in Jesus Christ, could, even under these circumstances, rejoice with joy unspeakable and full of glory.

Such also was the feeling of St. Paul; for thus he writes to the Philippians: "Yea, and if I be offered upon the sacrifice and service of your faith," i. e. even if my blood should be poured out as a libation upon your offering, "I joy and rejoice with you all."

III. There is yet another idea in the text, which should not be omitted. In calling the believer a new creature, the Apostle shews what is the *source* of this newness of life—how it is produced. The words, if literally translated, would run thus: "If any man be in Christ, there is a new creation." The allusion is to the creation of the world: and the passage means, that in this renewal of the mind, there is as complete an act of Almighty creative power, as in forming the universe. This is the leading idea; and I will not pursue it beyond its plain and obvious import.—If we ask, then, by what means is our *understanding* to be enlightened? the answer of the Apostle would be: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of

the glory of God in the face of Jesus Christ." As in the beginning of time, when darkness covered the deep, God said, "Let there be light, and there was light," thus it is when he visits the benighted mind; the same Almighty power, which bids the darkness retire, bids also the day to dawn, and the day-star to arise in our hearts.

If we ask, by what authority is the *will* to be subdued? the reply is the same: "It is God that worketh in us both to will and to do of his own good pleasure."—If it be demanded, wherewithal shall we cleanse our *ways* and purify our *hearts*? the prayer of the Psalmist will be a guide to us: "Create in me a clean heart, O Lord, and renew a right spirit within me."—"Old things are passed away," saith the Apostle; "all things are become new." What is the renovating principle? It is the same power which created the world: it is the same God who is represented by John as seated upon his throne, and who declares, in reference to new heavens and a new earth, "Behold, I make *all* things new."

Let us then propose to ourselves the question, Have we reason to believe, that we are ourselves united to Christ?

The point should be examined by the Word of God. Let us be careful to what test we appeal, and how we apply that test. We have spoken, for example, of the enjoyments of the Christian: but if we place our reliance *only* upon certain frames and feelings, as marking the condition of the mind, we are in great danger of self-deception. Do we live in the spirit of devotion? Are we under the influence of Christian principles; and is the evidence to be found in our Christian conduct—in our words, and thoughts, and actions? Do we love God, and are we anxious to please him? Is the life that we live a life of faith and hope through the death and merits of his Son?

It well becomes us diligently to

try and examine ourselves; and to be especially careful that we do not mistake a *slumbering* conscience for a good conscience. To acquiesce in an idle persuasion that we are the children of God, while we are pursuing our own ways, and thinking our own thoughts, what is it but to *cherish* delusion, and to substitute darkness for light? It is not for want of *evidence* that men deceive themselves on this point: in the revelation of truth the children of God are manifest, and the children of the devil; the characters are drawn as with a sun-beam: but it is, because men *reject* evidence, and will not come unto the light.—How often do we pray, that we may ever hereafter please God in *newness of life*, and how little do we think of it! How often do we entreat the

Father of Mercies to create and make in us new and contrite hearts, and how little do we look for the fulfilment of our prayer! Yet thus alone is it, that we are enabled to walk in the path that leadeth unto life—the highway to happiness and heaven. Let no man deceive himself: if we would live in glory hereafter, the life which we *now* live must be by faith in the Son of God. May we all be truly sensible of the *nature* of our profession, of its sacred duties, and of its high reward; and may the influence of Almighty Power, which alone can quicken and renew us, “make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ our Lord!”

MISCELLANEOUS.

To the Editor of the *Christian Observer*.

THERE are certain faults of a minor kind, which, by their frequent recurrence, poison the mind more deeply than some others of a more alarming nature, and therefore well deserve our attention. On one of these, *the habit of making excuses*, I shall take the liberty of offering a few remarks. This practice is the refuge of weakness or of sin. So prone is man to error and to transgression, and so much is it incumbent upon him ingenuously to confess his faults or his mistakes, that when the making of excuses becomes a habit, it cannot be characterised in lighter terms. A false excuse is evidently a sin; a flimsy excuse is as plainly folly; and to suppose that others will be satisfied with it, or that it will raise us in their estimation, is a sure mark of a weak, unthinking mind. Some unchristian

practices require long habit to render us familiar with them; but this which we are considering commences so early, and is so congenial to our nature, that it takes the appearance not so much of an acquirement as of an instinct, bearing some analogy to those which are given to animals for the purposes of self-defence. The learned and the ignorant, infancy and age, seem alike acquainted with this universal art, and almost equally perfect in its application.

We are angry: it is indignation at vice. We are niggardly: it is in order that we may assist more deserving objects. We are extravagant: our station requires expense, our health indulgence.

Dr. Franklin is said to have had a servant who was never in the wrong. At length the Doctor's patience was exhausted, and he said, “My good friend, you and I must part.

I never knew a man who was good at an excuse, good for any thing else." The remark was a just one: for this is not a fault which only influences our conduct occasionally and incidentally: it is so wound in and dove-tailed, with all we think, and do, and say, that the whole is infected.

The most prominent device of this fault, when it has not the stain of intentional deceit, and also its most dangerous feature, is, that it disguises our vices in the attire of virtues*. It is the camera obscura of the mind, smoothing asperities, softening colours, and (by a sort of magical effect) producing, when we view ourselves, a general complacency and satisfaction ill suited to our fallen state. Like those mirrors to which vanity has recourse, it shews us not as we are, but as we would willingly believe ourselves to be. It persuades us to cherish faults, by whispering peace: it leads us astray, and blinds us to our danger: it communicates a disease, and takes away the remedy.

This habit, as it respects what we ought to do, is *disobedience*: as it respects what we have done, it is *pride and impenitence*.

Disobedience of this kind contracts much aggravation from the delay and reflection which accompany it; and God, we find, has manifested towards it his signal displeasure when it has appeared even in his most faithful servants. Thus his wrath was kindled at Moses, when he asserted his unfitness to appear before Pharaoh, and desired to excuse himself from the mission for the deliverance of the Israelites. Jonah, for a similar offence, was "cast into the deep, in the midst of the seas; the waters compassed him about even to the soul!" And our Saviour declared, "That none of those men who were bidden should taste of his supper," they having

* Mrs. H. More's allegory of Parley the Porter, exemplifies this with singular spirit and correctness.

"begun, with one consent, to make excuses." How different is the feeling manifested by our Lord and Saviour: "My meat is to do the will of my heavenly Father!"—What a beautiful contrast is afforded in the humble dependence and lively faith of Abraham, who, "when he was called into a strange country, obeyed, not knowing whither he went;" and who, "when he was tried, offered up his only son Isaac, of whom it was said, that in Isaac should his seed be called; accounting that God was able to raise him up even from the dead!" A ready obedience, in the most difficult and dangerous circumstances, is a distinguishing mark of the children of God. How do the hosts of heaven perform the Divine will? Their obedience is not languid, cold, and formal; it is not an obedience from which they shrink, and endeavour to take refuge under excuses; it is prompt, universal, cheerful, perfect, God will not be satisfied with reluctant service and unwilling compliance. "Whatsoever ye do, do it heartily," with all "gladness and singleness of heart." In what light, then, must we regard those who, through shifts and evasions, frequently decline altogether to obey his will?

The connection between reluctant service and excuses is obvious. What we take a pleasure in, we employ no excuses to avoid. When a man is hungry, he seeks no arguments for abstinence; or when he is fatigued, for exertion: so no one, eager to obtain the favour of his heavenly Father, would delay to obey his will, and to seize every opportunity of promoting a renewal in his image.—To instance the cases in which this fault finds a place, would be to name all the vices to which human nature is subject: I will mention, however, one or two which happen to occur to me, as deserving particular attention.

We are apt to flatter ourselves, when we withhold our charity, that

we do so in order to bestow it upon a more worthy object. But is this the case? Do we not afterwards consult our own vanity; in the selection of the case; or, failing to meet with an object to our mind, devote to an indulgence in unnecessary gratifications no small part of the fund which ought to have been employed in the solace of misery, or the promotion of knowledge and virtue? Did the Samaritan pass by the sick traveller, that he might seek greater distress; or excuse himself, like the Levite, by a profession of intending to bestow his alms rather upon a brother than a stranger?

Another instance, in which excuses are far too readily admitted, regards our social intercourse.—Here, I think, the failure is both frequent and important. We either persuade ourselves that we have no talents which can promote the interests of religion; or we take shelter, under the plea of youth and modesty, in cases in which that plea is not fairly admissible.

The disciples of Christ were poor fishermen; and, although not gifted with enticing words of man's wisdom, they were appointed to teach all nations, and to spread the knowledge of the Gospel. A single word in due season, even from a very young person, if it has the genuine stamp of modesty and piety, will restrain levity, introduce right feeling, and give a new colour to the conversation, in which those who might be afraid of originating the topic will not be ashamed to join. If the plea of humility is urged, try it by the test of our conduct on other occasions. Is there the same hesitation in expressing our opinion on politics? Do we equally avoid discussing literary subjects? No: for these subjects are closely connected with the wisdom of this world. To this mankind pay adoration; and are we sure that we are not votaries at its shrine, and that we do not seek to share its honours?

It remains to say something on excuses for our *past* conduct.

Do we hope that we can alter its real character by our delusive colouring? And on its real character must depend the estimate formed of it, not only by God, with whom disguise and pretence can be of no avail, but even by our fellow-creatures. All the barriers which sophistry can erect against merited censure will prove useless, and only serve to shew that there was a weak point which needed defence. Experience proves that those fare best in the opinion of the world, who are ready to acknowledge their faults; but to pretenders of all descriptions, it shews little mercy; and will scarcely allow even justice.

But though we shall certainly fail in our attempts to carry away the good opinion of the world; in deceiving ourselves, if that be any consolation, we shall have great and lamentable success. Self-delusion is an easy task; and while others see through our arts, we shall present the humiliating spectacle of persons who have too little strength of mind to acknowledge our faults, or too little penetration to detect our own subterfuges, or to discover that others are alive to them. If habitual self-excusers could so far remove the veil from their minds, as to be aware of the sort of impression they make on others, they would, even without the aid of higher principles, discontinue the practice. But should their self-love fail to produce a change, let them turn their eyes inwards from the little world in which they live, and whose good opinion they preposterously court, to their own bosoms, and appreciate the effects of self-delusion there. Do they hope to conquer their sins, if they refuse to see them; or to attain to virtue, when they are in the habit of clothing their faults in its attire?

The *know thyself*, is a precept as well of the Bible as of philosophy; and if the imperfect moral-

ty of Greece and Rome called for an extensive and enlightened knowledge of ourselves, how much more must the pure religion of Christ, which requires us to give an account of our incipient wishes, our hidden motives, and most secret thoughts? "Of all knowledge, the wise and good seek most to know themselves, in order that they may divest themselves of the partialities and the pride which blind their sight and pervert their judgment; and of that sickly sensibility under reproof, which proceeds from an over-valuation of the good opinion of the world, and from too great a dread of its censure."

We discourage advice and reproof, by the dissatisfaction or coldness with which we receive it; but the voice of humility would rather reply, "I wish that these were all my offences. I could tell worse things of my own heart than those of which the world knows." We can all say this; and surely, then, we do not act the part of piety and candour, when we receive in silent displeasure, or repel with anxious warmth, any suggestion to our disadvantage, as if we were incapable of committing some minor fault, or as if it were unfriendly to tell us of it.

To correct this disposition, let us recollect that God is acquainted with all our sins: let us imagine an innumerable company of angels witnesses not only to the offences themselves, but to the subterfuges and concealment by which we seek to hide them from the face of the world. Above all, let us cultivate self examination and seek humility. If we attend earnestly to the first of these, we shall soon, by Divine assistance, obtain more of the last; and then we may learn "not to think of ourselves more highly than we ought to think," and not to wish the circle in which we live to do so. We shall become more and more anxious to *be* right than to *appear* right; and begin to say from our hearts, "It is a light thing for me to

be judged of man's judgment: my judgment is of the Lord."

David communed with his own heart, and found it deceitful above all things, and desperately wicked. He knew that a small excuse serves to delay repentance, or render it insincere; and therefore he poured out his acknowledgments often, by no false or scanty measure: He had no reserve in his confessions. Whether before God or man, they were frequent, full, spontaneous, sincere. Let us then seek to follow the example of the Psalmist; and when we adopt his words, let us pray and strive to attain his spirit.—With respect to the correction of this fault in other persons, as far as it appears openly, I think this more easy than in ourselves, for we both see it more clearly and deal with it more honestly. I am in general a great advocate for plain dealing; and in this case, we have additional motives for practising it, because the very nature of the fault implies an attention to the opinion of friends: it is prompted by an undue desire to attain their good opinion; but when it is found that they are alive to the weakness of our excuses, and that this habit rather lessens their esteem, the temptation to it is removed, and the vanity or pride, which had a share in prompting it, will by degrees take up arms on the other side. These reasons are, I think, all in favour of not withholding our friendly admonitions on such occasions as will justify us in producing them, when our acquaintance offend in this way; and I have often remarked, that such admonitions operate more speedily and permanently in the correction of the fault in question than of any other.

This subject, sir, is as extensive as it is important; and I am aware how very slight and imperfect these remarks are; but knowing your disposition not to be a severe critic of the productions of your correspondents, I venture to offer them for

your inspection, and only wish that they had been more worthy of it.

H. E. W.

copy much space, and would very much graufy, as well as greatly assist,

Your much obliged

And constant reader,

SENEX.

To the Editor of the Christian Observer.

THE object I have, in at present addressing you, is, in all humility, and with all deference to your superior judgment, to prefer a request.

You profess to have particularly in view the benefit "of clergymen, or young men about to become clergymen;" and not only them, but of "men and women" in general. Now, sir, the two former may be supposed, and indeed ought, to be well acquainted with the Latin tongue, and other dead languages; but very few comparatively of the latter, even in this age so favourable for education, have had the advantage of classical instruction: so that a numerous body of your readers are deprived of some of their pleasure and profit, by not being able to translate the Latin and Greek sentences which frequently occur in your pages: and the consequence is, that they do not peruse such papers as contain them, or stop when they meet with them, and skip over the remainder to proceed to the next subject. The writer of these lines is approaching three-score; and though the Latin he gained in his youth is of some use to him as to the regulation of his language in speaking and writing, yet the avocations of a very active life have not allowed him to improve and retain what he once knew: so that he is, for the most part, not competent to render into English the numerous quotations he meets with in your valuable miscellany, which he considers, in many cases, as a serious loss.

My request therefore is, sir, for the benefit of myself and other unlettered persons, "that translations of *all* quotations from the dead or foreign living languages may in future be added in the margin of the column or page, as a note, in a small type." This would not oc-

To the Editor of the Christian Observer.

Among the many wise regulations which have been adopted by the Legislature, for the conservation of pure and undefiled religion in these kingdoms, that which guarantees the integrity of the sacred Scriptures in the vernacular language, by confining the privilege of printing them, in the Authorised Version, to the King's Printer and to the two Universities, is not the least important. Without this salutary restriction, there would be no security against the corruptions and mutilations of those theorists, who, being "wise above what is written," and more intent on supporting a favourite hypothesis, than in disseminating the "truth as it is in Jesus," seize every opportunity to wrest the Scriptures from their plain and simple meaning, and to make them speak a language at once inconsistent with the great and essential truths of the Gospel, and destructive of the hopes and supports of the humble and devout Christian.

The restriction, however, does not, nor is it right that it should, extend to new versions of the Scriptures, or to the Authorised Version accompanied with a commentary. Whatever ill consequences may have resulted from this liberty, they are abundantly compensated by the good which the labours of many learned and pious expositors have effected.

But editions of the Sacred Volume, without note or comment, are not unfrequently, in defiance of the prohibitions of the Legislature, printed and published by unprivileged persons. Whether any advantage has been yet taken of this practice, for the purpose of propagating the

Conceits or dogmas of a party, I have not ascertained. But that a wide door is thus open to the most dangerous abuses, is sufficiently evident; and that a speedy check should be put to such a daring violation of an enactment of vital importance to the best interests of the country, must be obvious from the acknowledged necessity of the law itself.

Some of these spurious editions are marked by certain peculiarities, which are worthy of notice, as they indicate an indifference, at least, to established usage and authority, and in some cases to the dictates of truth: qualities which afford no sure pledge of a faithful adherence to the received text, if interest or party feeling should interfere. In one of these editions, printed by Richard Edwards, Bristol, 1802, I observe that the words supplied by the translators, which in all the authorised editions are very properly distinguished by the Italic character, are printed in the common type, without any distinction; an innovation for which no excuse can be offered, unless it be that of extreme ignorance or parsimony.

Another edition which I have lately seen is remarkable for a gross deception at the very threshold; not, I fear, unprecedented, but which is not on that account less reprehensible; for though we are expressly told that it contains Notes, the words "with notes" forming a prominent part of the title-page, yet there is not a vestige of a note to be found in the whole volume. What the object of this species of fraud is, they who practise it can best tell; but surely if ever falsehood appears under an aspect of peculiar hatredness and disgust, it must be when it is employed to usher into the world the sacred word of Divine truth.

It may not be considered irrelevant to mention here, that, when this edition was put into my hands at my bookseller's, a gross typographical error happened to meet my eye; which induced me to go through the whole chapter in which

it occurred; and, to my great astonishment, I found in that chapter alone (Levit. xvi.) no fewer than five similar mistakes. I afterwards ran over several other chapters, and was repaid for my trouble by a copious gleaming of blunders of various kinds. This immediately suggested to me the propriety of addressing a word of admonition and caution to the press from whence the edition issued; not doubting but that it would be received with attention, and that in their future impressions greater vigilance would be exercised. But on turning to the title-page for the necessary information, I had the mortification to discover that the book was not printed by either of the Universities, or by the King's Printer (to whom alone I could with any prospect of utility address myself), but by "C. Corral, *Charing Cross*."

Among the errors which I noticed in this edition are these: Mark viii. 35, "loose," for lose. Luke ii. 2, "governor of *Syrian*," for *Syria*. Luke vi. 8, "new," for knew. 2 Cor. iii. 3, "written not with ink, but with the *spirits* of the living God," (for *spirit*.) Coloss. i. 7, "your faithful minister," for *you* a faithful, &c. Eph. iv. 4, "This is one body," for *There* is one body. Deut. xxxii. 12, "on strange God," for *no* strange God. Lev. xvi. 5, "children Israel," for children of Israel. Ps. xxxv. 11, "raise up," for rise up. "Ps. lxxxix. 19, "speakest," for spakest. Gen. xxviii. 2, "Pardan-aram," for Padan-aram, &c. &c. The punctuation, moreover, as far as my examination went, was very incorrect.

I am aware, however, that the Bibles which issue from the authorised sources are not exempt from similar blemishes: but the public has the satisfaction to know, that no designed departure can be there admitted (*and it is there alone that we can possess this confidence*); while a hope may reasonably be entertained, that, by the stereotype process lately adopted, all the accidental errors of

the press, which may have hitherto escaped detection, will gradually disappear. To promote this desirable end, it is my design, as I have leisure, to examine their several stereotype editions, and to communicate to the respective parties whatever remarks I may find necessary.

In the hope that an effectual remedy to the evil complained of will be speedily applied, by those to whom it belongs to watch over the spiritual concerns of the kingdom, I remain, your's,

VERAX.

To the Editor of the Christian Observer.

As the object of the Christian Observer is to *do good*, I will make no apology for addressing him on a subject which needs neither interest to recommend nor eloquence to enforce it. Among the numerous charities of the religious world, so eminent and so honourable to a Christian land, there is one which *still* seems to be imperiously required. A number of persons exist among the poor who are capable of reading from education, and eager to read from inclination; whose *eyesight* is become *dim with age* or infirmity. I know several of that description. To them the Bibles and Testaments, as well as Prayer-books and Tracts, in the common print, are given in vain! Some of them are unable to read them, even could they *afford spectacles*; for *such* it would be an act of Christian charity to provide Bibles and Testaments, Prayer-books, with suitable Tracts, (perhaps prayers in a large print with Scripture extracts), in a *black large* letter, which they might easily distinguish; and this is the more required, as many a tedious hour must they often pass unnoticed and despised by the world. This plan would be also of importance to the sick, whose rooms are generally darkened, and whose eyes become *dim* in the course of a long, linger-

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ing distemper, though their intellect is clear, and they hunger and thirst for the bread of life just on the threshold of eternity.

AN ELDERLY GENTLEWOMAN.

To the Editor of the Christian Observer.

Will you allow an old British Seaman to occupy a small space in your valuable and truly useful miscellany, or at least to engage a few minutes of your attention?

I no more expect, sir, to see the wavy honours of a naval flag flying over my head: but I am fully aware that the Christian banner is always displayed, and that, under its benign, though powerful, direction, there is neither superannuation nor half-pay; that neither wounds nor infirmities can plead a moment's dereliction of duty; and that the Christian Warrior must remain in active service, as long as the voyage of his life may endure.

At the present moment, the benevolence and munificence of the British public have been elicited by the pure flame of vital religion, the blessed influence of which is rapidly expanding as far as the range of man can penetrate; and my brother sailors now pursue their voyages charged with the rich freight of the Word of Life, and may boast, with honest and warm exultation, that they are the means of spreading the truth from pole to pole. May the reflection sink deep into their minds, and produce such happy effects on their conduct as to make them the missionaries of example as well as the messengers of glad tidings to all the world!

In truth, Mr. Editor, the extended operations of the Society for promoting Christian Knowledge, and the energetic co-operators of modern days, must afford an animated glow of satisfaction to the thinking mind, and make the pious Christian exult in witnessing a period, second in religious consequence to none, since

3 B

our blessed Master first sent his disciples to preach to all nations.

We see how much has been done in this good cause; and in this labour of love, as well as in all other labours, one step gained points out the next which it is requisite to attain in our approximation towards the heights of Christian perfection.

The rich and the great, who have so nobly contributed to expand the powers of the human mind, and to make known the Word of God to all mankind, have only now to seal the bond of their good deeds by the stamp of *example*. The original of more than one of our beneficent societies of instruction and expansion of Christian knowledge have, as far as my information extends, originated in your pages. Let me then, through their extensive medium, propose *Societies of Example*—societies of the rich and powerful—to show the poor and needy, that their faith in the holy Books which their bounty distributes is pure and unfeigned.

I was very much pleased with the admirable advice on the subject of example, given in your Observer for September, 1813; and, although that advice is addressed peculiarly to those who are in holy orders, surely it is most applicable to all who are set as beacons for the many to observe, and may well be received by all who, by means of their patronage and subscription, are, although laymen, so usefully employed in instructing the ignorant and rescuing those that are in error from the power of darkness. Why should not each alike resolve,

To live in act; and be, in thought,
A comment on the truths he taught?

The same Number of your work (p. 571) offers a fair subject to propose, as the basis of one of these exemplary societies: I mean, the profanation of the Lord's day by journeys of mere pleasure, or such as are undertaken without absolute necessity or purposes of charity.

The two cases mentioned, of a prince and a judge, are most powerful; and I should think that an *Anti-Sabbath-breaking Society* would be a most useful undertaking; and, should their attention be once called seriously to the subject, I should hope that the prince would be the patron and president, and the judge a worthy member.

May I be allowed to call to the recollection of those who give a Bible or Prayer-book to a poor man, that one of the most striking commands contained in it is, beyond a doubt, the *Fourth Commandment*; and it is one which, in its nature, most powerfully attracts the attention of those to whom its effects are doubly blessed, as uniting relief from labour with the means and leisure of worshipping God in the great congregation, and having their duties explained to them.

Now, sir, would any of the noble patrons of the Bible Society ever make a journey on a Sunday without evident necessity, if they once reflected, how many persons they deprive of the only time they would otherwise have had to read that Sacred Volume which they have so bountifully bestowed? I will not encumber your pages by stating the probable number of hostlers, drivers, waiters, &c. &c. they thus keep from church, but just offer one supposed contrast.

Let us imagine a nobleman, in the course of his journey, shewing such an obedience to the Divine laws, and such respect for religious institutions, as to stop during the Sunday, and attend Divine worship at the nearest church. Let him calculate how many persons this conduct would enable to attend to the duties of the day. This he can calculate; but I can assure him, that the tone of such an example would be beyond his calculation or belief, and as superior to the effects of the most benevolent earthly charity, as the blessings of a boundless eternity are to the transient enjoyments of time.

But, sir, it suits better with my habits and acquirements to offer a suggestion, than to expatiate on the means of execution. This I submit to yourself, and your able correspondents.

I remain, sir, &c.

C. C. C.

To the Editor of the Christian Observer.

I ENCLOSE you a paper, which though it is not dated, must, I think, from its situation in my journal of occurrences, have been written in the close of the year 1801. It is word for word, as nearly as recollection at the time enabled me to write it down, the substance of a conversation which passed between me and a poor man, all whose connections were Catholics, but who constantly attended my church himself. I will not, however, anticipate his character, which will appear from the recital.

Extract from passing Occurrences.

“There is a poor man who constantly frequents my church. On no public occasion, unless prevented by illness, have I missed him out of it. His name is Barny, and he is generally esteemed a *sort of idiot*: yet simple as he evidently is, his knowledge in spiritual things is enough to shame many a wiser head. He gets his subsistence by going among the parishioners, who make an annual subscription for him to procure him clothes*. Having just come to make his usual application to me on this subject, and Amanda having remarked to me, that she had observed Barny apparently much affected by parts of my discourses, which she conceived he could not understand, I resolved to seize the opportunity of inquiring from himself, whether he received any benefit from coming to church. The following is the conversation that passed between us:—

* We have no poor rates in Ireland.

“I believe you love to go to church, Barny?”—“I do.”

“Why do you love going to church?”—“I hear the word, I hear *good words* there.”

“What do you hear?”—“I hear that the blood of Jesus washes away my sins, *all my sins*.”

“Do you love Jesus Christ, Barny?”—“I do, sir.”

“How do you know that you love him?”—“He is *precious* to me.”

“Do you ever recollect, Barny, when he was *not precious* to you?”—

“I do.”

“Do you ever pray to God, Barny?”—“I do, sir, in secret, coming along.”

“Do you think God hears you?”—

“I do.”

“Why do you think so?”—“He puts it into the people’s hearts to help me—the summer when I had scarce a morsel to eat.”

“You think, then, it was God who brought you through the *dear summer*?”—“It was.”

“Barny! are you afraid to die?”

—“If my soul was safe, I would wish to die—the night*.”

“Why, Barny! would you wish to die, and go into the grave?”—

“I would—I would wish to be with my Lord.”

“Barny, do you recollect, when I was a child you used to speak bad words: do you say any bad words now?”—“No, no!” (With emphasis.)

“Are you sorry for having talked these bad words?”—“I am—*very sorry*.”

“Barny! Does any person talk with you about religion,”—*No person*.”

“How have you then learned to give me these answers?”—“I learn by the blood of Jesus Christ, that he will wash away my sins—And the Lord God wash away all my sins that I have committed.”

The reader will be inclined to think, that Barny, whose action and

* The night—i. e. this night: I should think it wrong to amend Barny’s language.

manner, and a little stoppage in his speech, added double weight to every thing he said, is not the fool he is generally supposed to be. But I will venture to affirm, that Barny could not give satisfaction upon any other subject. Barny can give no account about his own age, and, though living in the country all his life, knows not, I believe, the parts of a plough, nor can he perform any part of farming work. But Barny knows that he is a sinner, and that he has a Saviour, who is able to save such sinners as he. Barny loves the Book which reveals such a Saviour to him, and to wait in those courts where he hears good words about him whom he has found to be precious to his soul. Barny has not a mere cant about religion; for the change in Barny's conduct shews a change in his heart, and that he is really the character he professes himself to be. One remarkable trait in that character we ought not to overlook. It is this; that he looks through the creatures to God, and esteems it as an answer to prayer, "that the people help him;" and in particular, that being perfectly helpless himself, he was brought through these last severe times. Many other reflections naturally present themselves from this little history; but they are obvious, and I omit them.

Here, infidelity! is a lesson for you, if any thing can give you instruction: I defy you to produce such an instance of the benefit arising from your teaching. Here is a person reclaimed from sin, and evidently taught of God, when his own reasoning powers were weak, and through the medium of those very means of grace which you affect to despise.

The above, sir, were my reflections on the history of poor Barny, in the year 1801; and they are still the same. I have now only to add, that he is gone to his reward. He continued the same faithful attendance in the courts of the Lord's house that he had been accustomed

to give, and I had other conversations with him similar to the above; but missing him for some Sundays in his favourite place of resort, whence he derived so much pleasure and profit, I found upon inquiry that he was no more. His friends, if he had any I can call so, had neither religion nor kindness enough to inform me of his illness, or I should have hastened to have smoothed his pillow in his sickness, and exhilarated his sinking spirits, by talking of that Lord whom he loved so well. His portion is in heaven, and his memory will be perpetuated in your pages.

I am, Sir,

Your obedient servant,

IRISH.

To the Editor of the Christian Observer.

If it have been often said, that "All is not gold that glitters," it may frequently be affirmed, with equal truth, that "All is not dross which appears such." The Roman Breviary is generally regarded, by Protestants, as a compound of superstition and idolatry; and so, in truth, it is: yet it contains a few pieces of a different quality. Among these is one which is generally ascribed to *Claudianus Mamercus*, who flourished about the end of the fourth century, and which *Sidonius Apollinaris* (who wrote about A. D. 470 or 480) commends highly for its "elegance, loftiness, and sweetness; exceeding any of the ancient lyrics as much in the eminence of its composure as in historical truth." (See Sidon, lib. iv. ep. 3.) If this hymn be already thrown into English verse, I am ignorant of the circumstance. If it be not, perhaps you will insert it in an early Number of your valuable publication, that some of your readers, who have a turn for poetical composition, may favour us with a translation. For my own part, although I retain all my love for poetry, I have scarcely ever tried my faculty at

rhythming since I was four-and-twenty: I feel, therefore, that it would be a kind of sacrilege to touch this elegant piece with my rude hand, but consign it to you; and am, &c.

ACADEMICUS.

BREVIAR. ROM. DOMINICA 5. QUADRAGESIME, SIVE IN PASSIONE DOMINI AD MATUTINUM.

PANGE lingua gloriosi
Prelium certaminis,
Et super crucis trophæum
Die triumphum nobilem,
Qualiter Redemptor orbis
Immolatis vicerit.

De Parentis Protoplasti
Fraude Factor condolens,
Quando poini noxialis
Morsu in mortem corrui,
Ipsè lignum tunc notavit,
Damna ligni ut solveret.

Huc opus nostræ salutis
Ordo deposcerat,
Multiformis Proditoris
Ars ut artem falleret,
Et medelam ferret inde,
Hostis unde læserat.

Quando venit ergo sacri
Penitudo temporis,
Missus est ab arce Patris
Natus orbis Conditor:
Ac de ventre Virginali
Caro factus prodiit.

Yagit infans inter arcta
Conditus presepia:
Membra pannis involuta
Virgo mater aligat;

Et manus pedesque et crura
Stricta cingit fascia.

Gloria et honor Deo
Usquequaque altissimo,
Una Patri, Filioque,
Inclito Paraclito.
Cui Laus est et Potestas
Per æterna sæcula. Amen.

For the Christian Observer.

PSALM XV.

Who, blest with God's eternal smile,
Shall rest on Zion's holy hill;
Or, lost to earthly cares awhile,
In holy tents perform his will?

E'en he whose heart and life are free
From hind corruption's sinful stain;
Whose words and actions well agree;
Whose promise ne'er is pledg'd in vain!

That man whose generous soul disdain
The crooked paths of dark deceit:
O'er whom bright truth, triumphant, reigns;
Whose breast is honour's chosen seat.

Slander, before his open face,
Abash'd and cowering, far retires;
Whilst love, and every heavenly grace,
Inspire him with their purest fires.

No sinful gains increase his store:
The oath he sware is sacred still;
Nor interest, nor ambition's power,
Can tempt him to forsake thy will.

The man who thus thy law performs,
O mighty God! shall never fall;
Secure, amidst surrounding storms:
His firm support—the Lord of all!

REVIEW OF NEW PUBLICATIONS.

Memoirs of the two last Years of the Reign of Charles I. By Sir THOMAS HERBERT Groom of the Chambers to his Majesty. Nicol. 1813.

THE poet, having surveyed all the splendour of Italian scenery, its cloudless skies, its perpetual spring, the "theatric pride" of its woods, and the exquisite tints of its flowers,—the combined display of all that is

illustrious in art with all that is sublime in antiquity,—sees, at once, a cloud darken the whole of his prospect, as the inhabitants of this brilliant scene pass before him; and, sadly, and expressively, exclaims,

"Man is the only growth which dwindles here!"

And, in truth, the vices or follies of our species are evils for which no

external advantages can compensate. Considering man even as the mere creature of time, and as soon to lay down his mouldering frame in the dust, yet, while he lives, he fills so important a sphere, and the interests and destinies of so large a part of creation are influenced by his individual character, that the heart sickens at the contemplation of his vices. But when we extend his being to eternity; when we contemplate him, and all whom he controuls or influences, as the possible inheritors of heaven or hell; then his character assumes a still more terrific interest, and we cease to wonder at the exclamation, "Rivers of waters run down mine eyes, because man keep not thy word."—But in the same degree in which the vices of mankind, and especially those of the great, sadden the mind, do their virtues charm and refresh it. It is delightful to pause, amidst the scenes of tumult and horror through which the hand of the historian conducts us, and recreate ourselves in the contemplation of some character rising above the level of his age, "faithful found among the faithless;" a "preacher of righteousness" amidst the general dissolution of morals, or a pillar of integrity at a moment when the fabric of rational honesty is shaken to its foundation. The desire of searching out such characters; and of recruiting the mind by the examination of them, has produced some of the noblest works of biography; the lives, for instance, of an Agricola or a Hooker. The same desire also, in part perhaps, prompted that more elaborate production (which is at once the honour and the consolation of this age), a "Church History*," which, passing by those individuals whose vices are blazoned in former histories of the church, gives us the records of those who lived and died the tried and triumphant servants of a crucified Master. Such indeed is the anxiety of the mind to discover such points

* Milner.

of repose; to create, as it were, such oases in the desert; that it is not unusual to imagine or fabricate, in certain characters, virtues they did not possess; to dress up an idol; to invest him with imaginary splendour, and then to do him homage; not more for his honour, perhaps, than for our own gratification.—Now, we confess, that our sovereign Charles I., especially as contemplated in the last years of his life, and when purified by the fires of affliction, is one of those characters to whom, in surveying the vices of the great, our eye has often turned for consolation. There is no age in which such consolation is more necessary than in his; for none, perhaps, exhibits a more violent contrast of principle and practice; of that species of inconsistency which is most apt to shock the moral eye. At the same time, such was the angry and divided spirit of those times, that it is difficult to form any just estimate of any of the public actors in them. No sooner, for instance, had we discovered some verdict in favour of Charles, than up rose some Puritan writer to reverse it. Such, for example, is the tendency of the evidence collected in the important, and lately republished, work of Harris; who, though a lover of truth; and endeavouring to preserve in himself all the neutrality and *sang froid* of Bayle, on whose plan he composes, has nothing of the real scepticism and indifference of Bayle by which to maintain his neutrality; and is, in fact, the most dangerous, because the unavowed, enemy of Charles. Such also are the Memoirs of Col. Hutchinson, where our suspicion of the spirit of misrepresentation and puritanical prejudice is disarmed by the sex, the gentleness, and the piety of the Memorialist. We will own that, after reading these two works, we were preparing, like the emperor of old, to strip our idol of the golden cloak with which we had been accustomed to invest him; and to put

over him, at least, a mantle of woollen. We were preparing, and a mournful preparation it was, to huddle Charles into the grave of ordinary men; to deprive ourselves of an illustrious example of the "uses of adversity;" to take one from the small catalogue of those who redeemed, in some degree, the reputation of that disastrous period. Under these circumstances, it was with no small delight we hailed the publication of the little work before us: of its pretensions to influence public opinion upon this point we shall now proceed to give some account.

The author of it, Sir Thomas Herbert, was groom of the chamber to the sovereign, of the two last years of whose life he here gives a brief, simple, and most interesting narrative. Connected with the noble house of Pembroke, he was sent by the earl of that name to travel in foreign countries, where he remained four years, and, on his return, published an account of his travels.

"Soon after his return," (says the editor of this little volume, in a short extract from the *Life of Sir Thomas Herbert*, in the *Athenæ Oxoniensis*), "he had the misfortune to lose his patron, who died suddenly; upon this distressing event, he again went abroad. At his second return, he found his country poisoned by a mental blight, which ended in civil war, bloodshed, and misery.

"In this unhappy state of his country, even the virtuous house of Herbert were in some degree infected; for Philip, Earl of Pembroke, undertook an embassy from the Parliament in 1646, to King Charles, then at Newcastle; and our author attended him, as one of the parliamentary commissioners. He soon found, however, the King to be of a very contrary disposition from what the malcontents of the day had represented him. He, therefore, like a truly virtuous man, wishing to make his conscience some amends for the error with which his mind had been poisoned, attached himself to the King from that time, to the moment of his murder; and during these two years, he underwent, night and day, all the difficulties, dangers, and distresses, that his royal master suffered."

Now, it need scarcely be said,

that such a document is of high authority and importance. Had it contained merely the evidence of a thorough-bred cavalier, it might justly have been suspected to be tinged by the channel through which it had flowed. Or had it been the testimony of some low man, vanquished by the overwhelming munificence or courtesy of a wealthy or polite prince, it might not have been less suspicious. But Sir Thomas Herbert was originally connected with the parliamentary party; was even placed by them as a watch upon his person; received no particular marks of royal bounty, (for the few personals of the monarch, with the exception of a cloak given to Sir Thomas, were distributed among his own children); was a man of birth and education and much discernment, a friend of truth, and evidently a lover of virtue; and, what perhaps may be still more decisive with some as to the value of his testimony, was, to the last, trusted by the Parliament, left with the King when all others were removed, and permitted to attend him in his confinement, and even to sleep in his room. Such was the man. And, if to these it could be necessary to add other evidence in his favour, it might be collected from the memoir itself. In our minds, nothing can more strongly wear the stamp of truth. The Christian and the gentleman prevail in every part of it. We have not discovered a single instance in which he is chargeable with intentionally quitting that path of simple, sober statement, which he had prescribed to himself. And falsehood is rarely either sober or simple; for those passions which lead men to practise it, generally carry with them into the act, the evidence of their own existence. Thus much, then, for the pretensions, and general character of the work. We shall now proceed to lay before our readers, some of those extracts by which we have been most interested; and which are, at the same time, most illustrative of the points

we have in view. Upon those parts of the relation which are to be found in all the histories of the times, we shall not dwell.

Sir Thomas begins, with relating the flight of the King from Oxford, about April, 1646, to put himself into the hands of the Scots. Soon after, the Parliament made certain propositions to him; which, as they involved several conditions wholly incompatible with his views of religion or justice, he peremptorily rejected. Upon this, the Parliament came to an accommodation with the Scots; by means of which, they secured to themselves the person of the King. And, the treaty being completed, they appointed some commissioners to attend upon his majesty, on his journey to Holmby, and during his residence there; among whom, was Mr. Herbert, afterwards Sir Thomas Herbert. These commissioners, though not selected from among the friends of Charles, appear to have been most graciously received by him. They soon set out on their journey with the royal prisoner; for such he must from this moment be esteemed. The following paragraph gives us an idea of the state of public feeling at this period.

"And it is note-worthy, that through most parts where his majesty passed, some out of curiosity, but most (it may be presumed) for love, flocked to behold him, and accompanied him with acclamations of joy, and with their prayers for his preservation; and that not any of the troopers who guarded the King, gave those country-people any check or disturbance as the King passed, that could be observed, (a civility his majesty was well pleased with)." p. 14.

We shall next extract, a passage which occurs soon after, as strikingly indicating the strength of the King's episcopal preferences, and his devotional habits.

"At mealtimes, Dr. Marshall and Mr. Carrel," two Presbyterian divines, "were most times present when his majesty dined and supped, and willing to crave a blessing; but the King always said grace himself, standing under the state, his voice sometimes audible. His majesty, nevertheless,

was civil to those ministers, seeming to have a good esteem of them, in reference to what he had heard, both as to their learning and conversation. Nor did he express a dislike towards any of his servants then attending him, as were free to repair to the chapel where those ministers by turns preached, forenoon and afternoon, every Lord's day, before the commissioners and others of the household; albeit, as some of them would say, they had rather have heard such as the King better approved of. The King, every Sunday, sequestered himself to his private devotion; and all other days in the week, spent two or three hours in reading, and other pious exercises." pp. 15, 16.

Soon after, the Parliament deprived him of his own friends and servants; and the parting scene, as given by Herbert, is too striking to be passed over.

"Next day his majesty's servants came, as at other times, into the presence-chamber; where, at dinner time, they waited: but after his majesty arose from dinner, and acquainted them with what had passed betwixt him and the commissioners, they kissed his majesty's hand, and with great expressions of grief for their dismissal, poured forth their prayers for his majesty's freedom and preservation, and so departed. All that afternoon, the King withdrew into his bed-chamber, having given orders that none should interrupt him in his privacy." p. 19.

The following statement of his mode of life, which follows soon, throws much light on his character.

"It is well worthy our observation, that, in all the time of his majesty's restraint and solicitude, he was never sick, nor took any thing to prevent sickness, or had need of a physician: which (under God) is attributed to his quiet disposition and unparalleled patience; to his exercise when at home, walking in the gallery and privy garden, and other recreations when abroad; to his abstemiousness at meat, eating of few dishes, (and, as he used to say) agreeable to his exercise, drinking but twice every dinner and supper; once of beer, and once of wine and water mixt." p. 24.

His quiet and apparently happy life at Holmby, was at length disturbed, by the now thickening plots of the army. In the night, a cornet forced his way into the house; and, without any pretence to instructions or authority, except that supplied by

a troop of horse, which the King said were "instructions written in very legible characters;" once more put the monarch into his carriage, and ordered him to journey to Chiltersey, near Cambridge. Thither, came Fairfax, Cromwell, and Ireton, to meet him. But, without staying long there, he proceeded by easy stages to Hampton Court, lodging, in his progress, at the seats of the various nobility. Here, though the Parliament had, on the motion of the army, expelled from the house twelve members most friendly to peace, and to the royal cause, great indulgences were allowed him; and, especially, the privilege always, it would appear, chiefly desired by him—that of having his own chaplains. These "halcyon days," as Sir Thomas calls them, did not, however, long continue. Soon began the meetings and cabals of the "Agitators," a body composed of two men from each regiment; by whom the King was, at length, so effectually alarmed, that he secretly, in disguise and in the night, fled from Hampton Court, towards the Isle of Wight, leaving a letter explanatory of his intentions and his motives.

He proceeded to Carisbrook Castle, as being the only fortified place in that island. There he was joined by many of his servants, old and new; none of whom, with the exception of his chaplains, were for a time excluded. This exclusion, however, says the author (p. 57), was "no little grief to him, in regard, he had no disposition to hear those that exercised according to the Directory, which was then practised; but hindered not his private devotion, which every day he carefully attended; and the Lord's day he observed, by reading the Bible, and other books fitting him, for prayer and meditation in his oratory."

Soon, however, whatever privileges and liberty he enjoyed were abridged. His servants, except a Mr. Harrington and our Author, were dismissed; and his excursions

beyond the limits of the castle restrained. Here the author gives a particular account of his employment.

"He carefully observed his usual times set apart for his devotion and for writing. Mr. Harrington and Mr. Herbert continued waiting on his majesty in the bed-chamber: he gave Mr. Herbert the charge of his books, of which the King had a catalogue, and from time to time had brought unto him, such as he was pleased to call for. The sacred Scripture was the book he most delighted in, read often in Bishop Andrews' Sermons, Hooker's Ecclesiastical Policy, Dr. Hammond's Works, Villalpandus upon Ezekiel, &c., Sand's Paraphrase upon King David's Psalms, Herbert's Divine Poems," &c. &c. p. 61.

The unsuccessful invasion of England by the Scotch, under Duke Hamilton, and the rising of various bodies of military to assist the King, soon took place; and, after giving a rapid sketch of these events, the author proceeds to examine the validity of the charge brought against Charles, of having first pledged his faith to the army, and then clandestinely corresponded with the Queen, with a view to the re-establishment of himself, and the ancient system of arbitrary government. The discovery of this treachery is supposed to have been made, by a letter dispatched from the Queen to the King, which was detained, and opened by the army; and then re-sealed and dispatched to Charles. This letter, however, he endeavours, and we think successfully, to prove a mere forgery. It certainly is almost incredible, that a letter of such importance should not have been sent by a confidential messenger—that it should have been opened without detection.—that the Parliament should not have immediately and explicitly, instead of covertly and circuitously, acted upon it. A political secret might die in the breast of a single diplomatist, but never upon the lips, or on the drum-head, of an army.

Sir Thomas next gives a brief

history of the convention of Newport, if such it might be called, where all the concessions were required to be on one side. To some of the terms, however, his majesty acceded; to others, he opposed a stout refusal. He refused the abolition of episcopacy; and the imputation of treason to his own adherents in the late conflict. Nor is his refusal a matter of astonishment or blame. On the contrary, those who survey the strife from the eminence on which history and political science have now placed us, and who see it distested of the clouds with which the fury of contending parties had then surrounded it, are disposed, for the most part, to contend, that the concessions were rather too many than too few. What would be thought, for instance, in any free government in modern times, of demanding from the monarch—that Parliament should have power to confer all offices, and appoint all the magistrates for twenty years?—Yet, to this proposal, Charles agreed. The issue of the treaty is well known; but the King's prophetic judgment upon the conduct of the contracting parties is not so generally quoted: "God knows," said he, "and time will certainly discover, who are most to blame for the unsuccessfulness of that treaty, the product of many succeeding calamities." Time, we think, has done justice both to King and Parliament in this particular instance.

The conference ended by the appearance of another officer, like the cornet before noticed, who, hurrying the King into a coach, with many indignities, conveyed him to Hurst Castle, one of the most desolate spots and mansions in the kingdom, being "built on a spot connected with the land only by a neck of gravel, covered at high water." In these circumstances, the justice of the author's observation on the state of his King will not be disputed.

"We see plainly, there is no state of

man's life so happy, as hath not some cross, evidencing the uncertainty of worldly enjoyments, and that real comforts are elsewhere to be expected." p. 122.

The unquiet state of things admitting of no consistency of plan, the King was soon removed; and he, to his own temporary satisfaction at least, found himself on his way to Windsor. But no sooner was he established there, than the Governor informed him, that he was to be taken to Whitehall. This last removal is thus introduced.

"The King seemed nothing so delighted with this remove, as he was with the former; but turning him about, said, 'God is every where alike in wisdom, power, and goodness.' Some information he had, how preposterously things went in both Houses of Parliament, wherein he was concerned; and how that the army officers had then published a remonstrance, designing thereby an alteration of the government and trial of his person by some way that was extraordinary and unprecedented; so that immediately he retired into his bed-chamber, and was a good while private in his addresses to God, ever having recourse to him by prayer and meditation, in what condition soever he was, as being the surest way to find comfort." pp. 150, 151.

There is something exceeding affecting in seeing the cord by which the royal victim was fastened to the stake thus shortening every day. Invisible hands were gradually drawing him to the place of execution. The instruments of death were prepared, and nothing wanting but a plausible pretext to strike the awful blow. But in the mean time, in what state was the victim himself? The author paints his state by several touches so incidental and natural, that their accuracy cannot be questioned. We shall produce some of them to our readers:—

When at Whitehall, he observes, that

"As soon as the king came to his bed-chamber, before he either eat or drank, or discoursed with any, he went to prayer, and reading of the Bible." p. 153. Again, as the trial came on, he says, "his faith overcoming his fear, he continued his accus-

toned prudence and patience, so as no outward perturbation could be discerned, with Christian fortitude submitting to the good pleasure of the Almighty; sometimes sighing, but never breaking out into a passion, or uttering a reproachful or revengeful word against any that were his adversaries; saying only, 'God forgive their impiety.' p. 156.

"Sunday, the 21st of January," (two days after the trial had begun), "Dr. Juxon, that good bishop of London, had (as his majesty desired) the liberty to attend the King, which was much to his comfort, and (as he said) no small refreshing to his spirit, especially in that his uncomfortable condition. The most part of the day was spent in preaching to the King." p. 162.

"As his majesty returned from the hall to Cotton-house (after the second day's trial), a souldier that was upon the guard said aloud, as the king passed by, 'God bless you, sir.' The king thanked him; but an uncivil officer struck him with his cane upon the head; which his majesty observing, said, 'The punishment exceeded the offence.' Being come to his apartment in Cotton-house, he immediately, upon his knees went to prayer. Afterwards he asked Mr. Herbert 'if he heard that cry of the soldiers for justice?' who answered, 'he did,' and marvelled thereat. 'So did not I (said the king) for I am well assured the soldiers bear no malice to me. The cry, no doubt, was given by their officers, for whom the soldiers would do the like, were there occasion.'" pp. 163, 164.

"On the fourth day's trial, the King having demurred to the authority of the court, and desired a conference with the Lords and Commons, this conference, as well as the privilege of putting his objections to their authority unto writing, was denied him; and at length," the author adds, "the president gave judgment against the king; who, at the president's pronouncing it, was observed to smile, and lift up his eyes to Heaven; as appealing to the Divine Majesty, the most Supreme Judge." p. 168.

The next passage, though longer than the rest, is too interesting to suffer any abridgment.

"The king, at the rising of the court, was, with a guard of halberdiers, returned to Whitehall in a close chair, through King-street; both sides whereof had a guard of foot soldiers, who were silent as his majesty passed. But shop-stalls and windows were full of people, many of which shed tears, and some of them with audible

voices pray'd for the king, who through the privy-garden was carried to his bed-chamber; whence, after two hours' space, he was removed to St. James's. Nothing of the fear of death, or indignities offered, seem'd a terror, or provoked him to impatience, nor utter'd he a reproachful word, reflecting upon any of his judges (albeit he well knew that some of them had been his domestic servants), or against any member of the house or officer of the army; so wonderful was his patience, though his spirit was great, and might otherwise have expressed his resentments upon several occasions. It was a true Christian fortitude to have the mastery of his passion, and submission to the will of God, under such temptations.

"The king now bidding farewell to the world, his whole business was a serious preparation for death, which opens the door unto eternity; in order therunto he laid aside all other thoughts, and spent the remainder of his time in prayer and other pious exercises of devotion, and in conference with that meek and learned bishop Dr. Juxon, who, under God, was a great support to him in that his afflicted condition; and, resolving to sequester himself so as he might have no disturbance to his mind, nor interruption to his meditations; he order'd Mr. Herbert to excuse it to any that might have the desire to see him, 'I know (said the king) my nephew, the prince-elector, will endeavour it, and some other lords that love me, which I would take in good part, but my time is short and precious, and I am desirous to improve it the best I may in preparation. I hope they will not take it ill, that none have access unto me, but my children. The best office they can do now, is to pray for me.'" pp. 168—170.

Nor would our readers, we think, consent to lose any part of the next extract.

"Morning being come, the bishop (Dr. Juxon) was early with the king; and after prayers, his majesty broke the seals" (of a little packet for which he had sent Sir Thomas, of which a curious and interesting account is given,) "open, and shewed them what was contained in it. There were diamonds and jewels, most part broken gorges and garters. 'You see (said he) all the wealth in my power now to give my children.' Next day princess Elizabeth, and the duke of Gloucester her brother, came to take their sad farewell of the king their father, and to ask his bless-

ing. This was the 29th of January. The princess, being the elder, was the most sensible of her royal father's condition, as appeared by her sorrowful look and excessive weeping; and her little brother seeing his sister weep, he took the like impression, though, by reason of his tender age, he could not have the like apprehension. The king rais'd them both from off their knees: he kiss'd them, gave them his blessing, and setting them on his knees, admonish'd them concerning their duty and loyal observance to the queen their mother, the prince that was his successor, love to the duke of York, and his other relations. The king then gave them all his jewels, save the george he wore, which was cut in an onyx with great curiosity, and set about with 21 fair diamonds, and the reverse set with the like number; and again kissing his children, had such pretty and pertinent answers from them both as drew tears of joy and love from his eyes, and then praying God Almighty to bless 'em, he turned about, expressing a tender and fatherly affection. Most sorrowful was this paining, the young princess shedding tears and crying lamentably, so as moved others to pity that formerly were hard hearted: and at opening the bed-chamber door, the king return'd hastily from the window and kiss'd 'em and bless'd 'em; so parted.

"This demonstration of a pious affection exceedingly comforted the king in this his affliction; so that in a grateful return he went immediately to prayer, the good bishop and Mr. Herbert being only present." pp. 178—180.

We shall next extract the account of the night before his execution.

"After the bishop was gone to his lodging, the king continued reading and praying more than two hours after. The king commanded Mr. Herbert to lie by his bedside upon a pallet, where he took small rest, that being the last night his gracious sovereign and master enjoy'd; but nevertheless the king for four hours, or thereabouts, slept soundly, and awaking two hours afore day, he opened his curtain to call Mr. Herbert; there being a great cake of wax set in a silver bason, that then as at all other times, burned all night; so that he perceived him somewhat disturb'd in sleep; but calling him, bad him rise; 'For (said his majesty) I will get up, having a great work to do this day: however, he would know why he was so troubled in his

sleep? He replied, 'May it please your majesty, I was dreaming.' 'I would know your dream,' said the king; which being told, his majesty said, 'It was remarkable, Herbert: this is my second marriage-day; I would be as trim to day as may be; for before night I hope to be espoused to my blessed Jesus.'

"He then appointed what cloaths he would wear. 'Let me have a shirt on more than ordinary,' said the king; 'by reason the season is so sharp, as probably may make me shake, which some observers will imagine proceeds from fear. I would have no such imputation. I fear not death! Death is not terrible to me. I bless my God, I am prepared.'" pp. 183—185.

In the morning came Dr. Juxon. Mr. Herbert then

"falling on his knees humbly beg'd his majesty's pardon, if he had at any time been negligent in his duty, whilst he had the honour to serve him. The king thereupon gave him his hand to kiss, having the day before been graciously pleased, under his royal hand, to give him a certificate, expressing, that the said Mr. Herbert was not imposed upon him, but by his majesty made choice of to attend him in his bed-chamber, and had serv'd him with faithfulness and loyal affection. At the same time his majesty also deliver'd him his Bible, in the margin whereof he had with his own hand writ many annotations and quotations, and charged him to give it the prince so soon as he return'd; repeating what he had enjoined the princess Elizabeth, his daughter, that he would be dutiful and indulgent to the queen his mother (to whom his majesty writ two days before by Mr. Scymour), affectionate to his brothers and sisters, who also were to be observant and dutiful to him their sovereign; and for as much as from his heart he had forgiven his enemies, and in perfect charity with all men would leave the world, he had advis'd the prince his son to exceed in mercy, not in rigour; and, as to episcopacy, it was still his opinion, that it is of apostolique institution, and in this kingdom exercised from the primitive times, and therein, as in all other his affairs, pray'd God to vouchsafe him, both in reference to church and state, a pious and a discerning spirit; and that he would frequently read his Bible, which in all the time of his affliction had been his best instructor and delight; and to meditate upon what he read; as also such other books as might improve his knowledge." pp. 185, —187.

The history of the execution is thus briefly given:—

“A guard was made all along the galleries and the banquetting-house; but behind the soldiers abundance of men and women crowded in, though with some peril to their persons, to behold the saddest sight England ever saw. And as his majesty pass'd by, with a cheerful look, heard them pray for him, the soldiers not rebuking any of them; by their silence and dejected faces seeming afflicted rather than insulting. There was a passage broken through the wall, by which the king pass'd unto the scaffold; where after his majesty had spoken a little, the fatal stroke was given by a disguised person.” p. 193.

Then comes the account of his sepulture, which leaves little room to doubt that the body recently discovered at Windsor was that over which Herbert shed the tears of pious affliction, and of which this little volume is the lasting and affecting monument.

We make no apology for the length of these extracts—partly on account of their extraordinary interest—partly because a considerable number were necessary to fix our estimate of the royal character—partly because we love ourselves to linger about this almost sacred grave—and partly because we are desirous of supplying, especially to our younger readers, a certain rallying point for their loyal emotions—of teaching them that, while they honour the crown of their country, it is not merely from blind adulation, but because, not only now, but in earlier ages, it has encircled brows on which will be placed that imperishable crown which “God hath prepared for them that love him.”

But we should do little justice to our feelings, if we were to make no further use of this interesting document. There is a question, which it is almost impossible should not be suggested by the reading of this or almost any other impartial history of this extraordinary period: How came such a man to be put to death? Where was the justice

and humanity of the nation? Were no such qualities then to be found in the usually just and loyal bosoms of Englishmen? Or, if they existed, how came they not to range themselves under the royal standard? We think the answer to these questions somewhat more complicated than the questions themselves. But such important lessons arise out of the discussion, that we are desirous of shortly detaining our readers, while we point some of them out.

We begin, then, by observing, that the catastrophe of the king's dethronement and death originated in the distinct faults of *three parties; the king, the parliament, and the army*; and we shall proceed to state what we conceive some of their respective faults to have been.

In enumerating the principal defects of *the king*, we shall pass over his love of arbitrary power. This, in him, was rather a misfortune than a crime. He was the inheritor of these principles—he partook of them in common with almost every king who had preceded him, or who then occupied the thrones of the world. At that period, a free government existed only in the pages of theoretical or fanciful writers. That the sceptre was a trust reposed in the hands of the monarch for the benefit of the people—that the people might lawfully be the watchful guardians of their own welfare—that the consent of the governed was, in any sense, the legitimate basis of government—were propositions then so monstrous in the eyes of monarchs as to border upon rebellion and impiety. It is curious that these principles appear never to have occupied the attention of so profound and independent a political thinker as Aristotle, even when employed in the investigation of the Greek republics—that they should also have escaped the penetrating and licentious eye of Machiavel, in his similar investigation of the republics of Italy—and that, perhaps, Aquinas, a

churchman and a schoolman, one of that race which Hume says never produced a philosopher, is the first person with whom principles so important to the welfare and stability of nations originated. In the time of Charles, indeed, these principles were promulgated—but the throne was of course the last place to which they were likely to find access. They were lessons which a monarch was almost sure to be first taught by the rough assertion of them in the practice of his own subjects. Without, then, dwelling upon an ignorance of the first principles of government for which Charles was to be pitied rather than blamed, let us pass on to certain defects in morals—which, as moral principles depend neither on time, person, nor place, may justly be denominated crimes, in whatever individuals they may be found.

One of these defects was, we think, a want of complete fidelity to his engagements. The universality of this charge against Charles is well known, as well as the particular cases on which it is founded. And though we might be inclined to suspend our judgment on some of these cases, and are, at all events, persuaded that his enemies, in many instances, drew strong conclusions from slender premises, yet we think the very universality of the charge a presumption that he was in some measure guilty. The charge is not brought merely by violent partizans. It is adduced by many who represent the king's insincerity as the cause of their abandonment of him. And indeed had not some such suspicion prevailed, another cause which will soon be noticed would be insufficient to account for so large a proportion of the more religious body in the kingdom being found in the ranks of his adversaries. No imputation of personal profligacy is brought against him; what then can account for such a defection of those who might be expected spontaneously to have adhered to a virtuous sovereign? The cause they them-

selves uniformly proclaim to have been his want of fidelity and carelessness of truth.—We will not pretend to explain how so criminal and base a quality should be incorporated in the same bosom with others of a holy and lofty character. It is a property of the fallen nature of man to reconcile the most discordant qualities: to knead up the clay and iron into the same statue; to force into unnatural combination light and darkness, good and evil; till, contrary to all theory, and to the general constitution of nature, the same fountain gives forth sweet and bitter—the same mouth breathes hot and cold. It is perhaps also the peculiar infirmity of timid minds to attempt the accomplishment of their ends by hidden instruments; to work by fraud rather than by force; by the "*punica fides*," instead of the Roman integrity. And, moreover, it is to be remembered, that Charles was not always the character we contemplate in the pages of Sir Thomas Herbert. Many circumstances authorise us to conclude, that he acquired much of his purity and piety in the school of affliction. In the last months of his life he discovered a magnanimity not natural to him, but superinduced under the Divine blessing by the influence of his outward circumstances. And the Hand which wrought this change had probably wrought that more important change which was in part the source of his very magnanimity, that change of heart which lifted him above the world, and rescued him from any temptation to secure through doubtful means his earthly sceptre by fixing his desires and hopes upon a kingdom not of this world. Nevertheless, his fate is a solemn lesson to kings on the value of integrity.

A second fault of Charles, of which the evidence is still less equivocal, and the mischief no less extensive, is the licentiousness connived at or at least tolerated by him in the manners of his court, and even of his particular friends. This fact stands

not only upon the assertion of his enemies but the admissions of his friends. Many concur in lamenting the licentiousness of the royal camps and courts. There indeed almost every loose character was to be found. And, though the personal character of the king was by no means such as to sanction these excesses, yet the re-issuing of the Book of Sports—the silence of the crown as to the too-general profligacy of manners—the admission to his court and even to his favour of the most profligate individuals—the immediate society placed round the young princes—all loudly proclaim the king's neutrality in the war of morals; his neglect to spread the wing of authority over those principles and men who would have been the champions of his throne and of his life in the approaching struggle. The evils which were likely to result, and which did in fact result, from this religious indifference were almost incalculable. It withdrew from him (may we not venture to say it?) the ægis of Divine protection—it drove devout men from his side—it hedged him in with persons incapable either of advising him or of calling out, by their virtues, the better and loftier feelings of his wavering subjects—it created in his children those habits which dishonoured the life of the one, which accelerated the ruin of the other, and which finally transferred the crown to hands more worthy to possess it. Charles was one of those irresolute and inefficient servants of God who wrap up their talent in a napkin; who fancy that their business is alone to trim the little lamp of their own devotion, though, at the same time, all the fires of the sanctuary are extinguished by their criminal negligence. We can scarcely hope that our humble voice should ever reach the precincts of royalty: but if it could, our wish would be to repeat, by day and by night, the declaration of one who was a king himself: "I am a companion of all them that fear

thee." The best buttresses of a throne are, under God, those which are supplied by the breasts of a pious people. Directly these cease to yield their support, it may, at least in a free country, be expected to fall.

But we turn, secondly, to the faults of the *Parliament*: of the *Parliament*, not considered as made up in part of the adherents of the army, but of that body especially who were, in the main, opposed to the measures of the army.

In the first place, then, we have no hesitation in condemning the *Parliament* for hastening to decide their contest with the King by arms. Without entering on the thorny question of the right of resistance, we think it enough to state, what the adherents of the *Parliament* do not now dispute, that the war was not then necessary to secure that free constitution of which the nation was in search. Charles was sufficiently reduced in power, had already made such large concessions, and discovered a disposition to make so many more, that, unless, a complete revolution was meditated, the war was superfluous. And it is surely needless to prove, that a superfluous war is a criminal war. This crime then, we think, lies altogether at the door of the *Parliament*: of this blood they can never wash their hands. The guilt, therefore, of any subsequent acts of the assailed sovereign, as they sprang, in part, from circumstances into which they had plunged him is, at least, to be shared between the two parties. And his ultimate dethronement and death, however deprecated by these very men, are to be considered as natural consequences of a contest which originated chiefly with themselves.

But a second fault of the *Parliament*, and that, in fact, from which the first arose, was their speedy abandonment of the general and national object, for the pursuit of their private ends, and the establishment of their peculiar opinions. For a time, then, measures were such as it

is impossible not to commend; such as a nation had a right to expect, and might be rejoiced to find in its representatives. But soon these representatives began to secure their own perpetuity; to reward their own exertions; and to take measures for building the fabric of Presbyterianism out of the ruins of Episcopacy. All these measures were nothing short of iniquitous. To exchange an arbitrary monarch for a perpetual parliament was to exchange one tyrant for many. To make themselves the sole judges of their own deserts, and distributors of their own rewards, was to create a drain upon the national resources which nothing could satisfy. And, finally, to establish Presbyterianism on the foundation of Episcopacy was to force, upon all, the religion of a few—to plant the English vales with the Scottish thistle—to take from the party loving an establishment the only establishment they revered—and to force a detested establishment upon those who would endure no establishment at all. How fine a lesson is this for statesmen, on the duty of investigating their motives—of plumbing the depth of their patriotism—of taking the guage of those highly rectified professions of independence and nationality—and of not mistaking for the banners of the nation the petty flag of private interest and party feeling! The Parliament certainly “began well”—and, if it be asked, “What did hinder” them from pursuing their disinterested and illustrious career?—we answer: The conceit that power was safe only in their own hands—that unlimited power was safe in any hands—that the welfare of a country is not necessarily sacrificed when parliaments, as well as kings, begin to exhaust the general fountain of national resources, in order to replenish the petty dykes of private advantage.

We come, thirdly, to the faults of the army. Cromwell, from his credit with the religious-body, from his

acquaintance with the heart of man, and consequent conviction of the suitability of those elements which go to form the character of an enthusiast for the plans of innovation and subversion he had in view,—when once he had concerted these plans, most anxiously endeavoured to enlist into the armies of the Parliament all the enthusiasm of the country. He knew it to be a burning weapon, and felt that he could give it the guidance he desired. But, even before his schemes were thus completely organized—partly the republican notions which are likely to ally themselves with certain modes of church discipline, and partly the dissolute character of the court, had, as we have said, collected the more devout part of the nation under the standard of the Parliament. Considering the army, then, in this point of view, is it not a matter of astonishment that they should be the chief agents of the revolution—that the bayonets of men, at once Englishmen and Christians, should be stained with the blood of their sovereign? Now it is almost certain that neither Cromwell nor his army originally conceived the design of subverting the throne and the church. Let us, then, in treating of the faults of this third party, endeavour to trace the causes by which they were led on to the perpetration of these crimes.

In Cromwell himself, we conceive that the chief cause was the *allowing himself to pursue secular ends under religious pretences*. He ended, indeed, by deceiving others. But he began, probably, by deceiving himself. It was necessary, as he conceived, to the welfare of religion, that the king should be resisted. Accordingly he placed himself in the ranks of rebellion. Soon personal ambition combined itself with religious zeal; and he fought partly for Christ, and partly for Cromwell. Then all the ends necessary to religious liberty being secured—does he stop? No!—he has so identified the interests of

Cromwell with the interests of religion, that religion is not safe till the sceptre is transferred to his own hands. But his religious friends, and far less the nation at large, not attaching the same importance to his accession of power, he is driven to measures of hypocrisy, of low and detestable cunning, to compass his ends; and thus the enthusiast becomes the knave. O what a lesson is here, on the value of *simplicity in religion*—simplicity of principle, of object, of practice! There are those, who, especially considering the tenor of his religious creed, and the particular conversation with his chaplain on the bed of death, are disposed to attribute some portion of his crimes to his apparently unguarded and unqualified adoption of certain religious opinions. And perhaps the supposition is just. But, without dwelling upon hypothetical points, the practical lesson is, as we have said, full and important—so important indeed, that every man placed as a churchman, a writer, a legislator, or a soldier, within the sphere of ambition, within the possibilities of honour and wealth, will do well, when prompted, even for a moment, to pursue high worldly objects under the pretence of religion, to remember Cromwell, and descend to safer and holier ground. We would not pursue the usurper beyond the grave. We would not presume to draw the veil, behind which the “High and Holy One” administers the justice and inflicts the awful penalties of his violated law. But if any one is disposed to view the results, even *here*, of a departure from Christian simplicity, let him survey the powerful picture drawn by the historian of the last years of Cromwell. We can scarcely read the last sentence of that celebrated description, without shuddering. “Society terrified him, while he reflected on his numerous, unknown, and implacable enemies; solitude astonished him, by withdrawing that protection which he found so necessary for his

security.” But let us speak, next, of the followers of Cromwell.

Their fault was this; that they freely surrendered themselves to the plots and crimes of those leaders who allowed the fullest licence, or rather gave the strongest impulse, to their own enthusiasm:—for let their case be examined. The army not only trampled on the matchless barriers to conceit and extravagance erected by the discipline and formularies of the Established Church: they resisted also, what they themselves esteemed the mild persuasion and holy eloquence of Baxter and others; of men, whom they could not suspect of blindness to the truth or indifference to liberty of conscience; whose “only fault,” namely, their “non-conformity,” was the very quality calculated to give them authority in their eyes. But they disdained the accents of sobriety, however allied and recommended.

Moderation was the anti-Christ whom they abhorred. When Cromwell, therefore, availing him of this temporary phrenzy, fell in with their insanity, they at once lent themselves to his plans, and dipped the banner of the Cross in the blood of their country. If there should be any one of our readers, whether poor or rich, who is tempted to undervalue the apostles of a sober, temperate, practical, self-denying religion; to fancy that intemperance, is zeal; and presumption, faith; that he who pretends to see the farthest, is always the most clear-sighted; that moderation is timidity; that he who fans the fire of their own enthusiasm, is the safest adviser and friend;—we should counsel such persons to look to the history of these fearful times; to take a few turns in the front of Whitehall; to inquire for the window out of which the murdered Charles was dragged to execution, and to ask themselves, whether the spirit of their own proceedings would not have betrayed them into the perpetration of these acts of revolution and of blood; of apostacy from

found religion and common honesty, which they view with such horror in their ancestors.

We here conclude this too-much extended article, earnestly praying, that no similar event in the history of nations may ever supply us with the pretext for writing such another. It is no small honour to the age we live in, and no trifling consolation to the almost heart-broken examiner of the annals of the world and of the nature of man, to have been called recently to behold, not the murder of a king, but the pardon of an usurper.

The present State of the Greek Church in Russia, or a Summary of Christian Divinity; by Platon, late Metropolitan of Moscow. Translated from the Slavonian. With a preliminary Memoir on the Ecclesiastical Establishment in Russia; and an Appendix, containing an Account of the Origin and different Sects of Russian Dissenters. By ROBERT PINKERTON. Edinburgh: Oliphant, Waugh, and Innes, London: Seeley, Hatchard, &c. pp. xii. and 339. 8vo. 9s. 1814.

If our readers should infer, from the title of this work, that the existing state of the members of the Greek Church in Russia corresponds generally with the large and enlightened views of the late Metropolitan of Moscow, they would greatly mistake the fact, and misinterpret the intentions of the translator. This "Summary of Christian Divinity," whatever be its merits, is not an illustration of certain articles of faith admitted, and acknowledged, and understood by the people, as the basis of the national religion: it is to be referred simply to the individual whose name it bears: it is an exposition of Christian Truth by one who, from his learning and authority, had a claim to be heard; and although doubtless consistent with the received doctrines of the Greek Church, so far as that doctrine

could be discovered under a mass of ceremonies and corruptions, yet we are persuaded that it was intended rather to form and to lead the religious opinion of the people, than to illustrate the popular tenets. In support of this idea, we could easily produce considerable internal evidence from the work itself; and, in some cases, the venerable prelate appears to have felt not a little embarrassment, in reconciling the doctrines which he promulgates with those idolatrous superstitions which were sanctioned by the highest authorities of the Church, confirmed by the practice of many ages, and interwoven with the ecclesiastical system. Mr. Pinkerton complains, and perhaps with justice, that travellers "have imputed to the Russians a system of faith in many respects the creature of their own imaginations;" and wishes, by this publication, "to exhibit a view of the principles of the Church of Russia in the only unexceptionable way in which this object can be accomplished, by affording the Russian divine an opportunity of stating" his principles for himself. To the propriety of this course we perfectly accede; but, as a view of the Russian Church, we must receive it with certain limitations—and in this way Mr. Pinkerton would, doubtless, wish us to receive it. That it will eventually remove many errors, and produce a salutary effect upon the mass of the people, is a persuasion which we readily indulge. The treatise was first published in 1765.

"Since that period it has gone through many large editions, and has been introduced into almost every place of education in the empire. It was strongly recommended to the translator by some of the first dignitaries of the Russian Church, as containing a just view of the doctrines believed and taught in their communion." Preface, p. v.

The preliminary Memoir, containing an account of the Ecclesiastical Establishment in Russia, is

an interesting document. We shall endeavour to give the substance of it as briefly as possible.

About the year 955, the Grand Princess Olga, having visited Constantinople, embraced the Christian religion, and was baptized by the name of Helena. Her grandson, Vladimir, brought over his subjects to the profession of Christianity; and, together with the faith of the Eastern Church, introduced its ceremonies. Knowledge and civilization continued to increase till the irruption of the Tartars, in the thirteenth century: in the sixteenth, the Tartar yoke was thrown off; and, from that time to the present, civilization has again been progressive.

The *schools of the clergy, or spiritual schools*, are intended chiefly to train up young men for the priestly office; and, from the time of Peter the Great, they have been confined to the sons of the clergy. The seminaries of Alexandroff, and Kazan, and Kieff, and Moscow, are called academies, and are the first spiritual schools of the empire. These academies are particularly appropriated to the purpose of training up the most promising young men to the office of teachers in the spiritual schools. By an imperial ukase in 1802, a medical class was instituted in all the academies and seminaries of the clergy.

"The several branches of learning taught in these schools at present are, grammar, rhetoric, natural and moral philosophy, divinity, some parts of the mathematics, history, and geography, in the Latin and Russ languages. In the four academies, and in some of the seminaries, the Hebrew, Greek, German, and French languages, are also studied." p. 8.

The number of these schools in the whole empire is fifty-eight: of these, four are academies, thirty-six seminaries (one in each diocese under the controul of the bishop), and eighteen inferior schools. These last were erected in 1800, and are intended for the use of those scholars who are reckoned incapable of pursuing

the more-extended system of the academies and seminaries. The number of persons educated in the fifty-eight spiritual schools, and chiefly at the expense of Government, is upwards of 26,000. The works of the metropolitan Platoa form a part of their theological studies. It should seem that all the persons educated in these institutions are sons of the clergy: but all are not necessarily required to adopt the clerical profession.

Annual examinations take place, under the direction of the bishop, in each of the clerical schools; when such of the pupils as have finished their studies have the choice of taking immediate steps for ordination, as secular or parochial clergymen, or of entering into the monastic life. The sum of 362,555 rubles has been allowed by the Emperor Alexander, for the support of these institutions. The want of books appears to be severely felt; and from this, and other circumstances connected with his office, the priest has few opportunities of mingling on equal terms with the best society.

The clergy are divided into *regular and secular, or monks and parochial clergy*. The superior clergy consist of metropolitans, archbishops, and bishops, who are indiscriminately styled Archirés (*Ἀρχιερεῖς*); but the title of metropolitan or bishop is merely personal, and not attached to the sees: one Archiré is seldom subject to another.

When a vacancy takes place in a diocese, the holy legislative synod presents to his imperial majesty, from the chiefs of monasteries, two or three candidates; of these the Emperor generally appoints one, and orders him to be ordained an Archiré: but he is not restricted in his choice to the persons thus recommended. Mr. Pinkerton asserts, in the language of Dr. King, that—

"the superior clergy of Russia are men whose candour, modesty, and truly primitive

simplicity of manners, would have illustrated the first ages of Christianity." p. 16.

After the Archires come the black clergy, or chiefs of monasteries. These compose the regular clergy: they lead reclude lives, are forbidden animal food, and are not permitted to marry. All the powers and dignities of the Russian Church are exclusively vested in them.

The secular priests, or white clergy, consist of priests, deacons, readers, and sacristans. The priests and deacons must have been married before they can be ordained to those offices. If their wives die, they are not allowed to marry a second time. They are, however, at liberty to become monks, and thus to enter into the order of the *black clergy*. Those, who desire to marry a second time, must first resign their office in the priesthood, and are for ever excluded from that order.

The secular clergy are engaged in duties peculiarly laborious; the ceremonies, to which they must attend are numerous and complicated; and the service of the church, which is of excessive length, must be performed three times a day. They have in general little leisure for study, and publish few works either of a moral or religious kind. Mr. Pinkerton, however, speaks of many with commendation. We extract with pleasure the following passage.

"In most of the churches now, both in towns and villages, a sermon is preached every Sunday, and on the chief holidays. Some of these discourses, which I have heard in different parts of the empire, for sound reasoning and clear views of the leading doctrines of the Gospel, might have done honour to a British clergyman. In some of the churches I have also heard the priest read a homily from a printed book, a practice which is not unfrequent in the country, particularly in large congregations, where the duties of a priest leave him but little time for study." p. 20.

The clergy are exempted from all civil taxes and corporal punishments, even in the case of commit-

ting capital crimes, and are permitted to hold lands: but their revenues are small, and arise chiefly from the free-will offerings of their parishioners.

The whole empire is divided into 36 dioceses or eparchies, which in extent are nearly the same with the provinces or governments. In these are 433 cathedrals, and 26,598 churches, which are often magnificent buildings. The church consists of three parts, first the Sanctum Sanctorum, or altar, into which no female is permitted to enter: secondly, the Nave, in which the congregation stand (for there are no seats in Russian churches) separated from the altar by a screen: thirdly, the Trapeza, or outer court, which is the west end of the church.

Pulpits are unknown, except in some of the new churches at Petersburg and Moscow; and the people use no books. The preacher usually stands behind a moveable desk, with his manuscript before him. The service of the church is contained in upwards of 20 volumes folio, all in Slavonic, a language not well understood by the modern Russians. Twelve of these volumes, one for every month, comprise the services, and hymns for the festivals of the Saints. The Greek Kalendar has more Saints than there are days in the year.

The Russians make no use of a complete copy of the Bible in their churches: they have only Extracts from the Old Testament and Epistles, interspersed through their folios. Many of the country clergy do not possess an entire copy of the Scriptures. The Gospel is always read slowly: the rest of the service, on account of its extraordinary length, is usually hurried over with a rapidity which renders it unintelligible.

The monasteries and nunneries are less peopled than formerly; but the monastic order cannot be abolished, without an essential change in the constitution of the church:

for the higher ranks of the clergy must at present be chosen from the monks. The nunneries are represented as asylums for aged or unfortunate females, who there spend the remainder of their days in retirement.

We have mentioned the *holy legislative synod*; it was established in 1721, and furnished with instructions by Peter for the government of spiritual affairs. When Christianity was first introduced into Russia, the dignitaries of the church were the metropolitans, who were chosen by the grand princes and bishops, and ordained by the Patriarch of Constantinople. After the capture of that city by the Turks, the Tzar Theodore Joanovitch in 1588 appointed his own patriarch; and the four Patriarchs of the East, viz. of Constantinople, Jerusalem, Antioch, and Alexandria acquiescing in the appointment, Jeremias the Patriarch of Constantinople went into Russia, and ordained Job, the Metropolitan of Moscow, Patriarch of all Russia, conferring upon him equal authority with the Eastern Patriarchs. When Peter the Great ascended the throne, the power of the Patriarch was almost equal to that of the Tzar; and they were not unfrequently opposed to each other in points of great national importance. He therefore in 1700 abolished the office, and appointed an Exarch or Vice-gerent of the Holy See with limited powers. After the lapse of about 21 years the exarchy was abolished, and the holy legislative synod established in its place. The number of persons composing this council is indefinite, and they are nominated entirely at the will of the sovereign.

At the head of the synod there is always a layman, who is considered as the Emperor's representative. This most honourable post is filled at present by Prince Alexander Galitzin, who is also Minister for Foreign Confessions, and President of the St. Petersburg Bible Society.

The whole government and spiritual concerns of the church are vested in the holy synod.

Such is the substance of the preliminary Memoir. We shall now proceed to the body of the work, the Summary of Christian Divinity as published by the Metropolitan Platon. It has been remarked by Addison, "that a reader seldom peruses a book with pleasure, till he knows whether the writer of it be a black or a fair man, of a mild or choleric disposition, married or a bachelor, with other particulars of the like nature that conduce very much to the right understanding of an author." The name of Platon is well known in this country; but it may conduce somewhat "to the right understanding" of him, if we select a short extract from the recent accounts of Dr. Clarke and Mr. Heber.

"A curious contrast to the splendour in which we had hitherto beheld Plato, archbishop of Moscow, was offered, during a visit we made to him at the Convent of Nicoll na Ferrera, a seminary for young priests near the city. I had long wished for an opportunity of conversing with this remarkable man. He was preceptor to the Emperor Paul; and is known to the world by his correspondence with Monsieur Duteas. Upon our arrival at the convent, we were told he was then walking in a small garden, the care of which constituted his principal pleasure; and the employment characterized the simplicity and innocence of his life. As we entered the garden, we found him seated on a turf bank, beneath the windows of the refectory, attended by a bishop, an old man his vicar, the abbé of the monastery, and some others of the monks. I could scarcely believe my eyes, when they told me it was Plato; for though I had often seen him in his archiepiscopal vestments, his rural dress had made such an alteration that I did not know him. He was habited in a striped silk

bed-gown, with a night-cap like the silk nets which hang down the back, as commonly seen on the heads of Italian postillions; and a pair of woollen stockings, with feet of coarse linen, fastened on with twine in an uncouth manner. He was without shoes, but a pair of yellow slippers lay at some distance. By his side, on the bank, was placed his broad-brimmed hat, such as is worn by the shepherdesses of the Alps; and in the hat-band, to complete the resemblance, was stuck a bunch of withered flowers. His white beard, and that mildness and animation of countenance which distinguished him, gave to his features a most pleasing expression. He desired to know who we were: and being answered, Englishmen; "What!" said he; "all English? I wonder what your countrymen can find sufficiently interesting in Russia, to bring you so far from home; and in such times as these?" But having made this observation in French, he looked cautiously around him, and began to ask the monks, severally, whether they understood French. Finding them perfectly ignorant of that language, he bade me sit by him; while the rest forming a circle, he entertained us with a conversation, in which there was science, wit, and freedom, sufficient to astonish any traveller, in such a country, and at such a period. Memory has scarcely retained even that part of it which concerned the manners of his countrymen.

"Well," said he, "you thought me perhaps a curiosity; and you find me as naturally disposed for observation as you could wish" (pointing to his woollen stockings and his strange dress), "an old man bending with years and infirmities." I replied, that I had the honour to see him in his greatest splendour, on the night of the ceremony of the Resurrection, in the cathedral of the Kremlin. "And what did you think of that ceremony?" said he. I answered, that

"I considered it as one of the most solemn I had ever witnessed, not excepting even that of the Benediction at Rome;" — and interesting?" added his Grace. "Very much so," said I: at which he burst into a fit of laughter, holding his sides, and saying, "I had lost a night's rest to attend the ceremony of a religion I did not profess, and called it *interesting*."

"We accompanied him round the garden, admiring the beauty of the situation, and the serenity of the climate. 'But do you,' said he, 'prefer our climate to yours?' I told him, that I had found the Russian climate severe, but the cold weather in winter not attended by so much humidity as in England; that the atmosphere was clear and dry. 'Oh yes,' said he, 'very dry indeed! and it has, in consequence, dried up all our fruit trees.'

"Afterwards, he inquired where we were going: and being told to Kuban Tartary and to Constantinople; — 'God preserve me!' he exclaimed, 'what a journey! but nothing is difficult to Englishmen: they traverse all the regions of the earth. My brother,' continued he 'was a traveller, and educated in your country, at Oxford; but I have never been any where, except at Petersburg and Moscow. I should have been delighted in travelling, if I had enjoyed the opportunity; for books of travels are my favourite reading. I have lately read,' and the significant smile by which the words were accompanied could not be misunderstood, 'the Voyage of Lord Macartney.' — He laughed, however, at the result of his brother's education. 'The English,' said he, 'taught him to declaim, in their way: he used to preach his fine flourishing sermons, to us Russians; very fine sermons! but they were all translated from the English. Some of your divines write beautifully; but with inconceivable freedom. It was once discussed in an English sermon, Whe-

ther a people had power to de-throne their king.' 'Your Grace may say more,' said I; 'we had once a prelate, who, preaching before his Sovereign, felt himself at liberty to discuss his conduct to his face.' 'I wish,' said he, 'we had such a fellow here!'—But, aware of the interpretation which might be put upon his words, and perhaps not daring to end with them, he added, after a pause, 'we would send him, to enjoy the full liberty of preaching in the free air of Siberia.' He was much amused at a reply he once received from an English clergyman, of the factory at Petersburg, when asked if he intended to marry. 'If I am fortunate enough to become a bishop, I shall marry some rich citizen's daughter, and live at my ease*.'"

"Mr. Heber, with his friend Mr. Thornton, paid him a visit in the convent of Befania; and, in his description of the monastery, I find the following account of the Archbishop. 'The space beneath the rocks is occupied by a small chapel, furnished with a stove for winter devotion;—and on the right hand is a little narrow cell, containing two coffins; one of which is empty, and destined for the present Archbishop; the other contains the bones of the founder of the monastery, who is regarded as a saint. The oak coffin was almost hit to pieces by different persons afflicted with the tooth-ache; for which a rub on this board is a specific, Plato laughed as he told us this; but said, 'As they do it *de bon cœur*, I would not undeceive them.' This prelate has been long very famous in Russia, as a man of ability. His piety has been questioned; but from his conversation we drew a very favourable idea of him. Some of his expressions would have rather singed the whiskers of a very orthodox man; but the frankness

and openness of his manners, and the liberality of his sentiments, pleased us highly."

The treatise consists of three parts.

Part I. Of the Knowledge of God as derived from Nature, being subservient to the Belief of the Gospel.

Part II. Of the Faith of the Gospel.

Part III. Of the Law of God.

Each of these general subjects is divided into chapters; and at the head of each chapter stands an enunciation or syllabus of the articles to be proved. The enunciation is clear, and the chapters concise: so as easily to be understood and remembered by a person of very ordinary attainments. Passages of Scripture are frequently introduced, and with considerable judgment and effect, as tending either to confirm or illustrate the point under discussion; The whole treatise is composed in a simple and unaffected style, and seems to imply in the author a familiar acquaintance with the writers of the three first centuries. Our limits will neither allow us to give an accurate analysis of the work, nor to furnish very numerous quotations; we can do little more than supply a general, but, as we hope, a correct idea of it.

Part I. consists of eighteen chapters, relating chiefly to the existence, attributes, and providence of God; the immortality of the soul; the worship of the Supreme Being; the guilt of man, and the means of his recovery. The corruption of human nature is stated in the strongest terms; and the views of the Metropolitan on the essentials of Christianity are decidedly of that sort which would in this country be called evangelical:—not, however, of the Calvinistic, but of the Arminian school. The following extracts will shew the justice of this observation.

"God's omniscience is that attribute by which he penetrates into the very essence of all that does, shall, or could exist. Hence God is called the searcher of hearts, and

* * The priests in the Greek Church are allowed to marry; but not the bishops."

the trier of the reins, and the judge of the thoughts of the heart. The foreknowledge of God is certain: however, it doth not infringe the liberty of man's will; that is, we ought not to suppose that we are obliged by some fatal necessity to do good or evil; for God seeth the future as he beholdeth the present, consequently, from eternity itself, he seeth the actions of men just as they are to happen in time, according to the law of free-will. But the free act of God's foreknowledge does not infringe on man's liberty." p. 44.

"There is nothing impossible for God. And this Divine Omnipotence becomes more conspicuous when we reflect, that he can create; nay, create out of nothing, by the word of his power, without the smallest difficulty. However, God doth not do all that he could; but he doth what he will: and he willeth that alone which is agreeable to his infinite wisdom. Thus, for example, God could by force keep men from sinning: but were he to do so, then the freedom of man's will would be infringed, and in so doing he would have acted contrary to his infinite wisdom, which requireth man to be free in all his acts. Moreover, were man withheld from sin by the power of another, even then he would not be less blameable or unrighteous than if he were permitted to sin as he would. But God, as more beneficent, hath given us sufficient warnings against evil, without violating the freedom of our will. Of the omnipotence of God, the Scriptures reason in the same manner. 'I know that thou canst do every thing, and that no thought can be withholden from thee,' Isa. xliii. 2." pp. 46, 47.

"The Word of God, in a number of passages, speaks of man as weak, and blind, and forlorn, and ruined, and dead, and in such a state, that, without the blessings of revelation he is accounted altogether unable to do good, and needs to be spiritually born again. From these considerations, it without doubt follows, that man, by his own power, is unable to render unto a spotless and holy God an acceptable service;—by his own power, I say; for we shall see afterwards what view we ought to take of evangelical worship; and we shall also speak of the origin of this corruption, when we come to treat of the symbol of faith. But we have been the more particular on the weakness and corruption of human nature, because these considerations pave the way for the Gospel.

"2. Before man can be justified at the bar of Eternal Equity, he must appear without the least sin. But who among the

children of men can say this of himself? All of us are guilty of committing sin every moment, either in thoughts, words, or actions: none was ever yet found so holy, as not to have been the servant of sin. Every individual of the human race has bowed down to this Babylonish idol; and the Holy Scriptures most powerfully bear testimony to this truth. 'If we say that we have no sin, we deceive ourselves, and the truth is not in us,' 1 John i. 8. 'But we are all as an unclean thing, and all our righteousnesses are as filthy rags,' Isa. lxi. 6. 'Enter not into judgment with thy servant; for in thy sight shall no man living be justified,' Psalm cxliii. 2." pp. 69, 70.

On "the means of reconciliation with God, and of recovery out of our natural state;" after shewing that the hope of effecting this, either by "the fulfilling of the Divine law" or by "repentance," is altogether vain; he remarks, that, though "such sentiments are very consonant with the reason of man," yet—

"the Holy Scriptures more particularly put us in remembrance, that man of himself has not sufficient power to reconcile God, and that he every moment provokes him to anger. 'For we have before proved both Jews and Gentiles, that they are all under sin,' Rom. iii. 9; that is, that all mankind are fallen into the abyss of iniquity, and are unable to deliver themselves out of it. This truth ought to be strongly impressed on the mind of every one; because it points out to man how much he stands in need of the faith of the Gospel; and hence the Apostle Paul arranged his reasonings, in the Epistles to the Romans, Galatians, and Hebrews, in the same order which we have here taken, to prove that man is in a helpless state. And indeed no one will seek for a physician till once he be convinced of his being in great distress.

"However, some will perhaps say; What, are we then to fall into despair? Certainly, if you continue to look up to yourselves for help. But when we reflect on the inexhaustible goodness of God, and on his infinite wisdom, then we are comforted by hope, and our fears are dispelled; and in this hope we ought frequently to join in the words of Isaiah: 'Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah; i. 9, also Gal. iii. 16. And we ought to

keep in remembrance these words of Paul to the Romans: 'But now the righteousness of God without the law is manifested, being witnessed by the Law and the Prophets; even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe.' Rom. iii. 21, 22." pp. 76—78.

In the First Part of his work, the author considers himself as drawing his conclusions according to sound reason, with occasional illustrations from the Holy Scriptures. The Second Part, "Of the Faith of the Gospel," is founded entirely on the Word of God.

This part is divided into 41 chapters. The principal subjects are—Divine Revelation; Justification by Faith; the Doctrine of the Holy Trinity; the Condition of Man; the Incarnation, Death, and Resurrection of Jesus Christ; the Descent of the Holy Ghost; the Mysteries of the New Testament, and the Resurrection of the Dead.

With respect to the Trinity, it is to be observed, that the Holy Ghost is represented as proceeding not from the Father and the Son, according to the Nicene Faith, but from the Father alone. The title of the 9th chapter, "Of the Mystery of the Holy Trinity," is in these terms:—

"The most holy faith of the Gospel first teaches us, that God is one in essence, but in three persons: The Father, uncreated; the Son, inexplicably, and from eternity, begotten of the Father; and the Holy Ghost from the same Father, incomprehensibly proceeding, served, revered, and glorified in one indivisible worship." p. 109.

We select one passage from the body of the chapter.

"The Holy Faith reveals to us the most exalted mystery of the Holy Trinity; that is, that God is one in essence in three persons, God the Father, God the Son, and God the Holy Ghost: yet not three Gods but one God, because one in essence. The Father is Lord, the Son is Lord, the Holy Ghost is Lord: yet not three Lords, but one Lord. The Father is Almighty, the Son is Almighty, and the Holy Ghost is Almighty: yet not three Almighties, but one

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Almighty God. I believe in God the Father, I believe in God the Son, I believe in God the Holy Ghost: yet not three faiths, but one faith. I worship God the Father, I worship God the Son, I worship God the Holy Ghost: yet not three worships, but one worship, one reverence, one adoration, one glorifying of the Holy Trinity." pp. 110, 111.

The peculiarity of this great man's opinion, with respect to the procession of the Holy Ghost, tends in no degree to lower his estimate of the influence of the Spirit. The 26th chapter, "Of the Descent of the Holy Ghost," is clear upon this point, and no apology will be wanted for inserting an extract from it.

"The Lord Jesus Christ, after his ascension, sent to the apostles, and to all believers, the Holy Ghost, by whose blessed influence man is saved." p. 155.

"The operations of the Holy Spirit, by which the salvation of men is perfected, are various. The man who is wandering in error, and hardened in sin, or rather dead in sins, he calleth to the faith by the word, granting him different opportunities to turn from his evil ways. By his internal operations, he softens the heart, kindles in the mind the light of the knowledge of God, regenerates and cleanseth from sin in baptism, renews in repentance, and unites unto Christ mysteriously in the communion; and spiritually, through steadfast continuance in the faith, he directs to every work of godliness; comforts and supports in temptations and trials, and inwardly assures us of that great love wherewith our heavenly Father encompasseth us." pp. 157, 158.

"According to the apostle Paul, the following graces are the signs and fruits of the Holy Spirit dwelling in man. 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' Gal. v. 22." pp. 158, 159.

Under the head "Mysteries" are enumerated "Baptism, the Chrism, the Eucharist, Repentance, Ordination, Marriage, and the Sanctified Oil."

"The two chief and most eminent mysteries in the New Testament are, Baptism, and the Eucharist or the Communion. Of the rest, the Chrism and Repentance belong to every Christian; but Ordination, Marriage, and the Sanctified Oil, are not binding on all." p. 159.

The account of Baptism, p. 175, is far more correct than that which some zealous persons have recently given among ourselves:—Platon never substitutes baptism for regeneration.

The Chrism is administered immediately after baptism, and is the Confirmation of the Greek Church. The Confirmation of the Church of England requires a more advanced age, and a knowledge of Christian principles. The Chrism appears to be a superstitious ceremony: it is performed

by the priest anointing the baptized person with holy ointment, with which he makes the sign of the Cross on his forehead, eyes, nostrils, mouth, ears, breast, hands and feet, repeating these words at each sign: 'The Seal of the gift of the Holy Ghost.' This ointment is composed of upwards of twenty different ingredients, and is prepared and consecrated with great ceremony, once a year, at Moscow, by a bishop, on Thursday, in Passion Week." p. 179.

In his chapter on the Eucharist, the writer condemns

"the superstitious Pope for having, in evident opposition to the words of the Lord, taken away the cop of communion from the common people, and for giving them the communion only in unleavened wafers." p. 191.

But the doctrine of Transubstantiation, probably "introduced by the Roman Catholic priests of the middle ages" (p. 3), is admitted both in the Russian and the Eastern Churches. The communicants receive the elements of both kinds standing: a little warm water is mixed with the wine, perhaps "in reference to the blood and water which flowed from the side of our Saviour."

"Repentance is a mystery in which the believer, on the sincere confession of his sins, and in a firm reliance on the merits of Christ, receiveth the remission of his sins from God, through the servant of Christ." p. 186.

Confession is recommended (p.

187), as it affords opportunity of advice from the servant of Christ, and of the assurance of remission of sins in his name; and this confession, according to Platon, should not be general, but particular. Formerly the priests made very minute inquiries of the person who came to confess; but he now only recites the Ten Commandments, and asks the offender which he has been guilty of breaking. The common people confess in the church, one by one: the rich at home. After confession, the priest prays that Jesus Christ would forgive the person all his sins; and he then absolves him in the name of the Father, and of the Son, and of the Holy Ghost.

"Ordination is a mystery in which the Holy Ghost, by the laying on of the hands of his servants, consecrateth the worthy person chosen, to dispense the ordinances, and feed the flock of Christ." p. 188.

"This ordination is performed through the invocation of the Holy Ghost, and the laying on of hands in the midst of the assembled church, who confirm the choice made, by exclaiming, 'He is worthy.'" p. 189.

"Marriage is a holy rite, in which the servant of the church unites two marriageable persons, and prayeth for the blessing of God to fall upon them." p. 191.

We are informed in a note, that the author

"has been censured for departing from the orthodox faith; for in place of calling marriage a *sacrament* or mystery, he uses quite a different word, and denominates it an *obriad*, which literally signifies a rite or ceremony." p. 191.

"The sanctified oil is a mystery in which the servant of the church, in anointing the sick with oil, prayeth to God for his recovery from sickness, and for the forgiveness of his sins." p. 193.

This ceremony may be used in any case of illness, whether extreme or not. Like many other rites of the Russian Church, it is of a character closely allied to superstition.

"According to the ritual of this mystery, it properly requires seven priests to perform it, who, each of them in the course of the

prayers, with a twig, upon the end of which there is a little cotton, anoints the sick person with oil on the chief parts of the body. In doing this, they make use of seven small twigs, one for each priest. But this mystery is now administered by fewer priests, for in the country it is difficult to collect the number stated in the regulations." pp. 193, 194.

The 39th chapter relates to Traditions and Ceremonies, such as using candles as a mark of burning faith; crossing themselves; but in this and in other chapters, the good Metropolitan has evidently accommodated himself a little too much to the general taste.

The third part, "Of the Law of God," contains sixteen chapters, and may be generally described as an explanation of the Commandments, and an illustration of the Lord's Prayer. In this, as in the other parts of the work, there is much of excellent and valuable matter; his allusions to the practices and opinions of the Russians are frequent and pointed.

Our curiosity was a little excited to discover in what way the invocation of saints could be reconciled to the prohibition of the First Commandment, and the idolatrous veneration of pictures to the Second. For every traveller in Russia knows that saints are invoked and pictures worshipped with as little reserve as in the most superstitious days of the Church of Rome.

A careful perusal of the fifth and sixth chapters will convince the reader, that Platon is anxious to do away the obvious mischiefs of these superstitious observances. He affirms, that the invocation of saints is not contrary to the First Commandment, and adopts the usual defence that it means nothing more than that they should pray for us through the mediation of Jesus Christ; and he believes them to have a sincere desire whether on earth or in heaven for human happiness.

^a However, we ought not foolishly to imagine that this respect given by us to the saints, will be of any advantage to us, if we live in sin and impenitence; for there

can be no honour shown to the saints equal to that of imitating their lives, and trusting in God alone according to their example.

"Those, therefore, are inexcusable, and grievously transgress against this commandment, who render unto the favourites of God, divine, or nearly divine honours, and who trust in them almost as much as in God himself; who offer up prayers to them more frequently than to Him; who respect their memory, and keep their holidays with a greater degree of devotion than the holidays of the Lord, and reverence their pictures more than those of our Saviour himself. For the favourite saints of God are of themselves by no means so great; they are the servants of God, and the work of his hands; consequently, between them and God there is an infinite difference. It is necessary, therefore, for every one to be very watchful, that he be not infected with such errors." pp. 222, 223.

He asserts also, that "reverencing the pictures is not contrary to the Second Commandment;" and his arguments are, that they do not attempt to represent God under any form, but our Saviour only in fashion as a man or his chosen servants; and that the obedience paid to the pictures of saints is a reverence rendered to them out of a loving heart, as his favourites, and as of the same nature and of the same church, and members of the same body with the Christian. After pointing out the abuses, however, to which this practice is liable, he reminds his readers,

"1st, That the worship of God can never be sincere, unless it proceed from a contrite and unfeigned spirit. For all external rites of worship are only marks testifying our internal piety and sincerity towards God, without which they signify nothing. And therefore the Gospel requires, that the worshippers of God should worship him in spirit (not externally alone), and in truth, or not in hypocrisy. 2d, We must hold to the Divine word alone, and rest assured, that it only contains the true rules by which we ought to please God. And therefore Christ said concerning the holy Scriptures, that in them is contained eternal life." pp. 230, 231.

It is evident that the mind of
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Platon was far more enlightened, than some parts of his work might lead us to imagine: and if our judgment of the Greek Church were to be formed from our opinion of this writer, we should be inclined to say little either of its idolatry or superstition. But what are we to think of the concurrent testimony of all travellers? It will prove, that whatever may be the views of learned and able men, the great body of the people are immersed in the grossest ignorance.

The idle legends of the Virgin of Vladimir, the Virgin with the bleeding cheek; the Virgin with three hands; the particular places consecrated to particular saints, as so many tutelary deities; bodies, miraculously preserved of saints, who have been dead for ages; pictures transferred from place to place by the ministry of angels, and supposed to be capable of healing the sick, restoring sight to the blind, and showering down favours of all sorts upon their worshippers; pilgrimages from every part of the empire to Kieff and Troitza, for the purpose of devotion to old pictures and withered and wonder-working remains;—these and a thousand other things must tend to prove the general ignorance even of the priesthood, or at least their general neglect.

“The picture of a saint,” says Dr. Clarke, “found accidentally in the street, human bones dug up in a forest, a dream, any casual and rude representation of a cross, in straws which have fallen together at the meeting of roads, or a *lusus naturæ*, the colours of a pied horse, veins in a piece of flint or marble; in short, whatever represents, or is supposed to represent, any object in their prodigious catalogue of superstition, might occasion a resort of devotees, give rise to a church, or market-place for wax-chandlers, painters, and silversmiths, as famous as the shrine of Diana of Ephesus.”

Then follow some very striking facts illustrative of the general pro-

position. In a subsequent part of the volume, the same lively writer relates the following anecdote:—

“One day, ascending by this staircase, we found all the churches in the Kremlin open, and a prodigious concourse of people assembled at the celebration of the great Festival of the Ascension. It is difficult to describe the scenes then exhibited within these buildings. I was carried in by the crowd, which rushed forward like a torrent; and, being lifted by it from the ground, beheld, as I entered, a throng of devotees, in which there was danger of being pressed to death; all of whom were in motion, crossing themselves, bowing their heads, and struggling who should first kiss the consecrated pictures. The bodies of their saints were exposed; and we were shewn, by the attending priests, some of the wood of the true Cross. Women, with tears streaming from their eyes, were seen lifting their infants, and teaching them to embrace the feet and hands of the images. Observing a crowd particularly eager to kiss the skull of an incorruptible saint, I asked a priest, in Latin, whose body the sepulchre contained. ‘Whence are you,’ said he, ‘that you know not the tomb of St. Demetrius?’”

The volume concludes with an Appendix, containing an account of the different sects of Dissenters in Russia.

Schismatics seem first to have made their appearance in Russia about 450 years after the introduction of Christianity into that country. They were of the class of Judaizing Teachers. Persecution was occasionally the doom of these seceders; but the schism was never destroyed.

A more serious division took place in the sixteenth century, on account of an attempt to correct the numerous errors which were acknowledged to have crept into the sacred books. Many were alarmed with the idea, that these writings

would be corrupted under the pretence of correcting them; and when a similar attempt was made in the seventeenth century, the same apprehension was revived, and the schism continued to increase. These divisions appear to have been created partly by designing men, and partly through the ignorance of the people. The spirit of dissent, when once excited, indulged many fancies, and gave birth to different sects. The Raskólniks or schismatics may, however, be considered as composed of two grand divisions: viz. the Popofschins or such as admit priests from the National Church; and Bezpopofschins, or such as have no priests at all, or priests of their own ordination. These two designations must be understood to comprise many different sects.

If we were ignorant of the history of dissent in our own country, we should be surprised, perhaps, at the reasons for it in Russia. It is not upon matters of faith, that the national church and the dissenting interest are in general opposed, but whether old or new pictures are to be used in Divine worship, and whether twenty volumes folio, containing the Church Service, ought to be received in their ancient or in their corrected state. It is remarkable, however, that the Raskólniks are distinguished for their morals and integrity, and are usually much better acquainted with the holy Scriptures than their neighbours. It is difficult to ascertain their numbers: but most of the opulent Russian merchants of Petersburg, Moscow, and the other great towns of the empire are Raskólniks.

The Popofschins embrace the great majority of Russian Dissenters:—of these, the principal sects are,—1. The churches at Vetka and Staradubofsk. They have been scattered by persecution even to Siberia, and with increasing numbers.—2. The Diaconofschins, an excrescence of the church at Vetka: they quarrelled with the Vetka

Raskólniks about the mystery of the Chrism and the right form of the Cross.—3. The Peremazanofschins, or Reanointers. They sprung also from the people at Vetka, and they reanoint their proselytes by the Chrism. This sect is numerous in Moscow.—4. The Epefanofschins, nearly the same with the old ceremonialists of Staradubofsk; only they pay some respect to the bones of an old monk.—5. The Tschernabottsi, a recent swarm from the old hive of Staradubofsk. They refuse civil oaths: will not be shaved, and therefore furnish no recruits to the army, and decline praying for the emperor according to the form prescribed by the holy synod.

The Bezpopofschins include the following divisions:

1. The Duhobortsi, a race that say they are descended from Shadrach, Meshech, and Abednego; but they sprang up in the middle of the last century. Mr. Pinkerton employs some pages in his account of them. They are peaceable, and of good morals: but never enter the national church, nor bow before the pictures, nor cross themselves, nor observe the appointed fasts. They are eminent for brotherly love, have all things in common, are hospitable to strangers, kind to the afflicted; and have no punishments among their members but expulsion from their society. The following account of them is extremely curious:—

“The Duhobortsi affirm, that every external rite, in regard to salvation, is of no avail whatever, and that the outward church, in consequence of her corruption, is now become a den of thieves. On this account, they confess that alone to be the one, holy, catholic, and apostolic church, which the Lord gathered by his appearance, which he enlightens, and adorns, by the gifts of the Holy Ghost, and which on this account is the company of the faithful, or of true believers, in all ages.

“In this persuasion they frequently have meetings among themselves, but have no stated place appointed for this purpose, as they account every place alike holy: hence these meetings are held in the first conven-

nient place they can find. Neither do they appoint any particular days for this purpose, accounting all days alike. They have, therefore, no holidays; but their meetings are frequently held on the holidays appointed by the church, when other people are not engaged in labour; for if they were to work on the holidays of their neighbours, they say, they should subject themselves to double persecution, and might be represented as disobedient to the laws of the empire.

"Each of them is at liberty to hold a meeting in his own house, and to invite such of his brethren as are near him to attend. In such meetings, they always sup together; and should the brother in whose house the meeting is held not be able to provide food sufficient to entertain his guests, in that case they either send themselves, before hand, provisions for this purpose, or bring them along with them.

"Being assembled, they salute one another; the men salute the men, and the females the females, by taking each other by the right hand, and thrice bowing and kissing one another; at the same time every one pronounces a short prayer. These three bows and three embraces, they perform in the name of the three-one God, to the purifying of the flesh, and to the rooting out of pride. They take each other by the hand as a mark of their union in love, in calling, in knowledge of judgment, and of the unseen God, who is within them.

"In the course of the meeting, they pray one after another, sing psalms, and explain the word of God; but as the greater part of them are unable to read, most of this is performed in their assemblies extemporaneously. They have no appointed priests, but confess Jesus Christ alone to be the only just, holy, pure, undefiled priest, separated from sinners, and exalted above the heavens; he also is their only Teacher. In their assemblies they instruct each other from the Scriptures; every one speaks according to the grace given him, to the admonishing and comforting of his brethren. Even women are not excluded from this privilege; for they say, Have not women enlightened understandings as well as men? They pray standing or sitting, just as it happens. At the end of the meeting they again embrace each other thrice, as at the beginning, and then separate." pp. 309—312.

The articles of their belief, and many of their peculiarities, are detailed in the several pages from p.

316 to p. 330. Whoever peruses this statement, will be inclined to pronounce the Duhobortsî to be the Quakers of Russia.

2. The Pomeryans. They require their converts to be re-baptized, believe that antichrist is already come, and recommend a life of celibacy and solitude.

3. The Theodosians, a schism from the Pomoryans, whom they deserted, chiefly on account of their not purifying what they purchased in the market of unbelievers, and not writing the superscription upon the Cross! They are numerous, and have some good regulations.—And for discrepancies equally weighty and wise, about marriage, and the cross, and rebaptism, and particular pictures, and circumcision, we have still to enumerate several hard names of determined schismatics; such as, 4. The Philipotschins; 5. The Netovtschins; 6. Pastushkoc Loglasia; 7. Novojentzi; 8. Samokrestschentsi, or self-baptizers! 9. Tschuvstvinniks; 10. Molokans; 11. Ikonobortsî—these admit no pictures or images into their worship, and thus deserve to be ranked with more respectable associates; 12. Seleznevschini. To these is to be added the sect of Martinists, followers of one Martin, a Frenchman. Their tenets are in the highest degree mystical: they pretend to visions and discoveries, and maintain that the word of God contains not only the way of deliverance to fallen men, but discovers also the secrets of nature; they are of a class similar to the disciples of Behmen and Swedenborg, and, with loud pretensions to wisdom and learning, are as ignorant of Divine Truth as the poorest among their countrymen.

It were devoutly to be wished, that this work of Platon might be read with attention by all the Russians, who are capable of reasoning and reflection. It is not without errors, and some of these errors are important; but it is the production of a man, who rises infinitely above the highest flights of the rabble

of pretenders to religion, whether staunch churchmen or inveterate sectarians. A great change is at this moment taking place throughout the Russian empire; and the measures recently adopted for the circulation of the Scriptures through all the provinces—measures as wise as they are benevolent—cannot fail to correct many delusions and to be productive of important benefits. The blessings of religion are not to be diffused in a day. We look not for miracles; but for the silent operation of sacred principles, for that gradual and almost imperceptible advance in civilization and knowledge, which in the end changes the character of nations, and converts uncultivated man into a animal of a higher order. The public events, which we have recently witnessed, must tend to give a powerful impulse to the minds of the Russians; and the spirit of inquiry and improvement, which has now gone forth, will doubtless be assisted in its progress by the liberal and enlightened policy of the emperor. We consider it as an auspicious cir-

cumstance, that at the very time when the convulsions of Europe have roused from their comparative slumber, so many provinces of that extensive empire, and have given the inhabitants of those distant lands an interest in the affairs of nations, which was never excited before, the Volume of Inspiration has been freely opened to their view. To expect any remarkable immediate effect from the dispersion of the Scriptures in a country, where civilization is still in its infancy, would imply little knowledge of the character of man: it is by slow progress that kingdoms advance to the maturity of their moral and religious state; but the experience of past ages must convince us, that the Word of God, however slow in its operation, is mighty in its influence; and we doubt whether any single plan could be proposed more likely to raise the human animal to his proper rank and condition, than the circulation of that book, which inculcates the best principles of action, points out his relation to the Deity, and unfolds the high destinies of a future world.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

PREPARING for publication:—The Campaign of Germany and France subsequent to the Expiration of the Armistice in 1813, by J. Philippart, Esq.;—the Life of Sir Benjamin West, comprising Anecdotes of the most celebrated Characters in Europe and America, during the last sixty years, by Mr. Galt;—The Travels of Dr. Holland in the South of Turkey, in 1812 and 1813;—A pair of celebrated Hemispheres, projected by Mr. J. Heming, of Magdalen Hall, Oxford, engraved by Mr. Lowry, with an explanatory Treatise.

In the press:—The Origin of Pagan Idolatry, in three vols. 4to. by the Rev. G. S. Faber;—The Confessions of Sir Tho-

mas Longueville, by R. P. Gillies, Esq.;—A Voyage to the Isle of Elba, from the French of M. Arsenna Thiebaut de Bernieaud;—A Tour through the Island of Elba, by Sir R. C. Hoare, in imperial 4to., with engravings from drawings on the spot, by J. Smith;—A work on the Population and Resources of the British Empire, by Mr. Colquhoun;—Translations from the popular Poetry of the Hindoos, by Capt. Broughton;—The First Volume of Mr. J. Turner's History of England, extending from the Norman Conquest to the Reign of Edward the Third.

On the 19th of May, the Prize Compositions at Oxford were adjudged to the following Gentlemen: *Latin Essay*—De Ephore.

rum apud Lacedæmonios Magistratu—
Mr. RENN DICKSON HAMPTON, B. A. of
Oriel College. *English Essay*—A Comparative
Estimate of the English Literature of the
17th and 18th Centuries—Mr. RICHARD
BURDON, B. A. Fellow of Oriel College.
Latin Versé—Germanicus Cæsar Varo. *Le-*
gionibusque suprema solvit—Mr. W. A.
Hammond, undergraduate Commoner of
Christ Church.—Sir R. Newdigate's Prize:
English Verse—Niobe: Mr. J. L. Adolphus,
under-graduate Scholar of St. John's.

Great additional facilities have of late been

afforded by the Trustees of the British Mu-
seum, to persons wishing to visit that noble
Institution. Any decently dressed person
may, on every Monday, Wednesday, and
Friday (except in Christmas, Easter, and
Whitsun weeks, and the months of August
and September) obtain free admission be-
tween the hours of Ten and Four, without
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RELIGIOUS INTELLIGENCE.

MISSION TO THE SOUTH SEAS.

THE Directors of the London Missionary Society have received a letter from the Missionaries at Eimeo, near Otahete, dated Oct. 21, 1812. They had been driven from these islands by the wars which had occurred among the natives; but had recently returned, to the number of seven men and seven women, besides some children. Three of the women had recently died, and their loss seemed to be severely felt. One of their number, who had gone to Fort Jackson to be married, had returned with his wife, a fortnight before, bringing a kind letter from Governor McQuarrie, who had shewed himself a real friend to the Mission, and also from the Rev. Mr. Marsden, who had treated him with great affection, and had manifested an ardent zeal to serve the interests of the Mission. At the recommendation of these excellent men, they had commenced building a vessel for their accommodation. Their missionary labours had hitherto been confined to the neighbourhood of their residence; they had formed a school which was attended by 20 scholars, and they hoped the number would soon increase. Divine service was performed every Sunday in the native language;

CHRIST. OBSERV. No. 150.

preaching in the forenoon, and catechising in the afternoon; but it was thinly attended. Several individuals are stated to have greatly benefited by their instructions. Among the rest, King Pomare appears to have been influenced by them to offer himself a candidate for baptism, declaring it to be his fixed purpose to devote himself to God. He gave the Missionaries to understand, that this resolution was the result of long and increasing conviction of the truth and excellency of the religion of Christ. He had endeavoured to persuade the two principal chiefs in the island to take the same step: but they told him, he might do as he pleased: they would cleave to Oro, which he observed was cleaving to Satan, adding, that if no one else would embrace the Gospel, he would, as he desired to be happy after death, and to be saved in the judgment of the great day. The state of his affairs calling him from Eimeo to Otahete, Pomare carried on a correspondence thence with the Missionaries. The original letters of Pomare, in his own hand-writing, have been transmitted to England, and a translation of them has been made. We can find room for only a few very brief extracts.

Speaking of the troubles in which he was

involved, he observes, "My affliction is great; but if I can only obtain God's favour before I die, I shall count myself well off. But, O! should I die with my sins unpardoned, it will be ill indeed with me. O! may my sins be pardoned, and my soul saved through Jesus Christ! And may Jehovah regard me before I die! and then I shall rejoice, because I have obtained the favour of Jehovah."

Again: "The affairs of Tahite are pretty well settled; the chiefs having sent professions of subjection; but how this will continue is uncertain. However, at present all is well.

"I continue to pray to God without ceasing. Regardless of other things, I am concerned only that my soul may be saved by Jesus Christ! It is my earnest desire that I may become one of Jehovah's people; and that God may turn away his anger from me, which I deserve for my wickedness, my ignorance of himself, and my accumulated crimes!

"If God were pleased to create all mankind anew, then they would be good. This is my earnest desire, that God would enable me from my heart to love that which is good, and to abhor that which is evil; and that I may be saved by Jesus Christ. My dear friends, write to me, that I may know your minds. Inform me also of the news from Port Jackson; and whether King George is alive or dead.

"May Jehovah and Jesus Christ our Saviour bless you!"

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The sixth annual meeting of this Society was held on the 6th May, at Freemasons' Hall, his Royal Highness the Duke of Sussex in the chair. After the report was read, several noblemen and gentlemen powerfully advocated the cause of the Society—among the rest, the Royal Chairman, Lord Cathorpe, Mr. Wilberforce, Mr. Way, the Hon. and Rev. G. Noel, the Rev. Dr. Randolph, the Rev. Mr. Simeon, the Rev. Mr. Griashaw, the Rev. Dr. Collyer, the Rev. W. Way, &c. &c. &c. Our limits will not allow us to give any account of the speeches that were delivered in favour of the institution. The hall was crowded by a respectable assembly of ladies and gentlemen. Sermons had been preached by the Hon. and Very Rev. the Dean of Wells, and the Rev. W. Cooper; the collections after which amounted to 268*l.* 1*s.*

The following is an abstract of the Report:—

Thirty-two adult persons of the Jewish persuasion have embraced the Christian faith, and have been baptized under the patronage of this institution.

Schools have been opened for the children of Jewish parents. The number of both sexes admitted, from the commencement of the Society in 1809, amounts to 126; of whom there have been placed out to business, and apprenticed, 13;—withdrawn by their parents, 15;—dismissed, 6;—dead, 8;—remain in the school, 84.

Four Jewish youths are under the care and gratuitous tuition of the Rev. Thomas Fry, one of the Secretaries, with a view to their education for the Christian ministry.

For the employment of Jews who, in consequence of their conversion to Christianity, or discovering an inclination to inquire into its evidences and principles, have been cast off by their connexions, and deprived of their former means of subsistence—

A Printing-office has been established, in which considerable encouragement has been received. Several respectable works have been printed in a manner that it is hoped cannot fail of recommending the office to the patronage of all the friends of the Institution.

A manufactory of Baskets has lately been commenced, and is already in a promising state.

An Asylum has also been opened for the reception and employment of Jewesses.

A translation of the New Testament into the Hebrew language is carrying on. The Gospel of St. Matthew, after having been revised and corrected by several professors in the universities, and many other learned men in different parts of the United Kingdom, is now completed; and the work is going on with all possible dispatch.

Various tracts in several languages are always in readiness for distribution among such Jews as may be inclined to receive them. The Committee have to acknowledge, with great gratitude, the success of some of their tracts presented by Dr. Naudi, of Malta, to Mr. Martheim, a wealthy merchant of Tripoli, who by reading them was led to search the Scriptures and ultimately to embrace Christianity, and who is at this time a diligent and laborious missionary on the coast of Barbary; where his general knowledge of the Hebrew, Arabic, modern Greek, and several other languages, qualifies him for very extensive usefulness.

A large and commodious building, called

the Jews' Chapel, has been opened for several years in Spitalfields, where the Rev. J. S. C. F. Frey stately delivers lectures addressed to his Jewish brethren.

The Society is building a new Episcopal Chapel at Bethnal Green; to be officiated in by Clergymen of the Established Church, which is expected to be ready for opening in May. Lectures to the Jews have been regularly preached at several other places, both in the Established Church and among the Dissenters.

On the 1st of every month is published, price 6d, "The Jewish Repository, or Monthly Communications respecting the Jews, and the Proceedings of the London Society." This work is particularly recommended to the different Auxiliary and Penny Societies, and to all persons who wish to assist the institution, or to obtain information respecting it.

Auxiliary Societies have been instituted in various parts of the United Kingdom; and many benevolent persons, impressed with the obligations of Christians to seek the conversion of the Jews, have formed, and are now forming, Associations to promote a subscription, in which the poorest disciple of Christ may take a share, by contributing one penny per week, or sixpence per month.

The success which has already attended the efforts of this Society, though it may not have equalled their hopes, has certainly been such as affords abundant encouragement to persevere in the work they have begun, and should stimulate Christians at large to contribute all the assistance in their power to this labour of love. The expenses incurred in prosecuting such designs are unavoidably great; and it must depend on the liberality of the Christian public, with what degree of vigour the Institution shall be carried on.

SOCIETY FOR THE SUPPORT AND ENCOURAGEMENT OF SUNDAY SCHOOLS THROUGHOUT THE BRITISH DOMINIONS.

The following has been transmitted to us as the substance of the Report made at the Annual General Meeting of this Society, held at Batson's Coffee-house, Cornhill, on Wednesday, the 18th April last. The Committee reported, that, since the last annual meeting, 264 schools had been added to the Society's list and assistance repeated to 61 other schools formerly established; for which and the new school before stated, they had distributed 29,075 spelling-books and 4,184

Testaments; that since the commencement of the institution (1785), the Society had issued 386,460 spelling-books, 79,363 Testaments, and 8,139 Bibles, to 4,247 schools, containing upwards of 350,000 children. Thirty years have nearly elapsed since the commencement of this benevolent institution; and notwithstanding its progressive labours during that period, Sunday Schools are still rising up both in the metropolis and throughout the kingdom. The importance and advantage of common education are now generally admitted; and many, who formerly opposed its operation, are now become its zealous advocates. In addition to the well-directed exertions of this Society at home, they have succeeded in establishing Sunday schools at Antigua, Nova Scotia, the Cape of Good Hope, and in the island of Cape Breton in North America, where the moral condition of the rising generation is represented to be most deplorable, and calling aloud for help. In the last annual Report of this Society, very gratifying information was afforded by the establishment of floating Sunday schools on board his Majesty's ships at the Nore and elsewhere: they now report, that they have likewise succeeded in promoting two well-regulated schools, under the superintendance of the surgeon, on board two convict ships, bound for New South Wales, who has written, that the convicts (319 in number), with a few exceptions, behave well; that many of them, by means of the instruction given to them, can now read in the Bible; and that he is inclined to believe they will have reason to bless the day when the Sunday School Society was formed.

The Society have farther directed their humane attention, in the course of the past year, to both French and American prisoners of war, many of whom have been brought to a state of considerable improvement and good conduct, and to a persuasion, no doubt, that although they are England's prisoners, Englishmen are nevertheless their friends.

In addition to the great increase of labour which the statement above must necessarily have occasioned, the Report of the Committee states also, that they have directed their attention to the education of adults, and that schools for this unlettered class of society are already established both in England and Wales, conducted by persons of mature age, with the most encouraging success. Indeed, it is well known, that there is a vast number of persons in this country advanced to years of maturity and old age, entirely ignorant of the first rudiments of

knowledge. The Committee farther reported, that both Wales and Ireland continue their exertions in the good work of Sunday-school education. Wales is described as having undergone a general moral cultivation by these means; and that present circumstances encourage them to hope, that, in a few years, Ireland will, through the Divine blessing on the attempts to educate the poor, widely exhibit traces of contentment, industry, and good order; astonishing those who have judged of it merely by those noxious weeds which have sprung up in consequence of her having been so long neglected.

After such an exposition of the proceedings and efforts of this useful Society, little need be said to enforce its claims to patronage and support on the minds of enlightened and benevolent Christians. Pro-

viding as it does, at an easy expense, and without interruption to their employment or gains, the means of instruction for the lower classes of society, it opens a way for the general diffusion of useful knowledge, and the maintenance of those industrious habits which contribute so greatly to the vigour, the improvement, and the stability of a country. At present the demands for its aid exceed any thing which has yet been experienced. Its operations are going forward in the greater part of the British dominions, both at home and abroad; and there is reason to believe, that, if suitably supported, it will penetrate into those parts which remain unenlightened, and supply the poor with the means of understanding and appreciating those Scriptures which, through the blessing of God, may make them wise unto salvation.

VIEW OF PUBLIC AFFAIRS.

VERY soon after our last View of Public Affairs was given to the public it was announced that the Treaty of Peace between Great Britain, Austria, Russia, and Prussia on the one hand, and France on the other, had been signed at Paris on the 30th day of May. By this treaty, the kingdom of France is to preserve the integrity of its limits such as they existed at the period of the 1st of January, 1792, with a variety of small rectifications of the boundary line which separates France from Belgium, Germany, and Italy. This line commences between Dunkirk and Nieuport on the north, proceeds thence through the Departments of Jemappe, Sambre and Meuse, Moselle, Sarre, Mont Tonnerre, and the Lower Rhine, to the fortress of Landau, and thence to the banks of the Rhine; which river forms the boundary of France and Germany till it reaches Switzerland, when the ridge of Mount Jura becomes the boundary. The line is continued thence, with slight variations of the ancient limits, to the Mediterranean between Cagnes and Nice. Between France and Spain the limits are precisely the same which existed before the 1st of January, 1792. Commissioners will be appointed by the several powers to mark clearly and distinctly not merely by a map, but by stakes, the new limits along the

whole extent of their course. The navigation of the Rhine will be free. The future Congress will employ itself in devising regulations under which that freedom may be best maintained on that and other rivers forming the boundary of states, Holland is to receive an increase of territory; but no person can be sovereign in that country who wears a foreign crown. The States of Germany will be independent; and federally united. Switzerland will be independent. Italy will be composed of sovereign states. Malta and its dependencies will belong to Great Britain. The arsenals and ships of war in ports restored by France shall be divided between France and the country in which they are situated in the proportion of two thirds to the former. This provision will not affect places taken by the allies before the 23d of April, or the ships and arsenal in the Texel. Henceforth Antwerp will be only a commercial port. No individual in any of the ceded or restored districts is to be prosecuted or disturbed either in person or property for his past political attachments or conduct, whatever they may have been. The respective Governments mutually give up their claims on each other for any advance that may have been made since 1792. France, however, will pay to indivi-

duals in other countries all the just debts she may have contracted, and commissaries will be appointed to investigate their claims*. All archives, charts, plans, &c. shall be faithfully given up to the countries to which they belong. A general congress will be held at Vienna in two months, to take the farther measures necessary for completing the dispositions of this treaty. The treaties of 1805 and 1809 between Austria and France, and those of 1795, 1807, and 1808 between Prussia and France, are annulled.

We now come to that part of the treaty which has a more immediate reference to this country. The cession of Malta has been already mentioned. Besides this, France cedes to Great Britain Tobago, and St. Lucia, in the West Indies, together with the Isle of France, and its dependencies, Rodriguez and Sechelles, and restores to Spain that part of St. Domingo which Spain had lately ceded to France. *All the other colonies, fisheries, factories, and establishments of every kind, which France possessed, on the 1st of January, 1792, in the seas, or on the continent of America, Africa, and Asia, are to be restored; and to give full effect to this article, Sweden cedes Guadaloupe, and Portugal cedes Cayenne, to France. In India, France shall enjoy the same commercial and other privileges as the most favoured nation; but she engages not to erect any fortifications on the establishments to be restored to her within the limits of the British sovereignty, nor to keep more troops there than are required for the purposes of police.*

A separate article of the treaty contains the following stipulation on the subject of the African slave trade:

“His Most Christian Majesty concurring, without reserve, in the sentiments of His Britannic Majesty, with respect to a description of

* The treaty contains a variety of other provisions respecting pecuniary claims, confiscations, &c. &c. which it is unnecessary to detail.

traffic repugnant to the principles of natural justice, and of the enlightened age in which we live, engages to unite all his efforts to those of His Britannic Majesty, at the approaching Congress, to induce all the powers of Christendom to decree the abolition of the slave trade; so that the said trade shall cease universally, as it shall cease definitively under any circumstances, on the part of the French Government, in the course of five years; and that, during the said period, no slave merchant shall import or sell slaves, except in the colonies of the state of which he is a subject.”

We cannot conceal from our readers that this concluding article has destroyed, in our minds, those emotions of joy and exultation which the returning peace of Europe was calculated to excite, and has substituted feelings of grief and shame, and bitter regret;—may we not say, of indignation also? Instead of viewing Great Britain on that moral elevation to which her previous conduct had justly raised her, we see her, by the signature of this convention of iniquity and blood, disgraced and degraded below the level of the other nations who are parties to it. For this nation well knew, if France did not, the dreadful extent of misery, the complication of inhumanity and injustice, to which such an improvident article as this would consign millions and millions of our fellow-creatures.—Peace! Oh the prostitution of that sacred name! It is only the transfer of the war from our own shores to those of St. Domingo and Africa. It is only the adoption of a truce in Europe, while Europe is to light up a thousand ferocious and sanguinary conflicts in other quarters of the globe, to be followed by the unsparing, and undistinguishing, and hopeless captivity, and interminable exile and bondage, of multitudes of our fellow-creatures of both sexes, and of every age. Such is the peace which has been given to us!

But is not this the language of

exaggeration and passion, rather than the sober representation of truth? Let us then examine the facts of the case calmly, and estimate, if we can, the real nature of this melancholy provision. Let us view it, given upon the most favourable supposition that can be made; namely, on the supposition that the slave trade will be abolished, at the end of five years, not only by France but by all the European Powers.

One great, perhaps the principal, object for which both the French Government and people desire the slave trade, is to repeople St. Domingo with slaves. All, however, who are acquainted with the past history or present state of that island, must be convinced that, before that object can be effected, a war of extermination must be waged with its present inhabitants. In 1802, when Bonaparte attempted to possess himself of St. Domingo, he soon discovered that there was no medium between renouncing all hope of re-establishing slavery in that island, and exterminating the people who possessed it. He chose the latter alternative, and, as may be supposed, was not very scrupulous as to the means of effecting his purpose. The barbarities exercised in St. Domingo are not, perhaps, to be paralleled in the history even of revolutionary France. All his efforts, however, proved unavailing; and after a short, but ferocious, struggle, during which no quarter was given or received, the Blacks remained the undisputed masters of the island. The well-appointed armies, amounting to upwards of 50,000 men, which Bonaparte had sent thither, were in a short time so much reduced by the insubtrity of the climate, and the harassing warfare of the Blacks as to be under the necessity of retiring within the lines of Cape François, where they must have fallen victims to the rage of their assailants, had they not been rescued from the horrors of an assault, by the intervention of an English squadron.

The same dreadful warfare is now about to be renewed, and probably with similar success. But rightly to estimate the miseries which must attend it, it will be necessary to consider the actual state of St. Domingo. The present rulers and proprietors of it are the Blacks and people of Colour; the former however, greatly outnumbering the latter. These have known the rigours of West-Indian bondage; they have freed themselves from its yoke, and have now enjoyed a state of complete personal liberty for more than twenty-two years. They have had full experience of the treachery and cruelty of the French, and they have also measured their strength with that of their oppressors. The most active and inextinguishable sentiment of their minds is hatred to their former masters. It is one of their fundamental laws, a law which they guard with peculiar jealousy, that no white Frenchman, on pain of death, shall even land on their shores. Their numbers also are formidable. In 1792, the population was estimated at 630,000. Since that period, notwithstanding the troubles in which they have been involved, they are stated to have greatly increased. They are at the same time said to be well supplied with warlike stores, procured with the express view of resisting any attempt to reduce them to slavery; and they have been taught by experience what are the most efficacious means of wasting the strength, and frustrating the efforts of their European invaders. If, therefore, they should be reduced at all, which is at least a questionable point, the conflict cannot fail to be very sanguinary; and considering the light in which the combatants are regarded by each other, as merciless tyrants, or as revolted slaves, will probably be attended with circumstances of the most unrelenting barbarity. But to proceed—

The greatest part of the population of St. Domingo is at present

occupied in the cultivation of the soil. Almost all of them have farms of their own, and the smaller proprietors, besides cultivating their own lands, frequently work for hire on the lands of their wealthier neighbours. Under this system a very considerable degree both of industry and social and domestic comfort have prevailed; and during the last six years we are assured that the annual value of their imports from England alone, paid for by the produce of their farms, amounts to a very large sum. During the present year, from sixty to seventy sail of large ships have cleared out from the ports of this kingdom for St. Domingo, almost all of them with considerable cargoes; and the Jamaica convoy, which is daily expected to arrive in this country, contains about 20 ships from that island fully laden with coffee and other articles. For the last ten years we have enjoyed this lucrative branch of trade, and have maintained with the people of St. Domingo the relations of peace and amity; and we have even recognized them as a neutral nation in our public acts. We have now left them to the exterminating sword of France, without a single provision in their favour. Those very persons who, we will venture to say, consume more of our manufactures than all the Negroes in our own islands put together; and who have so largely contributed to give employment to the manufacturers of this country during the season of our greatest commercial depression, are now abandoned to every species of enmity which France may inflict, in order that St. Domingo may once more be made, by means of the slave trade, a flourishing sugar colony.

Surely if we had interposed so far as even to enlighten the French Government respecting the state of St. Domingo, and to lay before them the indisputed facts of this case, they must have been forced to admit the impolicy as well as

cruelty and injustice of the attempt to reduce these men to their former bondage. They must have seen, that to place them again under the driver's lash, would be altogether impracticable; and that the work of extermination, under all the circumstances of the case, would but miserably compensate for the waste of blood and treasure it would necessarily cause to France. And they might thus have been induced to acquiesce in the actually existing distribution of property in that island, establishing only the sovereignty of the French Crown, and the usual privileges of a mother-country as to exclusive trade. So profoundly ignorant, however, are the people of France at this moment, of the past history of this Colony, that they believe that the failure of the attempt to reduce St. Domingo in 1802 was caused, not by the deadly nature of the climate or by the valour and military skill of the Negroes, but by the rupture of the peace of Amiens; although it is notorious that, but for the timely interference of an English squadron, probably not one Frenchman would have returned to tell of the scenes he had witnessed. It was the policy of the French Government at that time to throw the odium of their failure on the English, and in this they succeeded. Nor is it only of the past history, but of the present state of this island that the French are ignorant. They view its inhabitants as mere brigands, who will certainly be either cajoled by fair words to receive their ancient yoke, or awed into submission by the appearance of a regular force. In short, they persuade themselves there will now be little or no difficulty not only in regaining possession of the island, but in restoring the former system. The effect of the prevailing ignorance on this subject will probably be, that they will have committed themselves so far in the attempt to re-establish slavery, before they have learned the full extent of its difficulty, that they will

find it impossible to retrace their steps and to proceed by those methods of just and liberal concession which the case demands.

And here is it not obvious, that had it not been for the permission which the treaty contains to recommence the slave trade, the inducement to attempt the restoration of slavery in St. Domingo would have been greatly diminished, if not entirely taken away? But for the extravagant expectations which the revival of that trade has excited, it probably would have been less difficult to have satisfied the French Government, as well as the people of France, that their true policy would be not to destroy the present industrious and intelligent population of St. Domingo, but to conciliate and cherish them; not to break in pieces the existing frame of society, but to diffuse more widely the arts of peace, and the blessings of civil and religious knowledge; not to restore the former horrid system, an attempt involving probably the extermination of the present race, but unequivocally to confirm the actual rights of freedom and property, and by judicious regulations to give an increased impulse to the general prosperity. Under such a system, instead of seeing this beautiful island converted into a charnel-house, exhibiting an unvarying scene of blood and misery and desolation, St. Domingo would probably become in a very few years a more valuable colony to France than it could be made even by the unresisted accomplishment of her present views.

But it may be argued, that if this representation of the state of French St. Domingo be correct, then, at least, that colony will furnish no mart for slaves from Africa; and that if it be also true that the French desire the slave trade chiefly with a view to re-establish the plantations of that island on their former footing, there is then little ground to fear that any very extensive slave trade will be carried

on by France. If St. Domingo must first be reduced, and if this should prove a tedious and difficult, if not an impracticable work, then, before slaves can be required from Africa for its supply, the five years allotted for the continuance of the slave trade will be exhausted.

Now, although we believe that for five years to come, this trade will prove of no use to France for the purpose of recultivating St. Domingo, yet we think there is little doubt that a most extensive slave trade will, nevertheless, be carried on from that country. The hope which they, who can get first to market, will have of procuring slaves in Africa on easy terms, would probably hasten forward their equipments, even if no limitation of the trade in point of time were proposed in the treaty. But the possibility that that limitation may be carried into effect, will of itself infuse an extraordinary degree of energy into the proceedings of the slave merchants; and it cannot be doubted, that very large demands for slaves will speedily be made on Africa. And when it is found, that these slaves cannot be disposed of in French St. Domingo, it will be vain to think that the vague expressions which would confine the slave-merchant to the supply of his own colonies will prevent their being transported across the boundary line which separates French from Spanish St. Domingo; whence they may be legally conveyed to Porto Rico and Cuba, and easily, if not legally, to Jamaica, New Orleans, &c.

But although St. Domingo is the colony for which the slave trade has been chiefly sought by France, yet, if that market should fail, there will not be wanting an abundant vent for slaves in other quarters. Besides the islands of Bourbon, Martinique, and Guadaloupe, France will possess the extensive colony of Cayenne, where the rage for sugar-planting, if disappointed in St. Domingo, will find full scope for its development. French Guiana is twice as

large as French St. Domingo, is equally fertile, and still more fatal to human life. Can any one contemplate the hundreds of thousands who may be butchered in Africa, and the hundreds of thousands more who may be torn by force or fraud from that country, carried across the Atlantic in the holds of ships crowded to excess, and then doomed to the most cruel bondage, in order to convert the deserts of Cayenne into sugar plantations, and yet regard as a blessing to mankind the treaty we are considering?

But besides all this, French Guiana is separated from Dutch Guiana by a boundary line so undefined, that it was formerly necessary to appoint commissioners to ascertain and fix its position. It cannot be doubted, therefore, that whatever engagements on the subject of the slave trade Holland may enter into with this country, slaves, to any amount that may be desired, will be conveyed from French into Dutch Guiana; and Dutch capital will be employed under the French flag to fill, by this short and easy circuit, their own colonies with imported Africans.

The French Slave Trade, therefore, will find abundant scope for its exercise, even on the supposition that St. Domingo will not be reconquered, and supposing also, which is far less probable, that we should be able to shut our own colonies against importations from the adjoining colonies of France. But what hope can reasonably be entertained, that while the slave trade is *legally* carried on at St. Domingo, Martinique, Guadaloupe, Bourbon, &c. it will not furnish large supplies to the Isle of France and to the English Islands in the West-Indian Archipelago? There is, it is true, an expedient within the reach of Parliament, by which this evil might be prevented; we mean, the prompt establishment of a Register of Slaves in all our islands, after the model of that already established in Trinidad. By making this regi-

ster (which should, in the first place, contain the names and description of all the slaves now actually within the colony, and should afterwards receive only the additions by birth) the sole evidence of slavery, so that all not found there would become *ipso facto* free, a complete stop would necessarily be put to all such illegal importations. But that expedient has not been adopted: the door, therefore, is still open. We should rejoice to hear that Government had resolved even on this partial mitigation of the numerous evils flowing from the article on which we have dwelt so long.

We cannot help noticing one singular circumstance in the present treaty, which seems to indicate a strange inattention to the question of the Slave Trade. Guadaloupe had been ceded to Sweden, under an express stipulation that Sweden should renounce the slave trade; and Sweden held Guadaloupe on this condition. We have permitted Sweden, however, to transfer Guadaloupe to France without requiring that the condition on which alone she held it should be annexed to the transfer.

We shall not detain our readers with attempting to point out the effects which the introduction of large numbers of slaves into the French colonies, while they are excluded from our own, may have on the prosperity of the latter. Our West-Indian planters have already taken the alarm on this head, and, we have been assured, are meditating an application to Parliament for the restoration of the British slave trade for five years. And certainly, if the trade were not known in Great Britain by its right name,—robbery and murder:—and if there were not a majority in Parliament and in the country, who prefer the favour of Heaven, and the claims of humanity and justice, to commercial speculations, involving such crimes, however gainful in prospect; we should be under some alarm for the issue of such an appli-

cation. The argumentum ad hominem as addressed to the negotiators of Paris, would seem to be irresistible. Leaving, however, this point for the present, as well as the consideration of the probable consequences to our own West-Indian colonies, and especially to our principal colony of Jamaica, of that large accumulation of French force in their vicinity which will be required first to reconquer and then to keep in subjection the island of St. Domingo, we pass on to a much more distressing part of the case, we mean, a view of the effect of the stipulation in question as Africa is concerned.

In Africa, all the settlements and establishments of every kind, formerly belonging to France, including Senegal, Goree, and their dependencies, are to be unconditionally restored to France; and the entire range of the coast of Africa, with the whole of its extensive river navigation, is left exposed, without the slightest limitation or exception, to the full influence of this new slave trade.

One obvious effect of this arrangement will necessarily be, the annihilation of almost all trade between Great Britain and Africa. This trade has increased considerably of late years, particularly to that part of Africa, extending from the latitude of 24° north, to the Rio Volta, the eastern boundary of the Gold Coast, and comprehending a space (exclusive of the large rivers to be found in it) of upwards of 1500 miles; and the liberation, which has been to a great degree effected, of that district from the slave trade, together with the return of peace, certainly afforded a fair prospect of its great and rapid augmentation. The amount to which our annual exports thither have already attained is considerable; and it has been returned to us in gold dust, ivory, wax, dye woods, palm oil, &c. and in rice, either brought to England or carried to Portugal and the West Indies. This promising branch of trade must now of necessity be abandoned; for inde-

pendently of the effect of the slave trade in blighting every effort of African industry, it would be altogether impossible for the trader in produce to enter into competition, even in that branch of trade, with persons carrying on a legalized slave trade. Slave ships can receive on board dye woods, palm oil, &c. as ballast, and can at the same time carry the valuable articles of gold and ivory, without adding to the expense of their outfit. In short, by the slave traders such merchandize as Africa may then furnish will be conveyed free from the charge of freight, while it will be purchased by them under various other advantages which innocent traders will not possess. The trade of Great Britain with Africa may therefore be regarded as at an end.

This, however, is but a very small part of the mischief flowing to Africa from the treaty before us. The loss of its innocent and beneficial commerce ceases to affect the mind as a calamity, when peace and security, when property and personal liberty are at stake, and "when the greatest practical evil which ever afflicted the human race*" is about to revisit its shores, with new circumstances of aggravation.

The whole of the coast of Africa northward of Cape Three Points has, for several years past, been almost entirely delivered from the slave trade. A few cargoes of slaves escaped indeed the vigilance of our cruisers; but then the attempt had become one of great difficulty and hazard. Some British slave-traders had fixed themselves in the rivers Mesurada and Pongas, and, by watching the movements of the British ships of war, contrived occasionally to dispatch a ship-load of slaves from those rivers. In June 1813, the slave-trading establishment in the river Mesurada was destroyed by Captain Scobell of his Majesty's ship *Thais*: upwards of 230 slaves found

* Speech on the slave trade in 1792, by the Right Hon. William Pitt.

in it were set at liberty, and the two British slave-traders who conducted its affairs were taken and carried to Sierra Leone, where they were tried under the slave-trade-felony act, found guilty, and condemned to transportation for fourteen years. These men who had realised a large fortune by their nefarious practices, and were on the point of quitting Africa in order to enjoy the fruit of their crimes in this country, are now on board the hulks waiting a conveyance to New South Wales.—In February last, the slave-trading establishments in the Rio Pongas, which were conducted by several English and American traders and had now become, with the exception of the island of Bissao, the last refuge of the slave trade in this district, were attacked by a detachment from the garrison of Sierra Leone. The slave factories were all destroyed, the slaves liberated, and the slave traders who were not killed in the conflict (for they had the audacity to resist his Majesty's troops, some of whom also fell,) were carried to Sierra Leone to take their trial there. And at the very moment we are hearing of the extinction of almost the last remnant of the slave trade on this part of Africa, we have the mortification to learn that a provision has been made in Europe for its revival.

As a proof that we have not exaggerated the actual state of things on this part of the coast of Africa, we beg leave to state that we have seen a letter from the Governor of Senegal, dated so recently as the month of April last, in which he represents the slave trade of that district as having been altogether abolished for several years, and the inhabitants as engaging with growing spirit in the pursuits of peaceful commerce. "I have no doubt," he adds, "that if this settlement is retained by Great Britain, in a very few years there will be a great improvement in the civilization of the tribes adjoining; and the inhabitants will turn all their industry to obtain wealth by honourable commerce.

Should it be given up to any other power, I am most apprehensive that the slave traffic in all its latitude will soon be restored, and that in less than one year upwards of 20,000 slaves will be exported from this river."

In that part of Africa also which extends from Cape Three Points eastward to the Rio Volta, comprising the whole of the Gold Coast, the slave trade has for some time past been almost wholly abolished; the Portuguese having, in point of fact, confined their slave trade almost entirely to those parts which lie to the east and south of the Gold Coast.

Now, however, under the operation of this fatal treaty, the very districts which have been rescued from the slave trade will be the earliest and the severest sufferers from its revival. The places restored to France in Africa are situated in those very districts, and will naturally become the resort of slave merchants. Senegal which, as we have seen, has for several years had no slave trade, and has begun to cultivate the arts of peaceful industry, will now be its chief seat. One of the dependencies of Senegal is a small island in the river Sierra Leone, called Gambia. This island will doubtless be re-occupied by the French without delay, and from the central position of the river Sierra Leone, and its superior safety and convenience as a station for shipping, it will be likely to form one of the most considerable entrepots for the slave trade. Gambia is situated about eight or ten miles above Freetown, the British settlement on the river Sierra Leone; and the French slave ships going thither and sailing thence will all pass within a short distance of that settlement, and will frequently anchor in its road. Under these circumstances, the intercourse between the British settlers and the slave traders will become unavoidable, and the colony will not fail soon to experience all the corrupting effects of such an intercourse.

We do not know whether our read-

ers are aware that a great many slave-ships have been condemned in the Vice-admiralty Court of Sierra Leone, and thousands of slaves found on board restored to liberty. Many of these have been settled in villages on the mountains of Sierra Leone, where they are engaged in cultivating lands which have been assigned them by the Governor of the colony. These poor people, just rescued from the hold of a slave-ship, will prove a very convenient prey to the kidnappers, who will again be incited to commence their depredations; and having been seized as they are labouring on their little farms, they may find themselves in two or three hours in the slave depôt of Gambia, or in the hold of a French slave-ship, where no inquest nor any Habeas Corpus can reach them.

How strangely inconsistent must the whole conduct of England now appear! She has instituted courts for the purpose of confiscating slave ships, and imposing pecuniary mulcts on those who are engaged in their equipment:—she has condemned to the pains and penalties of felony every British subject, nay every person resident within the British dominions, who shall be concerned in buying or selling slaves either in Asia or Africa:—she has been employing her naval and military forces in destroying the very last strong holds of the slave trade on the Windward Coast of the latter continent; and has branded and punished as felons of a high order the miscreants who had stained the British name by continuing to carry it on. And while she has done all this; nay, at the very moment she is doing all this; she coolly stipulates for the admission of the whole body of the French people to the full and free exercise of this criminal traffic; and not only so, but she puts into their hands the very means and instruments of carrying it on, without which they would have had, if the power, yet not the same inducements to become participators in its guilt.

Did we possess eloquence at all

equal to the occasion, we should endeavour to produce on the minds of our readers a suitable impression of the various atrocities to which this disgraceful stipulation will prove the signal. We should point to them the recommencement of those scenes of petty warfare, pillage, conflagration, and blood, which had already wasted Africa for centuries; and we should concentrate the misery of those centuries, as it will doubtless be compressed by the increased ingenuity and activity of the days in which we live, into the five ill-fated years which the two most polished nations in the world have decreed shall roll over Africa, charged with every species of crime which man can practise, and every species of wretchedness which human nature can endure. We should call them to witness the disruption of every social and domestic tie, and all the mute agony of despair consequent upon it, in the case of the countless victims of this merciless treaty. We should invite them to attend us through the horrors of the Middle Passage, and to accompany the survivors throughout the hopeless term of their servitude, till the last pang shall have rent their hearts.—But we know our inability to do justice to the subject; and we must therefore leave it to them to fill up the outline. But we cannot quit Africa, without suggesting one consideration which must deeply affect every Christian mind. We had begun to make some reparation to Africa for her wrongs, by the formation of Missionary Establishments and the institution of Christian Schools on different points of the coast. The Church Missionary Society has distinguished itself in this labour of love; and a rich harvest of blessing promised to reward their benevolence. But what will now become of their institutions of mercy? What hope exists that their schools, which had begun to make that moral wilderness to rejoice, can stand before the blasting influence of this accursed commerce? The very youth whom they have trained

up to aid them in their Christian enterprizes, and who bade so fair for future usefulness, will become either its agents or its victims. In short, all that this Society, all that the African Institution, all that the British Parliament has done for Africa, has vanished at a single stroke of a pen. The anxieties, the labours, the cares, the hopes, and the triumphs of twenty-five years will all be swept away as if they had never been. And even should we be so fortunate as to witness the promised renunciation of the slave trade, when five years are over, we shall not only find Africa far more barbarized than ever by the intermediate calamities of this new and tremendous visitation, but we shall have lost our hold of that country, as well as the credit and influence which we now possess.

In what has hitherto been said, we have argued on the supposition that, agreeably to the professions of the treaty, the slave trade will actually cease on the coast of Africa at the end of five years. But it is time to ask, whether there is any good ground to expect the fulfilment of this promise. For our own part, we must confess, that our hopes of such an issue are exceedingly slender. When a government can, in the face of the world, pronounce a particular practice to be "repugnant to the principles of natural justice," and in the same breath announce its purpose not of concluding and punishing, but of commencing, it on a largescale, and granting facilities for its indefinite extension, then we say we cannot place that degree of reliance on the honour, humanity, and rectitude of such a government, which would lead us to expect that considerations of commercial gain and political expediency would not operate as powerfully in 1819 as in 1814. And how much more irresistible and overwhelming will then be the arguments drawn from such considerations? The very possibility that the trade *may* cease in five years will necessarily have the effect of greatly enlarging its dimensions

during that period. The commercial energies of France will all be likely to flow in this direction. All her own superfluous capital, and all the capital she can draw from neighbouring nations, will be employed in making the best use of that short period. The consequence will be, that for a time the slave trade will form the main branch of the foreign commerce of France. The owners of ships, all persons concerned in their outfit, every trading and manufacturing town, and every tradesman and manufacturer in those towns will find that a great part of their business has become identified with the slave trade. These different descriptions of persons have now no interests actually embarked in this trade: then, they will appear to have a deep stake involved in it: and they will be disposed to regard the measure of abolition, if adopted by their own government, in the light of a gratuitous destruction of their actual means of subsistence; and will unite cordially with the West-Indian planters and their adherents in deprecating and resisting the abandonment of the slave trade. And if France, in deference to the clamours of the West Indians alone, and from a dread of the unpopularity of resisting their wishes, has now resolved on commencing this dreadful traffic anew, is there any rational hope that, at the end of five years, she will be disposed to stand on the ground of moral duty, and of fidelity to her engagements, and to resist the united clamours of a large mass of her population, whose interests will be deeply and immediately involved in this traffic? This is hardly to be expected, especially as there does not appear to be any considerable number of persons in France who, feeling the influence of those high religious and moral principles which, in England, produced the abolition of the slave trade, would strengthen the hands of their government, much less urge it forward, in adopting this honourable course.

But what means has England of enforcing the abolition of the slave

trade on the part of France? Is she prepared to go to war if France, at the end of five years, should refuse to fulfil her engagement? If this question be answered in the affirmative, then it is obvious to remark how much more simple, honourable, and efficacious a proceeding it would have been for this country to have made the renunciation of the slave trade an indispensable condition of the cession of the French colonies. We might have said, "We ourselves have abolished this trade. The colonies now in our hands, whether in the East or West Indies, or on the coast of Africa, have enjoyed for several years the benefit of this great act of humanity and justice. The Parliament and the People of England are unanimous in requiring that the immunity they now enjoy should be inviolably maintained. We will gladly restore to France the colonies we have wrested from her; but it must be on terms consistent with the great moral principles which have guided the conduct of Great Britain in respect to the slave trade. To the re-establishment of that trade we cannot, we dare not, afford any facilities."—Suppose this language had been firmly maintained from the *very commencement* of the negotiations, can it be believed by any man of reflection, that France would have continued the war rather than concede this point? Our firmness would have been the apology of the Government, if an apology were necessary, to the People of France. The Government and the People of France would have preferred peace and their colonies to war without them; a war, too, continued merely because they were denied the privilege of ravaging Africa, in order that St. Domingo, after being depopulated by fire and sword, should be filled with slaves. No man can seriously believe that Louis XVIII. would have hazarded a contest of a single hour with us on such a ground. The golden opportunity of achieving this great work of humanity is,

however, now lost, never perhaps to be recovered. And, at the end of five years, we shall not at all be surprised to find the Government of France in circumstances which would seem to make it safer even to renew the war with Great Britain, than to abolish the slave trade, should Great Britain (which we think is not very likely) reduce France to that alternative. If it were to become manifest that she would have to choose between these two evils, we should expect that before the termination of the five years, she would contrive to escape from the dilemma, by breaking with us on some other ground; thus vacating, by the renewal of hostilities, her engagement to abolish the slave trade, and thus consigning the continent of Africa to perpetual pillage and devastation.

It may here be right to notice two arguments which have been employed to justify the course which has been pursued respecting the slave trade in this negotiation.

1st, It is argued, that we ourselves took a long time to decide on the measure of abolition, and that it was not till after many delays that it was at length adopted. But to this it may be replied, that we had large and extensive interests involved in the trade, which France has not; and that, nevertheless, as soon as both Houses of Parliament were brought to concur in the decision that the trade was inhuman and unjust, they forthwith proceeded to its immediate abolition. France has agreed with us in stigmatising the trade as inhuman and unjust; and yet she has resolved on commencing it anew, and we have not only consented that she shall so commence it, but have afforded her freely every requisite facility for the purpose.

2d. The Abolitionists are tauntingly asked, how they could have acquiesced in the continuance of the slave trade for so long a period by the dependent nation of Portugal, and yet complain so loudly of the permission granted to the French of carrying it on for a li-

mitted period. We reply, The cases are by no means parallel. In the first place, the Portuguese were actually in the possession of an extensive slave trade, and to lay it aside all at once would doubtless be attended with inconvenience and loss to many individuals. Had they had no slave trade in existence, and had we had several valuable colonies to cede to them in return for an engagement not to commence it anew, then the cases would have more nearly resembled each other. Much, however, has been obtained from Portugal in the way of limiting and restraining this trade; and the Portuguese may be considered as having with one exception renounced the right of trading for slaves on the Windward Coast, and also in a great measure on the Gold Coast. Greatly should we rejoice had the same concession been obtained from France. Still, however, we agree, that, considering all we have done for Portugal, much larger concessions on this point ought to have been obtained from her; but if they have not been obtained, it has not been owing to any remissness on the part of the Abolitionists. The members of his Majesty's Government will fully acquit them of this charge. With whom rests the blame that so little has been effected, it is not for us to say.

Such of our readers as have had the patience to follow us through this long detail, we flatter ourselves, will now be convinced that we have not complained of the treaty on slight grounds, but that the strongest expressions we have employed are fully justified by the facts of the case. If so, need we add a single word to incite them to do what may be in their power, if possible, to avert, and at least to mitigate, the evils which we have shewn are to be apprehended? But what is, it that remains to be done? We really do not know that any thing better can be done by the friends of this cause throughout the United Kingdom than to imitate the example which has been set them in London, and to meet for the pur-

pose of petitioning both Houses of Parliament. The Petition adopted by a very large and respectable meeting, which assembled on the 17th instant at the Free-masons' Hall, was as follows:—

“ To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled.

“ The humble Petition of the undersigned Inhabitants of London and its Vicinity, sheweth—

“ That your Petitioners have seen with the deepest regret and disappointment, that in the recent Treaty of Peace with France, no provision has been made for the immediate Abolition of the African Slave Trade—a trade avowedly repugnant to every moral and religious principle—but that, on the contrary, the consequence will be its revival, on a large scale, and to an indefinite extent.

“ That it appears to your Petitioners, that this revival is attended with circumstances, of peculiar aggravation; great and populous Colonies, in which, during the last seven years, the importation of Slaves has been strictly prohibited, and has even been made highly penal, having been freely ceded to France, not only without any stipulation for the continuance of that prohibition, but with the declared purpose on the part of that country, of commencing a new Slave Trade for their supply; and thus a system of robbery and murder, which had for many years been practically extinct, is now to be revived at the very moment when France has been manifestly and signally favoured by Divine Providence; and the restoration to that country of the blessings and enjoyments of Peace is to be the signal for bringing all the evils and miseries of a continued warfare on the offending inhabitants of the African Continent.

“ That the revival of the French Slave Trade, and the unconditional restoration to France of her African Forts and Factories, have excited the peculiar regret of your Petitioners, by disappointing the hopes they had been led to indulge of the improvement and civilization of that large district in which those possessions are situated, and in which the Slave Trade having been nearly suppressed, the consequent introduction of cultivation and a legitimate commerce had begun to make some compensation to Africa for the miseries formerly inflicted:

“ That it appears to your Petitioners, that the fair and legitimate commerce with Africa which since the Abolition of the Slave Trade by Great Britain had not only increased, and was rapidly enlarging itself to an extent which promised important ad-

vantages to both countries, is exposed to immediate injury, and to eventual destruction, by the revival of that inhuman traffic, which for so many ages retained that ill-fated Coast in a state of barbarism and desolation.

"That your Petitioners cannot but lament that the recognition in the Treaty of the radical injustice of the African Slave Trade should be followed by a provision for its revival; and though that provision is accompanied by the declaration of an intention to abolish the Trade in Slaves after five years, yet they cannot conceal from themselves that various and extensive interests will be created, which at the end of the specified term will present new and alarming obstacles to the fulfilment of the declared intention.

"Your Petitioners therefore, deeply impressed with the necessity of immediately adopting such measures in Parliament as may be best calculated to prevent all the before-mentioned evils, as well as the evasion or infraction of the Abolition Laws of Great Britain by the clandestine importation of Slaves from the French Colonies into our own, or by the employment of British Capital in this nefarious traffic, humbly pray your [Lordships] to take the premises into your serious consideration, and to adopt such measures thereupon as to your [Lordships'] wisdom may seem meet.

"And your Petitioners will ever pray, &c.*"

* Besides the measures specifically suggested in the prayer of the Petition, it is obvious that much may be done at the approaching Congress, if not to shorten the term during which the slave trade shall be carried on, yet to secure the general concurrence of the European Powers in totally abolishing it at the end of the five years, and perhaps in resolving, thenceforward to deal with it as piracy. France, may also be prevailed upon to waive her right, to trade for slaves both on the Windward and Gold Coast; and Holland may be induced to abandon the traffic altogether. May we not hope that something also may be still done for St. Domingo?

The length into which we have been led in discussing the question of the slave trade, but for which we feel that to the readers of the Christian Observer no apology is necessary, obliges us to contract within very narrow limits, or rather entirely to postpone our observations on some other important public transactions. The New Constitution that has been given to France;—the Restoration in Spain, not only of the ancient despotism, but of the Inquisition, and of the whole mass of monkish abuses;—the visit to this country of the Emperor of Russia and the King of Prussia, attended by many distinguished foreigners;—the splendid illuminations on account of the peace which greeted their arrival*—the intemperate proceedings of the Catholic Board of Ireland, and the disturbed state of parts of that country, which have produced the necessity of adopting some new measures of vigour for the maintenance of the public tranquillity;—the trial and conviction of Lord Cochrane, Mr. Cochrane Johnstone, and four others, for a conspiracy to defraud the public by spreading false intelligence, in order to raise the price of the public funds; with many other points, we must reserve for our next Number. We have only room to mention, that the 7th of July has been appointed as a day of public thanksgiving for the peace. Without wishing to say one word which should check the liveliest emotions of gratitude for the astonishing events we have witnessed in Europe, will it be thought an unseasonable intrusion to remind our readers, that unhappily the peace which we are called to celebrate, is the harbinger, to a whole continent, of misery and desolation? Let us spare to Africa, from our full cup of blessing, at least our commiseration and our prayers. If we had our wish, a day of intercession should be set apart by Christians of every name with a view to this object.

* We witnessed, among the many devices which appeared on that occasion, only one which entirely accorded with the state of our own feelings. It represented Africa kneeling, and in fetters, imploring in vain the compassion of liberated Europe.

ANSWERS TO CORRESPONDENTS.

FILIUS; THOMAS PRICHARD; CLERICUS OXONIENSIS; L. T.; T. D. MACBRIDE; M. I. A.; IN RECTO DECUS, will be inserted.

SENEX; AN ENQUIRER; S. D.; ECCLESIASTICUS; ALBERT; @; THEOGNIS; A SON OF THE PROPHETS; *On the intrinsic Evidence of Christianity*; C. O.; J. C.; A CITY CURATE; GENERAL BURN; A FRIEND TO PROTESTANTISM; VASSELEY; AN OLD FELLOW, have all been received.

T. T. will find answers to his Query in the earlier Volumes of our Work.

The account of Miss Benn is unavoidably postponed, together with many articles of Religious Intelligence which we should have been glad to insert.

THE
CHRISTIAN OBSERVER.

No. 151.]

JULY, 1814.

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RELIGIOUS COMMUNICATIONS.

EAST-INDIA MISSIONS.

(Continued from p. 345.)

IN 1764, the letters from Tranquebar state, that in May, Mr. Swartz and another Missionary had gone on foot to Tanjore and Trichinapoly, preaching the Gospel to Christians and heathens. At Tanjore he erected a small meeting-house, in which to preach, and also to teach children. He preached even in the palace of the king of that place; where he took occasion, from questions asked him concerning worldly matters, to turn the discourse to things relating to God and heaven. The king was present, and heard him, without being seen by him.

In 1765, Mr. Hutteman, in making a report of his mission, states the case of several professors of Christianity who had been converted from a life of sin to a life of holiness, and also the good effects of the conferences he had had with heathens. His account of the conversion of a Pandaram deserves particular notice.

“He was a priest of Isuren’s sect, a man of the noblest tribe, and of great judgment and learning. It is now more than a year that this man visited me, and declared the scruples of his conscience, and expressed himself warmly against the vanity and wickedness of the Malabar religion. I told him, that the religion of the blessed Jesus was admirably fitted for such souls as are really concerned about their eternal interest—that feel with a deep compunction the load of sin. At the

same time, I plainly told him the many difficulties that attend the embracing of this religion; that he must sincerely renounce the wicked world, and all the sinful lusts of the flesh; must prepare for ill treatment and persecution, even from those who formerly venerated him; however, that all these difficulties are surely infinitely outweighed by the inexpressibly great rewards proposed in the Gospel, and by the inconceivably dreadful threatenings against the despisers of this religion.

“He went away, and promised to deliberate upon these things, and I did not hear of him till last November; when he returned to this place, and was courteously entertained by the heathen merchants, who venerated him as their priest: mean while, he visited me now and then, and was present when Divine service was held in the Malabar language. At last it pleased the Lord to work in him a thorough conviction. He took his solemn leave of the heathens, declaring unto them the reasons why he did forsake the Malabar religion, and embrace that of the Christians. After he had been several weeks amongst us, he wrote, at my desire, his life, and the reasons that induced him to turn a Christian, as follows:—

“My name is Tondaman Mudaly; I was born near Tirunawaly, in the kingdom of Madurei, in the year Pingala Warusham, 1737. In my infancy, my parents taught me, that there was a Being who had created heaven and earth, and that good men would go to heaven, but the wicked to hell; and in my youth I

began to be solicitous for the salvation of my soul: for which reason I was assiduous in reading our books. In my fourteenth year I resolved to choose the life of a priest or pandaram of Isuren, to visit all holy pagodas and temples, and to wash in their sacred water, in certain hope of attaining thereby salvation.

"About this time I was so unfortunate to lose both my parents; this confirmed my resolution, and I inquired for the most famous pandaram who could make me a disciple by baptism, and teach me the forms and prayers, and all things necessary to a true pandaram. I was told that three hours from Majaburam at Tarmaburam, in the kingdom of Tanjore, there was such a one: hereupon I took a journey to him, received the purification of water, and learned under him for the space of five years. I had a great desire to procure by my penances salvation to as many as possible; I therefore asked leave of my pandaram to go on pilgrimages, to which he consented, and permitted me to sacrifice wherever I should come.

"Reading frequently with attention our books, I was surprized to find our gods were born of father and mother, and that quite different operations were ascribed to them: to Bruma the creation, to Wishtnu the redemption, and to Siwen or Isuren the destruction. I likewise found that the same gods were subject to many imperfections: Biruma (or Bruma) knew not who had killed his wife; and Perumal (or Wishtnu) was ignorant of his wife's being ravished; he knew not his father's death till he learned it by letters, &c.

"I was much scandalized by the profane and immoral service performed in our pagodas." (He here relates some shocking particulars of the impurity of the Hindu worship, which we recommend to the attention of the advocates of Hinduism.) "All this, the feelings of my conscience told me, could not be from

the eternal God, whom reason and the still voice of nature proclaim to be an Holy Being, who abhorreth vice and impurity, and delights in virtue and chastity; this must undoubtedly be from Satan, the father of lewdness. However, since our whole nation is zealously attached to this worship, I stifled the clamours of my conscience, thinking that if it was really wrong, so many thousands of people could not follow it: and so I went on, visiting one pagoda after another.

"At last I came to Cuddalore, and was informed that here was a priest who taught the religion of Parabara Wastu (the Supreme Being); and when I visited you, and heard the Wedam (religion) of Paraba Wastu, the mists of mine understanding began to clear up, and all that you said of the perfections of God, and the manner to worship him, was immediately approved by the silent voice of reason and conscience. All the doctrines which your Wedam proposeth lead directly to the honour of the only true God: may his Name be blessed for ever! It describeth man as he really is, sinner and guilty; it rejects the unavailing atonements by penances performed by a miserable sinful wretch. Must not a mountain be supported by a mountain? Can the ant be a match for the lion?—The holy and dreadful sufferings of Jesus Mattiastar (Redeemer or Reconciler) have atoned for the violated rights of the Divine government. Your Wedam enables a man to curb and subdue his passions and wicked appetites of the flesh; and makes the mind in love with holiness by the Spirit of Jesus. It containeth the clearest revelation of life and immortality, and such grand promises that are more than sufficient to bear us up in the course of a Christian and virtuous life, notwithstanding the discouragements from a wicked world. It threateneth to obstinate vice and impenitence so dreadful punishments, that are enough to counterpoise the momentary and fleeting pleasures of sin. It is there,

fore my firm resolution to embrace this Wedam, to live and die in it. I have weighed the Malabar religion against it; but, alas! the former is too light; I know it is of Satan, and the direct way to ruin soul and body.

“Parabara Washtu, Creator of the universe, have mercy upon me! O how do I bewail that I have been 28 years thine enemy! I have forsaken thee, the living fountain, and worshipped idols, whom thou abhorrest. Jesus Nadar (redeeming Lord), impute thy blood unto me, and procure me the forgiveness of my sins. Thou Spirit of Holiness, sanctify my heart, and form me into the likeness of the blessed Jesus. Amen.”

This man was made master of the Malabar School. Soon after his conversion he received the following warning letter from the College of Pandarams, of which he had been a member:—

“The grace of Siwen, the creator, redeemer, and destroyer, be effectual in the soul of Arunasalam. If you inquire into the reasons of our writing this letter to you, know then: you were on a journey to the holy place of Casby, and behold, by the cunning fraud of that arch enemy, the devil, your great wisdom and understanding have been so blinded, that you were not ashamed to go at Cuddalore to the low and base nation of Franks and European people, who are no better than the Parryars, and to hear and be instructed in their despicable Wedam (i. e. religion.) O, in what an amazement were we thrown at the hearing of this! The moment we heard it we met in the divine presence of the head of the sacred college of Pandarams, and consulted on this event. Indeed we are sunk in an ocean of sorrow. It is needless to write you many words on the subject to a man of your understanding. Did you belong to the cruel populace, many words might be necessary. Remember, Arunasalam, your change is like a

king turning Parryar. What have you wanted amongst us? Had you not honour and subsistence sufficient? It is unconceivable what could move you to bring such a stain on the character of a Pandaram. We must impute this misfortune which has befallen you to a crime you have committed against God in your former generation. Consider, Arunasalam, the noble blood of the Pandamar from whence you sprang. You associate yourself to the basest people, that eat the flesh of cows and bullocks; can any wisdom be amongst them? The moment you receive this letter return again to this place. May Siwen give you understanding!

“This is divine oracle, written at the command of his holiness, the head of the Pandarams at Tarmaburam.”

To this letter he returned the following answer:—

“The grace of Parabara Wastu, who is Jehovah the living God, the very blessed Creator and Preserver of the universe, fill the souls of all Pandarams at Tarmaburam. I have received your letter, and have read the contents with true compassion. Will you know the reason? It is this: you have unaccountably forsaken the living God, the eternal Creator of all that exists, and have given the honour due to him to the creature. You think yourselves wise, though fallen into the most dreadful foolishness. You worship the arch enemy of all that is good, the devil. You give divine honour to men, who were born of father and mother, and who during their life have been notorious fornicators, adulterers, rogues, and murderers. In your religious books are related the obscenest facts, whereby lust, the fire of Satan, is furiously kindled at an instant. My heart melts within me. I weep over you. Fourteen years have I been witness of your infamous worship in your pagodas; and I am in my conscience convinced that you are in the road that leads directly to hel

and eternal ruin. How holy, how majestic is God described in the *Wedam* of the Christians! You call them a base and ignorant people; but this is owing to your pride, which cometh from that proud spirit Satan. Come, my dear friends, and worship with me the God who made you. Be not deceived to expiate your sin by washing and sacrifice of *Lingam*: the Christians alone have an expiatory sacrifice worthy of God. When I think on your blindness, my heart pitieth you. You know the integrity of my life; and you never heard scandal of me: could you then think that I should renounce the religion of my fathers without conviction of its falsehood and dreadful tendency? The God of infinite compassion hath delivered me, wretched sinner, out of Satan's captivity. Your promises of honour and riches touch me not. I have the hopes of an everlasting kingdom: you also can inherit it when you repent. I have changed my religion, but not my cast. By becoming a Christian I did not turn an Englishman: I am yet a *Tondaman*. Never did the priest of this place desire of me any thing contrary to my cast. Never did he bid me to eat cow-flesh or beef, neither have I seen him eat it, or any of the *Tamulian* Christians, though such a thing be not sinful in itself. Turn to the living God; so writeth *Arulananden*, formerly a *Pandaram*, but now a disciple of the blessed Jesus."

We have chosen to give this account at length, because it will be seen to bear directly and with great weight on almost all the questions lately so much contested in the *British Parliament*. The gross impurity of the *Hindu* worship; the practicability of converting to Christianity, *Hindus* even of the highest cast, by the force of truth and reason, under the influence of *Divine grace*; and the absence of any danger of commotion from such conversions, even in cases the most likely to excite the rage of the *Bramins*, are all

well illustrated in this transaction;— and it cannot be denied that the circumstance of its having been placed on the records of the Society for promoting Christian Knowledge, long before any controversy had arisen on this subject, renders the testimony which it supplies peculiarly valuable, inasmuch as it completely refutes the charges of misrepresentation and falsehood which have been so clamorously urged against those who, in the present day, have reasserted the same facts.

In 1766 the Rev. Mr. Christian William Gerické, so well known afterwards in the annals of these Missions, was received as a missionary by the Society for promoting Christian Knowledge, on the recommendation of Professor Francke.

In the Annual Report of 1767, the Missionaries (whose conduct is highly commended by Governor Palk of *Madras*) observe, that they regard their conferences with the heathen as a main part of their business. Little treatises had been dispersed among them. Some defended their idolatry, and alleged, that if they should embrace Christianity, the people of their cast would be offended and their idols would punish them. Others, however, listened to the Christian doctrine with attention. Mr. Kiernander, the Missionary at *Calcutta*, gives an account of the conversion of a Jew. This year Mr. Swartz removed from *Traquebar*, and went to *Trichinapoly* to establish a Mission there.

In the Report of 1770, the history is given of a recent convert from Popery, a priest of the *Dominican* order, who had been an inquisitor. The Missionaries at *Cuddalore*, Messrs. *Hutteman* and *Gerické*, write, that they "go about daily into the country to preach the Gospel to the *Gentiles*, many of whom hear their discourses with attention, but make several objections to Christianity; which they endeavour to answer by shewing them the falsehood and absurdity both of their premises and conclusions, and by distributing

among them some tracts in the Malabar language, wherein the truth of the Christian religion is set forth in a short but nervous manner. They do not, indeed, see any immediate effect of their labour in this Mission, but they look upon themselves as husbandmen who cannot expect to sow and reap at the same time. There are at present about 200 Europeans at Cuddalore, who were in the most forlorn condition with respect to their spiritual concerns, and in the greatest danger of apostatizing to heathenism. The Missionaries have therefore continued to dedicate part of their labours to them, and, they bless God, not without success. Many, who from deistical writings, and the profane scoffings of infidels, had been sadly prejudiced against the Gospel, begin to be influenced by the power of it."

Mr. Swartz writes, that "he visited the Christians at Tanjore, having got, as usual, leave from the king. He continued with them near three weeks, preaching commonly three times a day, in the Malabar, Portuguese, and German congregations. Before he left the place the king, being desirous to hear him, sent for him, received him kindly, and asked him several questions relating to religion. Mr. Swartz, likewise, at his request, explained to him some of the principal doctrines contained in the Scriptures. The king listened to him with attention and seeming delight, and assured Mr. Swartz, of the satisfaction he had felt at hearing many things which he had never heard before."

"In January, 1770, he paid a second visit to Tanjore, and continued there three weeks, during which time he saw the king but once, when he was asked some further questions concerning the doctrines of Christianity. He had, however, daily opportunities of talking to large companies of Gentiles, the poorer sort of whom seemed desirous of hearing the Word of

God. He likewise visited the principal servants of the king, and declared to them the counsel of God touching their eternal salvation. One day, when he was preaching to a large congregation at the entrance of the palace, he had word sent him to stay a little longer, in order to wait on the king, who was, however, diverted from his intended conversation with Mr. Swartz."

In the Report of 1772, is contained an account of a six-days' journey which Mr. Fabricius made to Conjeveram.

"The road he took was through Poonamaley, a populous town, whereupon, setting down on one side of the market street, the people soon came about him. Besides representing to them the sin and folly of worshipping idols, he laid before them the pure doctrine of the Gospel. In the beginning of his discourse, one of his hearers, thinking he was a Romish priest, objected that they had also images in their churches; but he satisfied them to the contrary, and at their desire informed them to what purpose their churches did serve, and how Divine worship was performed in them. They listened with great attention to what he further observed concerning the doctrines of Christianity, and (as Mr. Fabricius observed everywhere in his journey) repeatedly confessed that it was altogether the truth. After dinner he explained to them, more particularly, some points of the Christian religion, and gave them what seemed to be a satisfactory answer to the question they proposed to him about the lawfulness of animal food. Before he took his leave, he read the Malabar letter by way of repeating his instruction, and at their desire left it with them."

Mr. Swartz was at this time labouring with great diligence at Trichinapoly, assisted by five native catechists. He thus describes their proceedings:—

"In the forenoon three of the catechists go abroad, by turns, to

converse with the heathens; a fourth instructs the children, and the other helps Mr. Swartz in teaching the people who desire to be baptiz'd. Besides which, Mr. Swartz himself catechizes, for an hour every day, the children who have learnt English. In the afternoon, they all visit either Christians or heathens; and, every month, two of the catechists travel some way into the country, to make known the Word of God to the poor Gentiles."

The Missionaries at Tranquebar state, that they had begun to print a second edition of the Pentateuch in Tamulian, and the fifth edition of the Spiritual Songs in Portuguese. The increase of their congregation in the preceding year had been 184 persons, of whom 32 were heathens.

This year the Society for promoting Christian Knowledge addressed a Memorial to the Court of Directors of the East-India Company, soliciting their pecuniary aid, on the express ground of the success of their Missionaries in converting the ignorant natives to Christianity. The application had the desired effect, and the Court of Directors ordered 500 pagodas to be paid to them from the Treasury at Madras.

The Report of 1773. contains much valuable information. The number converted at Madras was 48, among whom was one Moham-medan. The Missionaries relate "an instance of a Braminey, in the great idolatrous city of Canshiburam, who, in the month of March, out of an excessive zeal for his heathenish superstition, had made himself an unhappy sacrifice to the devil. For, having got up upon the steeple of one of the great pagodas, he threatened he would throw himself headlong from it, if the inhabitants would not provide for celebrating a certain feast in that pagoda. He remained there two days without eating or drinking; when, seeing that the people chose another pagoda, he made good his word, and died upon the spot. A gentleman of the English Council at Fort St.

George, being then just upon a journey to Canshiburam, the corpse of the Braminey was kept unburnt till he arriv'd there and took a view of it.

"They likewise mention the strange manner in which a heathen penitent tormented himself in a public street of the Black Town at Madras, some hours every day, for several months together, by swinging himself, with ropes tied to the branches of a tree, backwards and forwards over a fire, with his face downward: and this torment he underwent in order to get money from the people, pretending that he had made a vow to give meat to many hundred Bramineys."

The Missionaries at Cuddalore state, that 47 adult converts had been added to the church in the preceding year, of whose sincerity they had the best hopes. Mr. Kiernander, the Missionary at Calcutta, reported the conversion of six Heathens and six Papists; and the awakening to a sense of religion of several, who, though they had long borne the name of Protestant Christians, had lived in the neglect of all religious observances. Among the converts from Popery was a Romish priest.

"This person was born at Vienna in 1739, and educated in the Romish Church; in which having taken orders, he for some time officiated in Europe, and for the four last years as a Missionary of the order of the Carmelites at Bussora. However, by reading the Scriptures, he had, through the blessing of God, been brought to the knowledge of the truth, and a full conviction of the many and dangerous errors of Popery, and had at the same time been inspired with a resolution of renouncing them. Accordingly, about a month after his arrival at Calcutta, in the face of the congregation, and with an audible voice, he made his abjuration, which he delivered to Mr. Kiernander, who received him, and concluded with a prayer and singing

the 100th Psalm. Then a sermon was preached on Rev. xviii. 4, 5. after which the new convert received the sacrament."

Mr. Swartz writes, that his Malabar congregation "had, the preceding year, an addition of ninety-nine members, some of whom were formerly Papists; but the best part Heathens. Several of these are connected with a great number of families at Trichinapoly and in the country; and, as they seem to be sincere, it is to be hoped their example will encourage others to forsake their idolatry. At least Mr. Swartz has observed that many of the Heathens are become more inquisitive about the principles of Christianity; which has animated him much in preaching the Gospel."

(*To be continued.*)

To the Editor of the Christian Observer.

As your Work has been hitherto always open to temperate discussion upon religious subjects, I hope for the insertion of some remarks therein, to which I have been led by a short article in your Number for April of this year. It was signed "AN INQUIRER," and treated of Mr. Penn's late publication upon a most striking prophecy of Ezekiel.—The prophecy in question is one of the most marked in Holy Writ, and at the same time one of the most obscure. It has excited the attention of every commentator; but (unless the late attempt of Mr. Penn be successful) been elucidated by none. Your Correspondent, the "Inquirer," has confined himself to one objection against Mr. Penn's system,—and properly—because if that be well founded, the whole superstructure falls to the ground, and it cannot be necessary to discuss any other part of the work. In considering, however, the Inquirer's objections, it is necessary for me to re-state, somewhat more at large, the outline of Mr. Penn's treatise, and the mark of distinction between him and all preceding expositors of the same pro-

phesy. The great point of difference is—his supposing that portentous event; the destruction of Gog and his hosts, already accomplished, and consequently, according to the opinion of every commentator, (if that be granted) the consummation of all things, as far as this world is concerned, to be at hand. The name "Gog" is mentioned in three distinct prophecies: Numb. xxiv. 7. according to the *Septuagint alone*—Ezek. xxxviii. and xxxix. passim—and Rev. xx. 8, 9, 10. Now, of all these allusions in Scripture to some stupendous overthrow of an irreligious, oppressive power, in the latter days—the two chapters in Ezekiel give, incomparably, the grandest account of that event; and Mr. Penn thus interprets them: "Gog," he says, is the name of an individual, and not of a nation, as many geographical, and other writers on Scripture had previously conceived. That individual is "Napoleon Buonaparté." "Magog" is the name of a nation, which nation is that of "the Franks," who are descended from the European Scythians, who are descended from Magog, one of the sons of Japhet. This brings me to the objection of your late correspondent; for, if the positions now laid down be admitted, the highest degree of probability is given to Mr. Penn's view of the prophecy, from the peculiar circumstances of the expedition foretold, viz. a mighty confederacy—an unprovoked invasion of a country of unwall'd cities, dwelling in security—the advance of the aggressors from "the sides of the north," and (allowing for the poetical imagery in which prophecy is uttered) the particular nature of their discomfiture, most happily typified, by the Almighty striking the bow of Gog from his left hand, and the arrows from his right. Now all this is to be, at once, demolished by the "Inquirer," who, in the attempt, has certainly shewn no want of learning or of civility towards Mr. Penn. "We may reasonably

expect (says your correspondent) that the position of the Scythians being the descendants of Magog, should be established by most incontrovertible evidence;" and shortly afterward, "When I looked for demonstration of this vital position, I was completely disappointed." But allow me to inquire—What commentator since our Saviour's time has demonstrated the completion of any one prophecy; and whether in the nature of things, such completion be at present capable of demonstration? Let me (with much respect) ask the "Inquirer," who perhaps has written himself upon these high matters, whether the testimony to the truth of our religion formed by prophecy be not rather meant to exercise the reason and faith of Christians, than at once to overpower them with a conviction which would leave no merit in belief?

It is upon such grounds I contend that Mr. Penn's main argument is by no means destroyed, because one of his positions may be incapable of absolute demonstration. But whether his notion of the Scythian descent of the Franks be *probable*, is another question. As to that, your correspondent observes: "It rests upon a mere random assertion of Josephus, which can be rated no higher than as his conjecture." Mr. Penn might reply, Why so? The passage in Josephus implies not any doubt; and that historian is relied on for much valuable matter in the exposition of other parts of Scripture. The "Inquirer" proceeds, however, to account, by a conjecture of his own, for the conjecture of Josephus. "That writer," he asserts, "looked not unnaturally for Magog to the north of Judea; and in that quarter knew no nation more northerly than the Scythians: hence, he pronounced the Scythians to be the Magogim." Surely all this is inconclusive. How can the "Inquirer" (who demands so much demonstration) be assured that such were the operations of the

historian's mind? Is it not easy and perfectly *fair* to answer him thus? The Jewish writer, in all human probability, knew that the Scythians themselves held a tradition that they were the descendants of Magog; that (according to the Inquirer himself) the expression of Josephus seems to imply it; and, that his authority on this very point has been followed by various other writers, both ancient and modern. As to the dispute whether the Scythians were originally a nation of Europe or of Asia, that seems entirely beside the present question, if it be granted (and it has not been contested) that they ever prevailed in the north of Europe;—so that they might have been the ancestors of the Franks. Moreover, if the fate of Napoleon and his confederacy, in other respects, well coincides with the course of the prophecy, that circumstance must add great probability to every subordinate branch of the interpretation.

Having attended to your late correspondent's observations, will you allow me, for the sake of gaining information, to make one or two of my own. Mr. Penn supposes the same power and event to be treated of by Ezekiel and St. John; in which he is supported by Mr. Faber, probably the most popular writer upon these subjects of the present day. But thus far only are they agreed; for Mr. Faber having held, in various works, and with great ability, the doctrine of a Millennium and the local restoration of the Jews, could not be consistent in that scheme, according to the express words of the Apocalypse, without postponing (at least to the Millennium) the delusion and destruction of Gog. Mr. Penn is fully aware of this, and boldly cuts the knot, by denying all promise of the future re-establishment of the Jews as a distinct people in Palestine, and by giving to "the reign of the saints" a mystical interpretation which cannot be disproved, so that it may have been already fulfilled.

Now as to the Millennium, this, at least, may be urged in favour of Mr. Penn's system over Mr. Faber's. If it be argued, that the passage from whence that doctrine is mainly derived (viz. Rev. xx. 2, 3.) should be taken literally—it will be the only passage in the book of Revelations so taken: if figuratively, Mr. Penn's notion is surely plausible and rational. One only remark I have yet to make upon his explanation of Ezekiel's great prophecy, which lies on the surface. Mr. Penn thus renders ver. 5. of chap. xxxix. "Thou shalt fall upon the face of the field, for I the Lord have spoken it." That verse, also, is cited by Mr. Penn in his notes, but without a single observation;—a blank is merely left after those words, as if for effect. Does that gentleman mean that it has been fulfilled, or that it remains to be so—and he will not have the presumption to guess how? If "thou" applies to the individual Gog, Napoleon ought (according to Mr. Penn) to have fallen himself in the Russian expedition; but if it merely signifies "thy power," that power has unquestionably been broken—in the face of the whole earth—by means little less than miraculous.

I trouble you, sir, with these observations, to excite discussion on this very interesting subject. Some, I am aware, there are, who hold that real, practical, religion is little benefited by speculations on the prophecies. By injudicious speculations, it is not likely to be advanced, undoubtedly. But if (as has been well observed by one of the writers before alluded to) the fascination of supposing mighty predictions completed in our own times, cannot be too cautiously guarded against—on the other side, the hand of God may be manifest! Portentous events may arise, which cannot but arrest the Christian's attention! For more than twenty years' past, has not the Lord emphatically shaken all nations? Has he not ruled them with a rod of

iron; and dashed them in pieces like the potter's vessel? Such times are calculated (may it please God they have that effect!) to make the most deep, lasting, and general devout impression. We may, then, reasonably conclude them to have been as worthy a subject of prophecy as other periods of the world which we know to have been so, and which, to all appearance, did not exceed these in religious importance.

M. J. A.

To the Editor of the Christian Observer.

Oxford, May 12, 1814.

SIR,—The omission in the Arabic Bible, to which your correspondent T. S. has called the attention of your readers (No. for April, p. 214), is the more remarkable, because it is not, as he supposes, an error of the press. That Bible is a republication of the version in the London Polyglot, which is copied from that of Paris; and the omission, therefore, is to be traced up to the manuscript from which that text is derived. The Arabic Testament quoted by T. S. was published by the Society for promoting Christian Knowledge, in 1727, and is likewise taken from the Polyglot; but as it was corrected by its editor, Solómon Negri, it can be of no authority. Nor is more respect due to the Arabic Bible printed at Rome, 1671, for the use of the Oriental Christians, in which *Arđanodisais* is translated

الذين يسرقون الناس Alladheino yasrokuno'nasi, "they who steal men;" since that text was avowedly accommodated to that of the Vulgate. However, in a Copto-Arabic Lectionary, in the Bodleian Library Hunt. 43, it is rendered with critical attention to the primary meaning of the original word, "they who trade in freemen," يبدون العبيد

Yahyoauno 'lahhrar, and in the New Testament published by Erpenius, it is

الذين يسرقون ابنا الاحرار
 translated Alladheino yasrokuno 'bna 'lahhrrar,
 "those who steal the children of free men."

I am, Sir,
 Your obedient humble servant,
 T. D. MACBRIDE.

For the Christian Observer.

ON THE CONDUCT OF RELIGIOUS CHARACTERS TO THEIR PARENTS.

"FREELY ye have received, freely give," is a principle deeply inscribed upon the Christian heart. No sooner do we become experimentally acquainted with the value of religion than we desire others to participate in its blessings. Here, oftentimes, our tender sympathies discover a peculiar field for their exercise and gratification; namely, when our beloved parents happen to be insensible to the importance and blessedness of piety. In such a case as this, the Christian naturally yearns over the souls that are ready to perish; and forms the most glowing association of parental kindness, and parental happiness. In short, *his heart's desire and prayer to God for his parents is, that they might be saved.*

The zeal here described is highly to be commended. It is the genuine fruit of Divine grace. Nevertheless, its ardour has not been invariably governed by prudence, or tempered by charity. The unhappy consequence has been an increased enmity in the parent to true religion: he has perversely judged of it by the failings of its advocate, and has accordingly resisted its claims to his regard.

On this account it is that I beg leave to submit the following rules to those readers of "the Christian Observer" who are solicitous to engage their parents to flee from the wrath to come, and to lay hold on eternal life.

1. "The spirit of meekness" ought, under all circumstances, to charac-

terize our filial deportment.—We begin with this requisite, because it is morally certain that the irreligious parent will animadvert, and severely too, upon the *change* which religion has effected in his son*, almost as soon as he discovers it. Contemplating his *strange* doctrines (for they are strange indeed to him), and the alteration in his conduct and disposition, the parent may realize the picture drawn by Archbishop Leighton, in some part of his Commentary on St. Peter:—"When a son or a daughter," says he, "in a family, begins to inquire after God, and withdraws from their profane or dead way, what a clamour is presently raised against him! 'Oh, my son, or daughter, is become a plain fool!'" But, whatever be the *language* of the parent, whether it be more or less irritating than that which the Archbishop has put into his mouth, he cannot altogether suppress his objections to his son's *enthusiastic* piety, or his apprehensions as to its baneful consequences. And he will thus put the religious spirit of his son to no ordinary trial.

If, happily, in the foregoing case, the son should take a lesson from Him who was meek and lowly of heart; and should manifest, in his reply, a due respect for the opinions and feelings of his parent, it is impossible to say how favourable an impression he may produce. Let him assure his parent that he feels indebted for that kind intention which may have dictated the animadversion he has received; that he desires to harmonize on the solemn topic of religion with one who has the strongest claim to his affection; that he is most ready to be taught by him; and that he wishes to be rescued from error, if he has ignorantly, or inadvertently, embraced it, and to tread the path of truth. Let him also shun the appearance of a reprover, or even an instructor, of one whom God has

*The suggestions are equally applicable to both sexes.

commanded him to honour; offering no other hints on the nature and importance of religion than what are necessarily involved in the vindication of his own views. By *thus* replying to his parent, he can scarcely fail to smooth the asperity of prejudice; and may, through Divine grace, excite a spirit of calm and dispassionate inquiry. At any rate, there will be nothing lost, if there be nothing actually gained, by this meek and respectful demeanour. The parent will, at least, not be repelled at the threshold, even if he be not induced to enter the temple of Christianity.

The meekness for which we are contending will appear the more necessary, when it is remembered what further trials of temper the religious son may have to undergo. His temper may be tried by the occasional impatience and untoward humours of his parent: perhaps the latter is galled by some grievous disappointment; harassed by a press of worldly business; visited with the tediousness of disease, or the severity of pain. Or he may be heavy laden with the infirmities of age; and threatened by the approach of death, which has no glad tidings for his ear. Vexed, complaining, irritable, he may frequently be betrayed into vehemence and anger. And these feelings are likely to be strengthened by considering the religious system of his son, opposed as it is to his own views and inclinations. But if, on such trying occasions, his son should be restrained and governed by "the Spirit of Christ;" if he should return patience for impatience, kindness for unkindness, may he not thus overcome evil by good; and constrain his parent to acknowledge, in this one instance at least, the excellence and power of piety?

2. *Prudence* is here peculiarly needful.—For want of this important quality, an unseasonable remark may be made in our conversation, or correspondence with our parents, on the subject of religion; or an

unseasonable appeal to the Oracles of Truth may be proposed. Or, by the *injudicious* recommendation of religious books, the pious son may still unhappily defeat the object he pursues. Surely he is bound by the ties both of natural and Christian affection, by his daily prayer for the salvation of his parents, by the example and the love of Christ, to proceed cautiously and considerately in these respects. At the same time, when a fair opportunity presents itself, it may be useful for him to hint, respectfully and affectionately, that the Scriptures are to be referred to as the *standard* of religion; that he himself will readily be tried by this; and abandon, through God's assistance, whatever is contrary to their decision. If by this suggestion he should induce his parent to "search the Scriptures," in order to ascertain, like the Bereans of old (Acts xvii. 11.), *whether these things are so*, he will have set his parent in the high road (if we may so express it) to truth, to holiness, and happiness. And when we recollect how many distinguished Christians of the present day owe their religion, under God, to an impartial study of his Word alone, the study of that Word is little likely to be unproductive in the case before us. The parent, we may suppose, is indignant as he hears it asserted that all are "miserable sinners," without hope or help but in Christ. He opens the *Bible**, to determine whether this be truth or error. He discovers there, that "*all have sinned;*" that *the blood of Jesus Christ cleanseth us from all sin;* and that *no one cometh to the Father but by Christ.* These, or similar passages, meeting the parent's eye, in his perusal of the Sacred Volume, might have the same effect, through the influence of the Spirit of God, which, we are told, the study of the

* This supposition will appear far from extravagant to those who have observed how seldom the Bible is opened by the generality of men, and even by men who are outwardly moral in their conduct.

Word of Truth produced some time since, in the case of a distinguished Jew. He translated part of the New Testament into Hebrew, for the sake of disproving the Messiahship of Jesus Christ; and, in the very attempt, he became a convert to Christianity.

The prudence and discretion I have recommended will be particularly shewn, in the judicious choice of *religious books*. Law's "Serious Call," which has in some cases produced the happiest conviction of the supreme importance of religion, in others I have known to be so ill received as to occasion a greater alienation of mind than ever to the subject of which it treats. This unhappy effect is, indeed, partly to be imputed to that severity which pervades the valuable work of Mr. Law, and which is too little relieved by the glad tidings of the Gospel. But it shews that much discrimination should be employed in adapting books to the state of mind of the person to whom they are given. Even our Lord considered what his disciples were able to bear. The son, therefore, should invite his parent's attention to such books as are least likely to offend his prejudices, while they are calculated both to convince his understanding and affect his heart; and while, at the same time, they faithfully declare the *whole counsel of God*.

I will here introduce an anecdote, which seems appropriate. A person wished to prevail upon his family to read Mr. Wilberforce's "Practical View," &c. Knowing, however, that they regarded it as a dangerous, because (as they supposed) an *enthusiastic*, publication, and that they had on this account refused to peruse it; he, one day, took up the book, without naming the author, and read aloud to them some of its most striking passages. The family circle were delighted with what they heard, and became impatient to read the book; and, even when he disclosed to them the appalling

secret of its author, he had already so effectually dispersed, by the extracts he had set before them, their prejudices against the work, that they bestowed on it a patient, and, it may be hoped, a profitable perusal.

Prudence and discretion are further necessary in the case I am considering, in order to distinguish between an innocent and a criminal accommodation to parental wishes. It is obvious to every one acquainted with Scripture, that the province of parents is to command; that of children to obey. Nevertheless, there is evidently a point, beyond which filial obedience cannot lawfully extend; namely, when it interferes with the revealed will of God. When the parent issues a command, that *clearly* militates against this sacred rule, then and then only, can his child plead exemption from the duty of obedience; for *whoso loveth father or mother more than me, is not worthy of me*. Let the son carefully remember this most important difference; and while he resolves, through Divine grace, to render to his Heavenly Father that *supreme* obedience which is due to Him, let him consult the wishes of his parent with solicitude and affection, and scrupulously avoid every unnecessary deviation from them.

We may suppose, for example, that an irreligious parent may propose to his son some undertaking which may offend his spiritual taste, and cross his inclinations; or which may break in upon his hour of study and meditation. In this case, let the son conscientiously consider—Is this proposal contrary to the will of God? If it be not, the son is bound, no less by *policy* than *duty*, to comply with it. By such an accommodation, we know not what good impression the parent may receive of the kindness and discretion of his *son*; or how instrumental this may prove to the conversion of his soul. But where the distinction now pointed at is overlooked by

religious persons; and where they contend with their parents as earnestly for points that are not essential as for points that are, they cannot fail to do a great injury to the cause of religion.

3. *Consistency of conduct* is of the utmost importance in the case I am considering.—Whatever be the meekness of the son in bearing reproof and provocation, or his wisdom in conciliating prejudice, consistency of conduct will be, after all, the chief instrument in promoting the everlasting welfare of his parents. Without this proof of their genuineness, his professions will be regarded as a mere pretence, and his zeal at least as enthusiasm; and it may be expected that the discovery of inconsistency in the son's conduct will tend to destroy all that respect for his religious views which may have been impressed on the parent's mind. When he sees that the conduct and the profession do not harmonize; when the world is loudly condemned, yet eagerly pursued; when the talk is of heaven, but the heart on earth; and especially when the son's deportment does not exhibit the lovely features of kindness, gentleness, and the cheerful surrender of selfish inclinations, the parent will too quickly turn such inconsistency into a conclusive argument against all religious profession. He will scarcely be prevailed upon to drink at a fountain which, to all appearance, yields such bitter waters. And here we may remark, what an afflicting recollection must it be to a son, that his own unhappy departure from the spirit of religion may have raised an obstacle to the salvation of his parent, by shutting his heart against the word of Christ.

But, on the other hand, when a change of profession is attended with a change of conduct; when the *actions* speak yet more powerfully than the *tongue*, that a man is born of God; when the son thus exercises what Archbishop Leighton so fitly terms, “*THE RHETORIC OF A*

HOLY LIFE,” we had almost said, who shall be able to withstand it? Let him, therefore, first discover his religion to his unenlightened parent by a marked attention to his wishes: by a sacrifice of his opinions on unimportant points, and by a meek and modest maintenance of them on such points as are important; and by a wakeful solicitude for the happiness of him to whom he owes so much. Let him afford *this* evidence of the transforming influence of piety; and he may constrain his parent to exclaim, “Almost thou persuadest me to be a Christian!” And, if his religious son should have been “heady, high-minded,” “disobedient to parents,” *before* his more serious profession; and if, *subsequent* to this, he should far surpass the other members of his family in every opposite and amiable quality, the parent will naturally compare the present and the past behaviour of his son: he will contrast *his* conduct with that of his less dutiful children; and his heart may thus be opened to the reception of the truth as it is in Jesus.

Nor is it of slight importance that the religious son manifest that serenity and composure, that peace and even joy which marked the first followers of Jesus Christ, and which are among the invaluable fruits wrought in us by the Holy Spirit. Both inward peace and outward cheerfulness ought, on every account, to be cultivated with the utmost diligence and with persevering prayer. For what is the common construction put on a gloomy countenance and depressed spirits in the religious? It is, that religion has darkened the one, and weighed down the other. An opposite appearance may produce an opposite conclusion; and the serenity and cheerfulness of the son may have the effect of attracting the parent into the path of pleasantness and peace—

Allure to brighter worlds, and lead the way.

4. If the reader's patience be not entirely run out, I would conclude with a few hints on the importance and benefits of *prayer* in the case under consideration.—That grace which has planted religion in the heart of the son, can alone plant it in that of the parent. Do parents neglect to implore this inestimable blessing for themselves? Let this deficiency be supplied, as far as is possible, by their children. What return for parental kindness can be more appropriate than this? What part of the province of devotion can yield more valuable fruits? Or when shall the sacred fire of love kindle in our hearts, if not in the act of presenting our parents at the Throne of Grace, and interceding in their behalf? Prayer too, while it maintains in exercise the graces of the person who employs it, and is the best correction of the evils which might mar his purpose, is also in itself the grand instrument for drawing down the blessing of the Highest upon the efforts and example of the religious son, and making him the happy means of conducting to a world of glory those by whom he himself has been introduced into a world of sin and sorrow. How great would be his happiness, in such a case, is a question too immense to be answered, till he shall partake of the resurrection of the just.

But if, after the son shall have done all for the salvation of his parents, they should shut their ears against the voice, and their hearts against the power, of piety; it will be some mitigation of his filial grief to recollect, that they do not perish through his fault.

FILIUS.

FAMILY SERMONS. No. LXVII.

Josh. xxiv. 22.—*And Joshua said unto the people, Ye are witnesses against yourselves, that ye have chosen you the Lord to serve him. And they said, We are witnesses.*

If it were possible to doubt of the benefits arising from a solemn

recollection of the Divine mercies and from a public ordinance to remind us of our duty to Him from whom they flow, the close of the Book of Joshua might settle the question. The whole history of the Israelites was a history of the paternal care, and preserving power, and overruling providence of God; and so remarkably had these been displayed, that we should be ready to suppose, that there was not one among the many thousands of Israel who did not acknowledge the hand of their great Deliverer, in the whole of their progress, and their obligation to love and serve him. Yet it was deemed expedient by Joshua, to demand a public acknowledgment of their duty; and for this purpose, before his death, he gathered their tribes together, with their heads, and their judges, and their officers, and they presented themselves before the Lord. He briefly recounts the blessings conferred upon them, and appeals to their consciences, whether they ought not to serve the Author of all their mercies. "If it seem evil to you to serve the Lord, choose ye this day whom ye will serve: whether the gods whom your fathers served on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord. And the people said, God forbid that we should forsake the Lord, to serve other gods; therefore will we also serve the Lord, for he is our God." This resolution having been solemnly repeated, Joshua urges them to perform their engagement, by the consideration, that "if they should hereafter forget the Lord and turn from his ways, their own mouths would condemn them. "Ye are witnesses against yourselves, that ye have chosen you the Lord to serve him. And they said, We are witnesses."

These words seem to apply with peculiar force to the many thousand young persons, in different parts of

this kingdom, who have lately presented themselves before the Lord, and in the most solemn manner renewed their baptismal engagements. And if any, who have thus ratified and confirmed the solemn promise and vow made in their names, should be found negligent of their obligations, in what better words can they be addressed, than in those of the text? "Ye are witnesses against yourselves, that ye have chosen you the Lord to serve him."

It is for the benefit of such persons principally, but likewise of all who have formerly devoted themselves, by the same profession, to the service of the Lord, that I would now endeavour to point out,

I. The nature of the engagements into which they have entered;

II. The means by which they are to be fulfilled.

I. We promise, according to the Baptismal Covenant, first, "to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh." Such is the power of Satan that he is called "the god of this world." If he had no power, and if sin were banished from among men, peace and harmony would every where prevail. But "the whole world lieth in wickedness;" and the great enemy of man is ever on the watch to destroy us; and we are required to resist his power, and to renounce his works. Nor is it difficult to discover them. Light and darkness are not more opposed, than the works of the flesh and of the Spirit. Every thing which opposes itself to the law of God; all the crimes, the vanities, the sinful amusements of the world; all the corrupt affections which proceed from the heart and defile the man, may be traced to the agency of the prince of darkness. It is for us, then, not to be led away by a multitude to do evil; but to avoid every vice however fashionable, and to renounce every sinful pleasure however common. We are bound not only to give up that course of conduct to

which our corrupt affections would incline us, but to repress sin in its origin; to restrain the first movements of depravity; the lust of the flesh, the lust of the eye, and the pride of life. Now, the vanities of the world are not renounced as long as we look on them with satisfaction. The desires of the flesh are not subdued so long as sinful affections of any kind are entertained. "Let not sin reign in your mortal body," saith the Apostle, "that ye should obey it in the lusts thereof." But, "being made free from sin," ye are to be "the servants of righteousness." Sin is no more to "have dominion over you." Such is the spirit in which this first baptismal obligation is to be performed.

The next promise is, that we "will believe all the articles of the Christian faith." This does not imply that all Christians are to think alike on all speculative points: on some, the best and wisest men have been content to differ. Still less does it imply, that a faith, however just, is of any use, except as connected with practice. That faith is dead which does not produce holiness of heart and life. The articles of the Christian faith may be found in the Apostles' Creed, which teaches us to believe in God the Father, as the Creator and moral Governor of the world; in God the Son, as the Redeemer of us and of all men; in God the Holy Ghost, as the Sanctifier of the elect people of God. If these principles are followed out into their consequences, they will comprise all that a Christian must know and believe to his soul's health. And in order to this, it is not necessary that we should comprehend either the nature of Jehovah, or the mysteries of redemption, or the path of the Spirit. The use of these great doctrines does not depend on our being able to solve their difficulties. They point out to man his origin, his condition, and his hope:—they unfold to him the treasures of Divine compassion, the blessings of redemption, the conversion of the heart, the consumma-

tion of the work of God. They lead him from his low and earthly parentage, to his Father who is in heaven; from the dust of the ground, to the resurrection of the dead and the life everlasting.

We have promised, thirdly, to keep God's holy will and commandments, and to walk in the same all the days of our life. And what are we to understand by the will and commandments of God? They comprize every precept which has been delivered for the observance of man. These are admirably illustrated in the Catechism, under the heads of duties to God and duties to our neighbour; and I earnestly recommend a frequent perusal of that excellent summary. We are to love God supremely, with all our heart, and soul, and strength, and our neighbour as ourselves, and in the whole of our conduct to keep ourselves blameless and harmless, and unspotted from the world. In this course, there must be no pause: we are to walk in the same all the days of our life. It is to little purpose that we begin to run well, if we fail to persevere: he that endureth unto the end, and he alone, shall be saved.

II. Such, then, being the nature of the obligation to which we are pledged in baptism, and which we take upon ourselves by the rite of Confirmation, the next inquiry is, By what means is the obligation to be fulfilled?—We promise much, but we shall greatly mistake the nature of our duty, if we imagine that by our own efforts we can accomplish the arduous work. The book of God represents us as utterly unable to speak a good word, or think a good thought; and whatever be our attainments, they are of little value unless derived from a purer source than our own corrupt and sinful hearts. The Church has taken great pains to prevent our imbibing, in our early years, any erroneous views on this subject. She tells the child who has been explaining the import and extent of the Ten Commandments, that he is “not able to do these things” of himself, nor “to walk in

the commandments of God, and to serve him, without his special grace;” a doctrine which likewise appears in every part of the service of Confirmation. What words, indeed, can be stronger than these? “Defend, O Lord, these thy servants with thy heavenly grace; that they may continue thine for ever, and daily increase in thy Holy Spirit more and more until they come unto thy everlasting kingdom.” “Almighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy Divine Majesty,” &c. “let thy Holy Spirit ever be with them, and so lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life, through our Lord Jesus Christ.” “Vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection both here and ever, we may be renewed in body and soul, through our Lord and Saviour Jesus Christ.”

Yet all this is perfectly consistent with the baptismal vow, to keep the commandments of God. No reasonable man can suppose that he is to be idle, while the Spirit of God works on his mind. We must act the same rational part in this as in other instances, where it wholly depends on the Divine blessing to give efficacy to our labours. If we would obtain power from on high, we must seek for it in the way which God hath appointed. More especially,

I. We must “search the Scriptures.”—What should we think of a person travelling through intricate roads, who took no measures to ascertain the line he ought to pursue? The Word of God is given us as our only safe guide through the dark and perplexed wilderness of this world, and we are therefore bound to make ourselves familiar with its directions. The maxims of the world are at variance with the Word of God. The invitations of

sloth and sensual pleasure would draw us aside from the road that leadeth unto life. The deceitfulness of our own hearts would persuade us that many offences against the law of God are trifling and venial. The great enemy of our peace would teach us to comfort ourselves while living in sin; by considering its general prevalence, and the numbers who are walking in the same ways with ourselves. But the Scriptures sweep away all these refuges of lies. Let us then search the Scriptures, that we may be saved from these ruinous delusions. From them we shall learn the purity of the Divine law, and the depth of our own depravity. We shall there behold, in all its lustre, the nature of Christianity, the work of the Holy Spirit, and its effect on the heart and life; and we shall there see ascending from the dwellings of the Patriarchs, and from the plains of Judea, the glorious train of those who, in days long past, enjoyed the privilege of walking with God, and who have left us an example how we ought to walk and to please Him, till by faith and patience we also inherit the promises.

2. *We must be constant in our attendance on the means of Grace.*—If these be neglected, there is no security that religion will long survive. Let, then, no frivolous excuses detain us from the house of God; and let no spirit of carelessness distract our minds while bending before his Throne of Grace, or hearing his word; but, in simplicity and singleness of heart, let us wait upon the Lord, that we may renew our spiritual strength.

I would especially urge it on those who have recently avouched the Lord to be their God, to meet him at his table, as a duty immediately connected with their dedication of themselves to his service. If the mind be humbled under a sense of sin, and earnestly desirous to obtain grace from on high, what ordinance can be more suitable than this, which is expressly appointed

for the strengthening and refreshing of our souls, for giving vigour to our faith, and elevation to our love; for imparting spiritual nourishment and spiritual life by the body and blood of Jesus? But as I admit that it is indeed a serious and solemn thing to press with unhallowed feet into the more immediate courts of God, and to partake of those holy mysteries with other dispositions than he hath required, it may be proper to consider briefly what are the qualifications for a due reception of the holy communion.

It is demanded in the Catechism, "What is required of those who come to the Lord's Supper?" The answer is: "To examine themselves whether they repent them truly of their former sins; steadfastly purposing to lead a new life; having a lively faith in God's mercy, through Christ, with a thankful remembrance of his death; and be in charity with all men." Again, in the address to communicants, it is said: "Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbour, and intend to lead a new life; following the commandments of God and walking from henceforth in his holy ways; draw near with faith, and take this holy sacrament to your comfort." Now surely no one would think of advancing to the table of the Lord, unless he were thus qualified. Indeed, the man who is influenced by a different spirit than is exhibited in these passages, is not entitled to the name of Christian at all; and, while he remains thus, can have no hope of rising to eternal life. If those who have confirmed their baptismal vow belong to another class than those here described, what a mockery has been their dedication! The bishop asked them, "Do ye here, in the presence of God and of this congregation, renew the solemn promise and vow which was made in your name at your baptism; ratifying and confirming the same in your own persons, and acknowledging

yourselves bound to believe and to do all these things which your god-fathers and godmothers then undertook for you?" And every one answered, "I do." And can such a profession be made without repentance, without love and charity to our neighbours, without a full intention to lead a new life, and to obey the commandments of God? How insincere must that profession have been, if you be not thus prepared for partaking in the sacramental pledges of redeeming love and mercy, appointed for a continual remembrance of the death of Christ, to our great and endless comfort?

Some tender minds are indeed unduly alarmed, by an expression in the service, which states the danger to be great if we receive the elements unworthily; "for then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's body." The allusion is to 1 Cor. xi. 29.: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself." We find, from the preceding verses, that the Corinthians had been guilty of very scandalous conduct in celebrating the Lord's Supper. They partook of it in a most profane and irreverent manner, and even polluted it by intemperance. These were the men that ate and drank "unworthily." And who can doubt that a profane and irreverent approach to this sacred ordinance makes us guilty of the body and blood of Christ; that it involves us in the guilt of those who treated him with scorn and nailed him to the cross? But no true penitent can come *unworthily*.

Again: the word *damnation* does not mean eternal condemnation, but *judgment*; as if the Apostle had said, "If ye thus act, you will provoke the wrath of God and bring down his judgments." He alludes here to temporal punishments; though I grant that this offence, like every

other, will doubtless issue in eternal death, unless it be truly repented of. And thus our Church understands the phrase; for she states, as the effect of eating and drinking unworthily: "We kindle God's wrath against us; we provoke him to plague us with divers diseases and sundry kinds of death." But what follows? That we are not to commemorate our Saviour's death, through the fear of doing it unworthily? By no means. "Judge, therefore, yourselves, brethren, that ye be not judged of the Lord:" repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; *so shall ye be meet partakers of these holy mysteries.*

3. *We must be fervent in prayer.*—Without light from above, the Scriptures will be read in vain. In vain shall we enter into the sanctuary, and pay our vows unto the Lord, unless his Spirit vouchsafe to bless us. Let it then be the practice of our lives to pray without ceasing. Let us live in the spirit of supplication, that the entrance of the Divine Word may give light to our minds; and that He who alone can chase away the darkness of the soul, would himself

Shine inward, and the mind, through all her powers irradiate.

Let us pray earnestly that he would impart to us the knowledge of his will, and strength to keep his commandments, "most humbly beseeching him to grant that by the merits and death of his Son Jesus Christ, and through faith in his blood, we may obtain remission of our sins, and all other benefits of his passion." The prayers of his people ascend like winged messengers to the footstool of his Throne, and come back charged with blessings from the skies. It is by this sacred intercourse, that the powers of darkness are subdued, and the chains of sin broken; that the pomps and vanities of the world pass harmless

by, and that we can alone be enabled to walk according to his will and commandments all the days of our life.

I would conclude with two general remarks:—

1. How serious is the covenant into which those who have renewed their baptismal vows, have entered! In declaring, like the children of Israel, that we will serve the Lord, we resolve to fight manfully under the banners of Christ, against sin, the world, and the devil. * And is this an easy matter? No task is so difficult; no contest so arduous. We wrestle not against flesh and blood, but against enemies spiritual and invisible; nor can the labour and conflict ever cease till the separation of soul and body. And let not parents or guardians conceive that their responsibility is at an end, because the youth of whom they had the charge, have now ratified the vows formerly made in their behalf. It still is your duty to see that they be brought up to lead a godly and a Christian life. Has this been your object hitherto? If you are chargeable with neglect in the time that is past, endeavour to redeem it. Let your example, as well as your precepts, convince them that it is their bounden duty to act at all times as children of God, who have renounced the works of darkness and are alive from the dead. And remember what a solemn woe our Saviour denounces on those "who shall offend one of these little ones;" that is, who shall teach them to think lightly of their obligations, or by any means destroy the good seed sown in their hearts.

2. How awful will be our condemnation, if, after all, we forget our vows and persist in disobedience! We shall, like the Israelites whom Joshua addressed, be witnesses against ourselves. The congregation who beheld the solemnity of our vow, will bear evidence to our breach of it. Our own conscience, that sleepless monitor, will tell us, in

language which cannot fail to be heard, of pledges abandoned, of promises broken, of principles violated, of wrath proceeding to vengeance. Let it not, however, be supposed that the obligation to serve God arises solely from our having acknowledged it. Whether we make such an avowal or not, we are absolutely bound to worship and obey him. But still, will not our violated promises add to our guilt and confusion, when we stand at the bar of God? Let us then remember, when tempted to be careless or indifferent, how many witnesses are ready to testify against us. The walls of God's house have heard the solemn vow, promise, and profession that have been made by us. The altar has beheld us kneeling in the presence of God and dedicating ourselves to his service. Those walls will find a voice; that altar will deliver its testimony; they will be witnesses against us, should we deny our God. Let us then begin the course which we are bound to pursue, and let us begin it without delay. While the impression is still fresh, let it be our care to confirm it by all the means of grace, and especially by attending at the table of the Lord. And if weakened by the lapse of time, or the pursuits of this world, let it be our constant care to rekindle the hallowed lamp, while we are yet permitted to commemorate the death of him by whose sacrifice the gate of life has been opened to us all. Let us then entreat him to give us the fulness of his grace, that we may be fruitful in every good work, and may increase in the knowledge of God; being strengthened with all might according to his glorious power unto all patience and long-suffering with joyfulness, giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light. *Amen.*

MISCELLANEOUS.

ON THE COMPANION TO THE ALTAR.

To the Editor of the Christian Observer.

I REQUEST your permission to offer a few remarks on a religious tract, more widely circulated perhaps than any other, from the circumstance of its being usually bound up with the Prayer-book; I mean, the *Companion to the Altar*.

One principal object of this compilation, as declared in the title, is to quiet the apprehensions of those who dread to approach the eucharist on account of their suspected unfitness; and whose "fears and scruples"—I quote the words themselves—"about eating and drinking unworthily, and incurring our own damnation thereby, are proved groundless and unwarrantable."—The writer of so very confident an assumption of the success of his own argument, could not, I trust, intend that every person who read his book might find in it a ground and warrant to go forthwith to the sacrament. If this were meant, his performance places the sincere and insincere on the same level, by issuing an unreserved permission to all persons whatsoever to meet at the Lord's table. If, on the other hand, he designed to limit his permission to those who feared to communicate from real tenderness of conscience, he ought to have said so at the outset of his undertaking; for who can calculate the evils occasioned by vague and indefinite language, on subjects imperatively demanding all the accuracy which the imperfection of language enables us to supply?

The motto on the title, "I will wash my hands in innocency, O Lord, and so will I go to thine altar," is open to two objections. First, David's intention to perform a ceremonial ablution, and his consequent or concurrent approach to

the altar, have nothing to do, either typically or spiritually, with the Christian sacrament. Secondly, Communicants go to *their* altar, not as innocent, but as sinners; and as such, they bewail on their knees the guilt, known and unknown, which has defiled their conduct; in terms expressive of the deepest humiliation and self-abhorrence, and of their provocation of the Divine wrath and indignation due to offenders of their character and demerit.

I pass from the title to the preface; where the writer tells us, that his design is to shew what that sacramental preparation is which is absolutely necessary to qualify men for a worthy participation of the Lord's supper, so that they may come without the least fear of "eating and drinking damnation to themselves." The question is, whether there be any farther preparation *absolutely necessary* to qualify a communicant, than that religious sincerity which marks him out from the world as a sound Christian, and qualifies him to pray, or read the Scriptures, or even to transact, conscientiously, life's hourly duties? The reception of the sacrament is, unquestionably, an act of great seriousness; and a Christian naturally anticipates it with distinct feelings and exercises of devotion: but, as to any prescribed series of religious performances being essential to the efficacy of the sacrament, it is a doctrine built, in my judgment, on a radically erroneous view of religion itself; which is not a set of insulated observances, but a habit of mind. Voltaire might, twelve times in the year, have gone through the Week's Preparation, attended the monthly sacrament, and built a church (which he actually did); but he would have remained Voltaire still. On the contrary, a be-

liever is formally fit to be called to the eucharist, not merely when he comes fresh and renovated from the devotions of his closet; but (on account of the permanent habit of his mind) he might safely go to the communion from the bosom of his family, from his farm and merchandize, from the crowded concourse of the market or exchange, and even from the tumult and agitations of a battle. Should any one start at this doctrine, let me ask him the simple question—Whether a real Christian be not *always* fit to die? And the simple inference is, he who is fit to die is a welcome guest at the table of the Lord. I confess, that I am exceedingly jealous of what may be termed the subordinate machinery and apparatus of religion, which the ceremonious minds of men so frequently mistake for religion in its essence.

In the body of the tract under consideration, it is said, "That we may come to this heavenly feast holy, and adorned with the wedding garment, we must search our hearts, and examine our consciences, not only till we see our sins, but until we hate them; and, instead of those filthy rags of our own righteousness, we must adorn our minds with pure and pious dispositions." If I rightly comprehend this cloudy passage, the candidate is instructed to look upon sin, when detected, to be righteousness. I always understood that the words of Isaiah, here alluded to, signify either acts of false virtue, or observances of ceremonial strictness; that, in either case, they were regarded by the Almighty as a leathsome thing, and rejected because they were substitutes for sincerity. The self-satisfied, or rather self-justified, Jew might deem an outwardly good act (as almsgiving); or a ceremony enjoined by the Mosaic ritual, meritorious; but it does not appear that sin as such, and sin discovered after a serious scrutiny, is righteousness in the eyes of any man. The *splendida peccata* of the heathen world had at least a

shew, and a very imposing shew, of virtue. I am, therefore, at a loss to know what peculiar necessity there was to apprise a candidate of the identity of sin and righteousness; or, at least, to suggest to him the propriety of not confounding one with the other. Without treating a religious matter with levity, one may honestly inquire, whether a self-examiner, on discovering, previous to communicating, that in a given week he had profaned the Sabbath, trifled away the Monday, neglected prayer on the Tuesday, borne hard upon some indigent neighbour on the Wednesday, ridiculed religious persons on the Thursday, and gone through the succeeding days he knew not how, would such a man require to be told that all this was the "filthy rags of his own righteousness;" and in the next place, how would such a character set about adorning his mind with "pure and pious dispositions;" then by what process could he surmount his scruples (if he had any) of unfitness; and finally, in what layer of innocence might he wash his hands, and so go to the altar!—I may, indeed, have misapprehended my author; and his meaning may, after all, turn out to be orthodox: but in religious books, he that runs ought to understand.

In a subsequent page, the duty of self-scrutiny is taught thus: "Of such great use and advantage is this duty of self-examination, at all times, that *Pythagoras*, in those *golden verses* which go under his name, particularly recommends the same to his scholars, 'Every night, &c. &c.' This course, if daily followed, as is suggested by *Hierocles*, his excellent commentator, perfects the divine image in those that use it. *Plutarch*, *Epicetetus*, *Seneca*, and the Emperor *Marcus Antoninus*, agree in recommending the same practice by their own example; but especially holy David: *I thought on my ways, and turned my feet to thy testimonies.*" Had this writer compiled an essay on the brevity of life, I

conclude that he would have urged his point by the concurrent and equalized testimonies of heathen voluptuaries and Christian apostles, thus: "Of such weight is this truth, that Anacreon and Horace, in those beautiful odes which they wrote, agree in asserting it; but especially, holy Paul: *But this I say, brethren, the time is short.*"

I have now to accuse the author of the Companion to the Altar of a formal adulteration of the Scripture: he writes — "*Sin no more*, says our Saviour to the woman taken in adultery, *and I will not condemn thee.*" The passage really is; "Neither do I condemn thee: go, and sin no more." But this ventures divine not only adulterates Scripture, but cites passages of Scripture in evidence of his doctrine, which, being referred to, are found to be utterly irrelevant. Thus; "We read, that when this sacrament was administered in the Apostles' days, large collections of monies were then gathered for the maintenance of the poor clergy and laity; Acts ii. 44, 45, 46; 1 Cor. xvi. 1." On opening the New Testament, as directed by these references, the citation from the Acts is as follows: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." The proof from 1 Cor. xvi. 1. is—"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye."—Such a commentator on the Bible as this, might readily be suspected of being jealous of those parts of the Liturgy, which do not quadrate with his own system. I add a specimen of his dissatisfaction with our Communion Service; — "Some people, I remember, have been very much concerned and discomposed at their devotions, upon

the repetition of some few expressions, contained in the last Exhortation to the Communion: namely, 'of being guilty of the body and blood of Christ our Saviour,—of eating and drinking our own damnation,—not considering the Lord's body;—kindling God's wrath against us,—provoking him to plague us with divers diseases, and sundry kinds of death.' These are hard sayings, and some of them too hard to be understood; but, however, they are all avoided by coming worthily, that is, with *faith and repentance*; therefore, let not those terrible expressions trouble you." Here is a pretty evident confession on the author's part, that the Church of England holds too severe an opinion on the danger incurred by insincere communicants; and he seems to me to explain away the obnoxious doctrine, in such a manner as to tranquillize the feelings of the guilty, or to flatter the security of the self-righteous. Alas! sir, did the author know where it is written, "Many, therefore, of his disciples, when they heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? But there are some of you that believe not." The last citation I shall adduce is this: "I dare affirm, that no part of divine worship has suffered more on this account" (that, I suppose, of religious fear or self-suspicion) "than that of the holy communion: thousands of people not daring, in all their life-time (though very good livers), to partake of the Lord's supper, for fear of eating and drinking their own damnation"—which is the concluding sentence of the treatise. Subjoined are Prayers and Meditations; but of these, having not read them, I can give no account.

As to the general character of the Companion to the Altar, it may be pronounced to be composed of divinity, not indeed universally erro-

neous, but still confused, inconsistent, and deficient. The anonymous compiler appears to have possessed a mediocrity of talent, with feelings considerably heavy and obtuse, and scarcely accessible to any emotion but what might be effected by the mechanical impulse of rites and ceremonies. Is it not then mortifying, that such a treatise, composed by such a writer, should be *bound up* with, I believe, the majority of Prayer-books circulated throughout the empire? By what means the tract obtained this most unmerited distinction, is a circumstance which it is difficult to account for, and impossible to justify. Did the inventors of the measure wish to soften down what they esteemed to be the asperities of the Established Religion? Did they mean to prepare the public mind for innovations on the doctrines of the Reformation, by furnishing a *corrective* to the errors of the Liturgy? It is very hard that even the Prayer-book itself may not be circulated "without note or comment;" and how will those opponents of the British and Foreign Bible Society, who authorize, by their own practice, this degradation of a public formulary, explain their conduct? If there already exist persons who prohibit the circulation of the Bible, unless guarded by a commentary; and, as a secondary exertion of their zeal to prevent the incursions of error, guard the Communion Office by the insertion of a corrective of that office,—we may soon expect to witness the rise and prevalence of a new order of reformers, who may compile and bind up a Companion to the Companion already in circulation, in order to shew that the Church of England's ænests, being insufficiently diluted by the old tract, require a fresh infusion of error and inefficacy. This proceeding will auspiciously prepare the way for an *improved version* of the whole Prayer-book, founded on the basis of the late translation of the New Testament; and equally designed to accommodate the yet-

surviving divinity of our Church to the creed and practice of those who believe as they live, and live as they please.

I have offered these remarks on the Companion to the Altar, on account of the almost incredible circulation which it has obtained. There is not a bookseller in the empire whose assortment of Prayer-books does not contain copies of all sizes (at least from the octavo downward) in which this Companion is to be found; and I believe, that the majority of purchasers select such copies as are thus adulterated*. Many considerate clergymen have expressed, as I have been informed, a sincere concern on seeing so many communicants approach the rails of the communion-table with this correction of the eucharistic service in their hands,—muttering or whispering the prescribed ejaculations, and frequently with an air and gesture indicative of their being about to perform an act of certain and mysterious advantage to themselves; an *opus operatum*, and when the *opus* is done, all is done. In fact, sir, the whole system of error by which the Companion is infected, and mistaken communicants rivetted to their habits of formal devotion, is a counterpart to the practice of the Papists, who have a strange variety of books, with yet stranger titles †, to tickle or stimulate their imaginations during attendance at Mass. With them

* I am sorry to see that this tract stands also on the list of the venerable Society for promoting Christian Knowledge.

† Such as these—"The Garden of the Soul."—"Devotions and Offices to the Sacred Heart of our Lord Jesus Christ."—"Devotions to the Three Hours of the Agony of Jesus Christ our Redeemer."—"Key of Heaven, or Posey of Prayers."—"Holy Altar, or Sacrifice of the Mass explained."—"Manner of performing the Ancient Devotion in Honour of the Five Wounds of our B. Redeemer, called the Crosses,"—which, with shoals of similar publications, are sold by Keating, Brown, and Co. 38, Duke-street, Grosvenor Square, in the metropolis of a Protestant empire, and in the nineteenth century!

the very term *altar* is emphatic: since they hold (as their Bishop Challoner asserts, in his popular tract called "The Grounds of the Catholic Doctrine, &c.") that "in the Mass, Christ himself is really present, and by virtue of the consecration, is there exhibited and presented to the eternal Father, under the sacramental veils which, by their separate consecration, represent his death. Now what," the Bishop argues, "can more move God to mercy, than the oblation of his only Son, there really present, and, under this figure of death, representing to his Father that death which he suffered for us?"—St. Paul, indeed, employs the word *altar* in reference to the Christian Sacrament: "We have an altar, whereof they have no right to eat which serve the tabernacle," Heb. xiii. 10.; but if we interpret this in the literal sense, as the Catholics do the *Hoc est corpus meum*, we are bound to eat, not what is placed on the altar, but part of the altar itself.

IN RECTO DECUS.

To the Editor of the Christian Observer.

THE letter, signed "A LAYMAN," in your Number for May, p. 288, "*On the lawfulness of changing the Lessons of the Church*," appears to me perfectly conclusive in favour of the practice. I am, however, no friend to a frequent and unnecessary adoption of the practice; but conceiving it, as I do, to be allowable and even recommended, I am of opinion, that the occasional use of it tends to edification.

On the grand Anniversary of the Charity Schools, at the Metropolitan Church of St. Paul's, London, it has been customary to substitute for the Second Lesson, a few verses from Mark x. 13—16. Likewise at the Confirmation at the Parish Church of St. George's, Hanover Square, by the Right Rev. the Bishop of London, on the 21st of May last, the first and second Lessons were changed

for others more suitable to the impressive occasion. Instead of the First Lesson appointed in the Calendar, was read a portion of 1 Kings viii. 34—61. and instead of the Second Lesson, Mat. xviii. 1—6. The Bishop of London was in the vestry when these portions were proposed, and they were read by the Rev. Robert Hodgson, the Rector. I conceive, therefore, that the practice pleaded for has both ecclesiastical authority and precedent.

I am, &c.

B. W.

To the Editor of the Christian Observer.

THE instances your correspondents, RUSTICUS, PHILO-PATRIA, and URBANUS, have brought forward of the extravagancies of some young men at the university, and the melancholy consequences therefrom resulting, are such as may well prompt endeavours to devise some plans for the prevention of like occurrences. Although no positive blame is imputed by them to the heads and tutors of colleges, yet I think it is in some measure implied from their statements and proposals. I am by no means disposed to deny, that there is room for improvement in our university discipline, yet I am persuaded that there are many evils beyond the power of redress. And in justice to many conscientious tutors and university officers, I trust you will not refuse admission to the following remarks, designed, if not as their defence, yet to lay open some sources of the evils complained of, which have not yet been fully considered in your Observer.

Perhaps there are no persons in the university from whom the excesses of the under-graduates are more carefully concealed, than from the tutors. There will always be considerable difficulties in the way of their obtaining correct and full information respecting the conduct of their pupils; so that with the utmost attention they must be ignorant of many circumstances they

would wish to be informed of. This remark is applicable, not only to the vices, but to the debts of the young men. The tradesmen are as anxious as the under-graduates themselves, to conceal from the tutors the debts contracted; nor do I see how any means could be devised to obtain accurate information on this point.

The usual mode with tradesmen is, to allow the young men to run in debt, and never to mention *payment*, till the very eve of commencing A. B. and then to present a bill filled with exorbitant charges. To object to any of the items is in vain: a threat is made, that the bill will be carried in to the tutor, and the degree stopt, unless payment be made, or a promissory note given for the *full* amount, with legal interest. The latter alternative is adopted—the tutor is kept in ignorance—the degree is obtained—and the young man, on his quitting college, is for years embarrassed in difficulties, which are often still further increased by concealing them from his father.

With respect to the adoption of any decree of the University, similar to that of Oxford in 1701; this, I conceive, would be ineffectual in its operation. It is well known that most men graduate at about the age of twenty-one; consequently, the greater part of their debts are incurred whilst they are *minors in law*, and the law would protect them from the payment of many debts with which they are charged: but, as their sense of honour will not permit them to avail themselves of *this* expedient, so, I conceive, neither would they hold themselves bound by any university-order *similar to that in 1701*.

When I cast my eye on the "contents," on the cover of the *Observer*, and saw an article—"On the growing Expensiveness of a College Education," I thought this must have been the production of some one who knew but little of the subject. On reading the article, however, I found that it referred not to the *expenses of college*, but to the ex-

travagance of some collegians.—I think, Mr. Editor, you will do well to correct a mistake which is likely to arise from this inaccuracy of expression, lest some worthy young man, alarmed at "the growing Expensiveness of a College Education," should abandon all hopes of supporting himself at the University, and thus the University itself suffer the loss of some who might otherwise be hereafter her ornaments. On this head, allow me to observe, that the *necessary* expenses of a college education are *very small*. The actual annual amount of the *college bills* of a prudent young man will be found seldom to exceed 15*l.* per term for the three resident terms, and 5*l.* for the non-resident term, (*i. e.* about 50*l.* per annum), and this *without* the advantage of scholarships and exhibitions. Indeed, there are some colleges (I speak of Cambridge) where a diligent and parsimonious person may (on account of his obtaining scholarships, &c.) actually have to *receive* instead of to *pay* money. I speak from a perfect knowledge of these things, and do not include the case where a person gains one of the university scholarships. And here allow me to remark, that parents themselves are often laying a foundation for future extravagancies, when they enter their sons in that condition which is incompatible with their own incomes. If a parent will enter his son a Fellow-Commoner when he ought to be a Pensioner, or a Pensioner when he ought to be a Sizar, he introduces him to company above his rank, and paves the way for future mischief. The parent, willing to gratify his son's pride, attempts to persuade himself of the propriety of this step, by imposing on himself with the ideas of the *connexions* his son will form, and which will benefit him through life. The parent should know, that the most effectual way (whether in a prudent or religious view) for a youth to secure real advantages, is by walking in

his own proper station, and by a strict attention to the studies of the University. After long experience, I have seldom known ought but evil result from a violation of this rule. In other respects, also, parents have to reproach themselves for their sons' extravagance and ill conduct. As I have not the least knowledge of the persons alluded to in your former Numbers, I shall not be supposed to allude to them in this particular. I will bring you an instance or two, in support of my assertion. I had known Mr. C. from a child. At the time he was to be sent to college, his parents consulted me, and followed my advice in sending him to _____ college; and when he came to reside, they earnestly begged me to have an eye over him. The youth soon began to go astray—I warned him—he persevered in neglecting his studies and increasing his debts. I again admonished him, reminded him of the grief he would bring on his father and mother, and told him, that unless he reformed, my duty would compel me to lay open to them his conduct. The next summer I called on his parents, and was proceeding to break the business to them, when I was anticipated by their informing me their son had told them how unkindly I had behaved to him, and what unjust suspicions I had entertained of him. About a year after this, the young man was rusticated. He returned, however, to college, and managed to get his A. B. degree: he was afterwards ordained, and went to reside on a living of about 100*l.* per annum. The last I heard of him was, that he was in gaol.

Mr. P. was esteemed an evangelical clergyman, and was anxious to enter his son at a college where he might meet with pious undergraduates: such a college was found, and the youth admitted. At first he was steady, and maintained the appearance of piety. In the second year he became *gay*, and grew irregular;—the tutor remonstrated—his irregularities increased—and when

a severe censure was passed on him by the tutor, the father interceded, and vindicated the son. The young man, thus protected, continued his extravagancies, and when he left college, his bills (*not college, but tradesmen's bills*) amounted to nearly 1000*l.* The father was astonished, and blamed the tutor for those evils he had himself in a great measure occasioned!

These instances (and I wish they were *unusual*) are sufficient to shew, that there exists one cause of what is termed "the growing Expensiveness of a College Education," on which your correspondents have not laid sufficient stress. Before I close these remarks, I must notice another cause of the evils complained of, and which is not fully insisted on by your former correspondents; and this is, that the morals of many young men have been injured, and their dispositions for extravagance contracted, *before* they come to the University. It is well known to all long residents, that many, I may say most, of those who come from large schools, such as Eton, Westminster, Harrow, &c. are not taught the *first rudiments* nor practice of extravagance at the University.

If these remarks do not tend to the complete exculpation of the Tutors of Colleges, and University Officers, they may, perhaps, be of some service to those parents who either *have* sons at college at present, or are *preparing* them for the University.

I am, &c.

AN OLD FELLOW.

To the Editor of the Christian Observer.

I was one of the multitude who, on the 16th of June last, filled up St. Paul's at the exhibition of those tender objects of compassion, the children of the parish schools. With all the other spectators, I was at first engrossed by the fear of suffocation, or dislocation, from the

unfeeling endeavours of great numbers to push on, regardless of the injuries they were inflicting, and which were chiefly sustained by that class, supposed (erroneously) to be under the peculiar protection of gentlemen; I mean, the ladies. However, we at last entered the cathedral; and, to my surprize, I found that all the danger we had encountered was without any motive of advantage. There was full space for all—and we were even earlier than was needful: the children had not arrived.

My next feeling was joy at finding my daughters and myself seated safely in the very place we had so hazardously sought to reach, our clothes alone having suffered.—As the children came in, and took their places, my attention was strongly excited; and, for a time, devotional feelings raised. The spectacle, when they were all seated, was most interesting. The mind was gratified by the picture of seven thousand helpless creatures, rescued from want and vice, now presented before the Almighty, to join with us in prayer and praise: however, it proved to be too much of a mere spectacle. I found that these poor children were placed there with too little attention to their comfort. Many had travelled, under a hot sun, five miles; some four; some three. They were now weary, hungry, exhausted. A few fainted, and were carried out. Others were ill-tempered and quarrelsome. But at length they had to join in the responses; and they strained their little throats to sing, as it is called, but, more properly, to hawl, some hymns very suitable to the occasion. Perhaps they might hear the prayers: perhaps they could distinguish the sermon: perhaps it was a good discourse: I cannot tell; for, along with thousands of spectators, I could not even hear the sound of the preacher's voice. Some, therefore, amused themselves with chatting upon common subjects; and all, I

believe, refreshed themselves with such provisions as they contrived to bring with them. The object was to see as much as we could of the Emperor. Devotion was quite out of the question now; and we only wished to have a sermon concluded from which (however excellent) we could not possibly derive any benefit. It was concluded, and all again was bustle and danger. I stayed until the multitude had, by departing, given me an opportunity to escape, with my family, unhurt. But the poor children who, unrefreshed, were to tread back their weary steps, what became of them I know not; but we all know that, soon after we left the cathedral, there fell a most violent rain, which lasted nearly an hour; and thus closed the spectacle.

Now, sir, what I wish to infer is, that the price paid by those infants, in order to give us this annual show is far too dear, whatever gratification we may derive from the part we contribute to their support. If our pleasure in the show arises from pride, we may wave that pleasure for the sake of humanity: if from religious feelings, we shall rejoice to give up the imposing spectacle of so immense a mass, and divide the exhibition, by forming congregations of three or four parishes in one central and contiguous church, where, instead of mere spectators, all the people present may be auditors, and join with heart and voice to give thanks to Him who liveth for ever.

P. C. F.

To the Editor of the Christian Observer.

Ross, 14th of 6th month (June), 1814.

On the 8th of the present month, a large and respectable meeting was held at the county hall in Gloucester, appointed to commemorate the second anniversary of an Auxiliary Bible Society, established in 1812, for that county.

Among many powerful testimonies which were borne to the excellence of these most laudable institutions, an extract was read from the *Christian Observer* for May, 1814, by Edward Mansfield, Rector of Bisley, containing some passages from the Charge of the Bishop of St. David's to his Clergy, whose liberal sentiments, and able defence of the views of the British and Foreign Bible Society, were received with universal applause.

One passage, however, in this Charge produced some animadversion, which has given rise to this address: it was the following—“Nothing but inattention to the great principle upon which the Bible Society is conducted, or ignorance of the Society's proceedings, or of the members who compose it, could induce any one to suppose, that a believer in Christ's atonement can lose any of his veneration for that evangelical doctrine, because Socinians and Quakers unite with him in distributing the pure text of the Gospel, from which it is derived.”

This close association of the Socinian and the Quaker gave considerable pain to several persons who were present, belonging to the latter society. As one of them, I should probably have suffered in silence, knowing that, of all discussions, those on points of doctrine were most singularly unappropriate to such an occasion. The error of the Bishop,

however, was not suffered to pass without observation.

One of the worthy Secretaries of the Parent Society, Joseph Hughes, M. A. of Battersea, whose unwearied labours for these establishments are well known, corrected the misstatement, to the full satisfaction of all to whom it had been painful; somewhat in the following manner, though much more at large.

He remarked that, in speaking of the Quakers, he was speaking on a subject of which his knowledge was by no means superficial; for that, since he had been engaged in promoting Bible Societies, he had had many opportunities of acquiring a thorough knowledge of this people, who were unanimous in their exertions for the same cause, and whom he knew to be no followers of Socinus. He also considered their active labours in the establishment of Bible Societies as one proof of his assertion; and that he had been informed, no longer ago than on the preceding Monday, that the late Annual Meeting of that people in London had publicly expelled a clamorous Socinian from their society.

If it be not incompatible with the plan upon which the publication of the *Christian Observer* is conducted, I should consider myself much obliged by the insertion of this letter in the ensuing Number.

I remain thy respectful friend,

THOMAS FRICHARD.

REVIEW OF NEW PUBLICATIONS.

Sermons on the most important Subjects. By the late Rev. J. Andrews, L. L. B., Vicar of Marden, Kent; Chaplain to his Grace the Duke of Dorset, and Author of a Work entitled “*The Scripture Doctrine of Divine Grace.*”

London: Williams. 1814. 8vo. pp. 303. price 8s.

We always feel great pleasure in bringing to the knowledge of our readers sermons which we can safely recommend as tolerably well adapted to the purposes of domestic in-

straction. Of this description are the sermons before us. They are not distinguished by depth of thought, or laboriousness of investigation, or force of argument, or novelty of illustration; neither are they remarkable for any of the graces of style; on the contrary, the style must be admitted to be not merely clumsy and inelegant, but even homely and incorrect. Nevertheless, with all these serious deductions from their value, we do not scruple to say that those who seek plain truth at Judah's hallow'd gate; who wish, with a view to their children and servants, to possess an additional volume of useful Sunday Readings, will find their advantage in purchasing the volume before us.

It will be accepted as some apology for the author of these sermons, that they were not designed by him for the public eye, but written only for his own congregation, for whose benefit he wisely chose "an easy and simple style." We are told that "he uniformly and studiously avoided every form of expression which might darken the sense, and prevent any of his hearers from perceiving the scope and tendency of his discourse." Such a rule it is the unquestionable duty of every preacher of the Gospel, and also of every writer, particularly on theological subjects, to adopt. But we do not conceive that its adoption either precludes elegance of composition, and still less precision of language, and correctness of construction; or is inconsistent with cogency of reasoning, aptness of illustration, or striking and affecting appeals to the heart and conscience. It is a bad argument for undervaluing or rejecting such embellishments of sound doctrine, if embellishments they must be called, that in the sermons of fashionable preachers they are made the substitutes for sound doctrine. The real fault of the preachers alluded to is, not that their style is good, their periods

well turned, &c. but that their doctrine is bad, their principles unscriptural, and their morality miserably defective. And although we perfectly concur with the Editor, that the subjects of these sermons are "of infinite importance and of universal concern," yet we should have been better pleased with their appearance had he bestowed more pains in preparing them for the public eye. "The Fall, and consequent depravity of human nature; Redemption by the blood of Christ; Justification by grace, through faith in Him; and the absolute necessity of Regeneration by the Holy Spirit, in order to present holiness and future everlasting happiness"—the great doctrines which we admit to run through the whole of this volume—would have lost none of their intrinsic value, or powerful efficacy, had he exerted himself in purifying the language in which they are enounced, from offences against the rules of grammar, from colloquial barbarisms, and from mere redundancies; and in rendering the author's statement more luminous by a more skilful collocation of many of his sentences.

The sermons are thirty-four in number; and embrace, among others, the following important topics:—"The spiritual nature of the Moral Law, the new birth, the out-pouring of the Holy Spirit, the nature and effects of carnal and spiritual mindedness, the conversion and character of St. Paul, the grace of God in the Gospel, the sting of death, death, the resurrection, spiritual peace, the right use of time, the Sabbath, trust in God, malice, wisdom, holiness, Divine Providence, beneficence, sound doctrine," &c.

As a specimen of the practical tendency of the views of religion, inculcated in these sermons, we will extract a passage from one (the fifth), on the subject of the New Birth; wherein the preacher describes the marks, or criteria, by which we may be enabled to pass an "infallible

judgment on ourselves" as to "whether we are really born again or not."

"1. A person who is truly regenerated, and born of the Spirit, finds his understanding enlightened. He sees things and objects in a new light; and has quite different notions and apprehensions of them, from what he had in an unregenerate state.—The invisible realities of the eternal world, which are the great sanctions of the Divine law, appear as evidently to the eye of his faith, as sensible objects do to the eye of his body. He views the great God in his justice, as well as his mercy. His laws seem more quick and powerful, piercing and spiritual. He sees that they are holy, just, and good. Holy in their precepts; just in their threatenings; and good in their promises. For which reason, he thinks it his duty and his happiness to observe them all: and that it is a matter of no trifling concern, to break even the least of them: break them, not only in the outward act, but in the inward movement of the heart; whence are the issues of life. He is therefore studiously careful to avoid every opportunity, every occasion that may possibly ensnare him, and draw him off from his guard, and abate his affection for that great and important interest, which he constantly and steadily pursues. His eye is fixed upon heaven, and the glories of the eternal world; and whatever may retard him in his journey thither, he looks upon as a sin. He asks not where is the harm of going to this or that place; or where is the harm of suffering our children to go to this or that place of gay amusement and carnal pleasure; where the scene, to say the best of it, is wholly made of vanity, and hardly any thing is going on but ostentation and pride; where the young, the wanton, the sensual, and the gay, vie with one another in all the empty pomp and ornament of a fallen, earthly, and perishing body: a body that is an hospital of diseases, and which must, in a little time, be the food of worms? The Holy Spirit, under whose conduct and government he is, will suggest to his mind a great deal of harm, in spending his time so idly and so foolishly.

"Again: the light conveyed into his mind gives him a better and a clearer insight into spiritual things. He sees the depth of his fall, the greatness of his misery, and the curses and the forfeitures he is under, as a son of fallen Adam. Having thus a strong and a deep sense of his own spiritual wants, he will, in consequence of that, embrace the Gospel, as the only means of restoring him to

his lost dignity and glory. He throws himself, with the greatest humility of soul, at his Saviour's feet. Discards all self-sufficiency and self-righteousness. He rests entirely upon the efficacy of the redemption; by which he hopes to be saved, not in his sins but from his sins. He pleads not the cause of natural infirmities; and so sits down contented and easy under them; without using the means which the Gospel has put in our power to cure our sins: which is supernatural and Divine grace. Some there are that make themselves easy, and think that all is well, though they are very conscious to themselves that they have great vices reigning in their hearts; such as covetousness and pride, impetuosity and violence of temper: these, they trust, will be pardoned, upon the score of natural infirmities. But how is it that Christ pardons natural infirmities? Why, no other way but by curing them; by doing them away—and planting, in their room, the opposite graces and tempers. Thus he pardons pride, by extirpating that vice out of our nature, and giving us the virtue of humility: he pardons covetousness; by doing that vice away and giving us contentment; he pardons impetuosity and violence of temper, by radically curing it, and working in us a meek, a mild, and gentle disposition.

"2. A regenerate person does not stand still at any one point; but is continually growing in grace, and improving in righteousness. 'The fruit of the Spirit,' says the Apostle, 'is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' These are the spiritual graces and virtues, which shew themselves in the life and temper of him who is truly born again; and which flourish and grow up, day by day, into higher and greater degrees of perfection.

"3. He grows every day less and less fond of the riches, the honours, the pleasures, and vain pomp of life, which are mere husks and shadows to his mind. The great, solid, spiritual, invisible, and everlasting glories of heaven, he makes the constant object of his pursuit. Hence he looks down with a sacred and a noble contempt upon the trifles, amusements, cares, and businesses of the present life; that employ the labour of the head, awaken the desires of the heart, and engross the affections of the soul, in thousands; who are only raising to themselves a fool's paradise, that will soon end in a ghastly corpse and a grave, with perhaps a tomb and an epitaph, equally a monument of their own and their survivor's folly.

"4. He constantly reads his own heart: impartially examines into its most secret workings, and finest movements, in order to discover what a mixture of selfishness, vanity, and pride, the great Searcher of hearts sees even in the best actions of his life. The heart of man is deceitful above all things. This melancholy truth real Christians feel, to their great mortification; and therefore they carefully guard every avenue, by which the great spiritual enemy may attack it.

"5. He earnestly seeks further degrees of spiritual knowledge. With this view, he diligently reads the Scriptures, and fervently prays that the Holy Spirit would enlighten his mind, and enable him to understand what he reads. He wants to be better acquainted with the eternal world, with heaven, with spiritual and divine things; above all, with the greatest and best Spirit, who is the fountain of being, life, and happiness; together with the Messiah, the nature of his government and laws; and the blessings and glories of his everlasting dominion. This knowledge puffeth not up; but, on the contrary, worketh humility.

"6. A person truly regenerated is no self-seeker. He has no worldly interested views: he has no subtilty, no cunning part to act in life, in order to bring about deep-laid schemes. He is open and generous. He has an eye to God, in all he does. He dedicates his time, his fortune, his interest, and power, to the honour and glory of his great Master; and freely parts with all, rather than be separated from the love of God in Christ Jesus. He goes calmly and steadily on: seeking the honour which cometh from God only: regardless of the opinion, of the evil report, or good report, of a careless, blind, unthinking world. Always bearing in mind this memorable saying and prediction of our blessed Lord, 'If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.'

"7. His will is brought to an entire submission to the will of God: both to the will of his laws, and the will of his providence. He is ready to obey his righteous commands, and saith, with St. Paul, 'Lord, what wouldst thou have me to do?' He is resigned to suffer afflictions; conscious of his own demerits, he bears, with a meek and quiet spirit, any calamities which Divine Wisdom may think proper to lay upon him: and saith with old Ely, 'It is the Lord, let him do what seemeth him good.'

"8. The affections of his mind, and the general bent of his temper is heavenly and spiritual. He has within him a prevailing disposition to universal holiness. He abhors all sin: and aims at the highest perfection possible. He hath his Saviour's pattern before him: Him he imitates, and endeavours to resemble, in all the spiritual graces and virtues, which so eminently shone forth in his blessed life and temper." pp. 39—42.

Again, in the ninth sermon, where he is describing the effects produced by the grace of the Gospel, on the heart and life of those who are the subjects of it, the preacher thus proceeds:—

"Another blessed effect is, that it enables us to live righteously, soberly, and godly, in this present world. This comprehendeth all the duties of the Moral Law; which is briefly summed up in the Ten Commandments, and is most beautifully explained and enforced by our blessed Saviour in his Sermon upon the Mount. Indeed, when the grace of our Lord Jesus Christ is really in our souls, it is always accompanied with the love of God, and the communion of the Holy Ghost. This indwelling presence of the Deity constitutes the divine life; and in proportion as it governs within, our corrupt natures are renewed, and the image of the ever-blessed God is restored: that image which we lost by the fall, and which consists in righteousness and true holiness. This being the case, we have a new law engraven upon the tables of our hearts by the finger of God, even the law of love; which diffuseth itself through every intellectual faculty, and extendeth to every species of duty. Our love first mounts up to God, for his unspeakable love to us; from him it rebounds, and spreads itself universally, throughout the whole compass of created being. Hence our first and chief care is, to please God, to do his will, to perform all his pleasure, and to obey all his laws. Nothing will seem severe that God commands: nothing pleasing that he forbids. Love will sweeten all; and make all our duties privileges. Thus we shall approach the Throne of Grace with humble confidence, and shall pour out our hearts before him, in soul-melting prayer, and in soul-exalting praises. We shall worship him in spirit and in truth. We shall read his word with pleasure, and attend his ordinances with improvement. We shall always act, as in his presence; and shall never utter the holy and tremendous name of God, but with a divine love

upon our hearts. In the Rock of Ages is our trust, for a supply of all the means of happiness both here and hereafter. If adversity be our lot, we shall not repine; if prosperity, we shall be thankful; knowing the least of God's mercies is far greater than the best of us deserve. And in the midst of affliction and dire calamity, this promise will yield comfort to our souls; that all things shall work together for good to them that love God. As to the duties of social life, they will naturally and easily flow from love. If we love God, we shall love our brother also; and in consequence thereof, shall use our constant and unwearied endeavours, to do him all possible good. So far shall we be from injuring him either in his reputation or property, that we shall, on the contrary, evidence our unfeigned love in every instance of kindness and good nature. This does not imply, that we should take a complacency, a delight, in the company or the conduct of wicked men. The greatest possible love we can shew to them, is, endeavouring to reclaim them. Nor are we to speak of them as Christians, whom we plainly see are influenced and governed by unchristian motives and tempers. But a distinction is ever to be made between their persons and their vices; and at the same time that we shew our utter abhorrence of the one, we should manifest a tender regard for the other. We should freely forgive them, and constantly pray for them: and make it our fixt purpose to procure, as far as we can, their conversion and everlasting salvation.

"As to duties of a personal nature; they, likewise, are the genuine consequence of true grace. For our bodies being the temples of the Holy Ghost, we shall be careful to possess our vessels in sanctification and honour. Sobriety and regularity will be the general tenor of our lives; we shall daily mortify the deeds of the flesh; and shall studiously avoid the least approach to those brutal vices, lewdness and drunkenness, which are a disgrace to human nature. Habits of this sort cannot, consist with any degree of grace. They extinguish every spark of the divine life in the soul; and they who do such things, the Apostle declares, shall not inherit the kingdom of God.

"These are the good works that spring from faith. They are the characteristic marks of pure and undefiled religion. And we perform them not in our own spirit, or by our own strength alone, but by the assistance of the Holy Spirit:—we perform them in the renewed spirit of our all-gracious Redeemer; and in virtue of that life-giving power, grace,

and strength, which we receive from him for that blessed purpose." pp. 81—83.

It is not our intention to criticise these sermons very strictly, otherwise we should have commented on some bad metaphysics, as well as on some gratuitous assumptions and reasonings, which are occasionally, and, as we think, unnecessarily, introduced. Contenting ourselves with this general notice of these blemishes, we shall confine our remaining observations to the concluding sermon of the volume, in which the preacher proposes to lay down 'some rules of judgment by which we may be able to distinguish and clearly discern what sound doctrine is.' Now here we should have supposed that the only adequate rule for enabling an honest judgment to decide what is sound doctrine and what is not, would be this: *Is the doctrine agreeable to God's word?* If it should still be asked, *How are we to know that any particular doctrine is agreeable to God's word?* Our reply would be, *By study, meditation, and earnest prayer to God,—and by labouring with unceasing diligence to reduce to practice the sacred maxim of our Lord himself; "If any man will do his will, he shall know of the doctrine whether it be of God."* In other words, *If any man will use the prescribed means of acquiring a knowledge of the will of God, and at the same time conscientiously embrace and follow that will whenever it is ascertained, his difficulties will gradually vanish, he will obtain clearer and clearer apprehensions of divine things, and will be enabled not only to discern, but to love, those truths, on the cordial reception and uniform practice of which his salvation depends.*

Mr. Andrews, however, propounds a different method of arriving at a right judgment on this point. His rule is this:—"That doctrine which is sound, or agreeable to God's word, must of necessity have the following essential properties. 1. It must have a tendency to convince and humble

the sinner;" "to exalt and magnify the glory of the Redeemer;" and "to promote holiness." But how or by whom is this rule to be applied? Surely not by the individual who is still in quest of truth. What means has he of forming a sound judgment on this point? Is it not a much more rational plan to assume, as every believer in the Divine Inspiration of the sacred penmen must do, that the doctrines revealed in the Bible have the properties specified above; that is to say, are doctrines "according to godliness;" and to limit the inquiry simply to this point, are they or are they not to be found in that infallible depository of the will of God? Let us take an example: "All have sinned and come short of the glory of God." "If ye believe not that I am he, ye shall die in your sins." "Except ye repent, ye shall all likewise perish." "If any man have not the Spirit of Christ, he is none of his." "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." "Faith which worketh by love." Now here we have several intelligible propositions distinctly stated to us on the highest authority. Do they not become obligatory on our faith and our practice, as soon as we hear and understand them? Are we at liberty to say, No: I must first ascertain whether these propositions are calculated to humble the sinner, to exalt the Saviour, and to promote holiness, before I will receive and obey them? And if the reply to this question should unexpectedly be in the affirmative, then by what course must we proceed, in order to arrive at any certainty in our inquiries?—Are we to trust to our own reasonings on the probable consequences likely to arise from the reception of this or that particular doctrine? This will hardly be conceded.—Are we to consult our own experience? What experience of the efficacy of such doctrines can he possess who is only now inquiring whether they are fit to be embraced or not?—Or shall we, lastly,

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examine the character and conduct of all the religious persons to whom we have access, in order to make out, if we can, what share each particular modification of Christian doctrine has had in producing the effects which we witness; effects also of which we are necessarily very incompetent judges? Surely this is as vague and unsatisfactory a mode of arriving at a sound judgment, on a point of such great and immediate moment to our present and eternal peace, as can well be conceived. It may be very proper, as it is undoubtedly very gratifying, with a view to the vindication of our faith, to trace with care, and to point out to others, the tendency of the genuine doctrines of the Bible, to produce all the purifying effects which are so justly ascribed to them; but it never could be intended that our own reception of those doctrines should be suspended on the result of this operose inquiry.

On this subject we have pleasure in quoting the words of a valuable correspondent, in a former volume of our work, which we cannot but think quite decisive. "With respect to any system of religious truth, let its conformity to Scripture be first ascertained, and then I will believe that its tendency is to humble the sinner, to exalt the Saviour, and to promote holiness, though I may be unable to trace the process. The only sure test of any religious system is conformity to Scripture. If it stands that test, it *must* have all the good effects which have been enumerated. But if a man begins to argue inversely from probable consequences, and thence assumes the soundness of his opinions, he is at the mercy of his own system, and may be building upon the sand." Vol. for 1803, p. 169.

The Minister's Farewell, and the Minister's Greeting. Two Sermons preached in the Parish Churches of Lutterworth and Claybrook By the Hon. and Very Rev. HENRY

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RYDER, D. D. Rector of Lutterworth, Vicar of Claybrook, and Dean of Wells. Lutterworth, Bottrill: London, Richardson. 1814. price 2s. 8vo. pp. 31.

ONE great advantage, which has forcibly struck us in precomposed discourses over those delivered extempore, or from notes, is the power gradually acquired, in the first case, of giving at once solidity, polish, and perpetuity to common, practical, exhortatory divinity. As every acquirement of art demands the slow and silent operation of habit, it seems self-evident to us that the habit of writing frequently in any given style, will be a necessary condition to writing well in it. And if that easy and apparently spontaneous flow of thought, which is so essential to impressive exhortation, be not amongst the easiest attainments of composition, we see no reason for making any exception on this head. On the contrary, with an equal share of zeal in both cases, we should expect to find the habitual writer the most clear, easy, measured, and, at the same time, useful and impressive; and the extemporaneous speaker, we should rather expect to find, as a writer, loose, embarrassed, and unguarded; his pen "either acting like a torpedo" in his hand, to cramp and paralyse his native energies, or else like a treacherous echo to his feelings, giving multiplicity to copiousness, and endless confusion to animated variety. That the world of sermon-writers, ancient and modern, will furnish both examples and exceptions to our rule, we have little doubt. Perhaps, the number of exceptions might be materially diminished, if, of the supposed extemporaneous preachers who have been also good writers, we should happen to know how many have been in the habit of precomposing their sermons entire, and then committing them to memory for delivery. We apprehend, that, in this case, we might have the whole school of French preachers, Protestant as well

as Popish, who abound perhaps more than any other in the most animated, and, at the same time, most measured declamation on practical subjects, mainly on the side of our remark. Baxter, on the other hand, and many of our most distinguished Puritans, who, in the composition of their sermons, we apprehend, avoided ink "sanguine viperino cautius," afford eminent examples of the ill effects of an extemporaneous style reduced to writing; and, with all their inimitable force of manner and fulness of matter, still require the incessant labour of abridgments, compilations, and selections, to render them applicable to the purpose of general and popular instruction.

We are led to this obvious remark by the style of the two interesting sermons at the head of this article. They convey to our minds the idea of that which we deem most valuable, such a clear, correct, and measured, and, at the same time, animated and impressive, appeal to the conscience and the feelings, as strongly portends a long familiarized habit of this species of composition, and does equal credit to the head and heart of a preacher. The very reverend author needs not any designation, much less any "letter of commendation," from our humble pages. Those who have shared with us the pleasure of attending on his late valuable exertions in the metropolis, in behalf of more than one religious institution, will feel no difficulty in forestalling any observations we might have to make on the eloquence or the man. It is an increased satisfaction to know, that the apostolical feelings which manifested themselves in the pulpits of London, were only the same which had found their active exercise in the Rectory of Lutterworth—the former sphere of a Wickliffe's labours. And when we know the same feelings to have been further transferred into the important cathedral and city of Wells, in the person of their Dean, we shall not easily express, we shall not attempt to express, our hearty con-

gratulations to the Christian cause upon the elevation of so bright a luminary on the horizon of our venerable Establishment. Long may he survive "a burning and shining light;" and may many "be willing," and for more than "a season," "to walk in his light!"

We observe, that the first of the two sermons we have now to notice, having been first delivered in the parish churches of Lutterworth and Claybrook, was afterwards preached, with some alteration, in the parish church of Wells; and we think it no small excellency of that species of composition, which unites force and plainness with ease and correctness, that it is equally adapted for every audience. The poor may listen to it with delight, the rich cannot turn away in disgust. The Greek or the Jew, the village or the city, may be equally edified. The divine may be instructed by it; and the sinner awakened. The sceptic may find in it the voice of wisdom, the mourner the language of comfort. The incipient Christian may read in it "the first principles of the doctrine of Christ;" the more advanced be led "on to perfection." Such we conceive to be one great standard and test of excellence in pulpit compositions; and the most ordinary subjects receive from such a mode of delivery a grace and a novelty which leave us little more in the main to desire.

The title respectively of these two valuable sermons is the very ordinary one of "the Minister's Farewell, and the Minister's Greeting." The subject has been somewhat desecrated of late in the eyes of the general reader, by the sonnetteering effort of a modern sentimentalist*, in his comparison between "the Farewell" and "the Welcome" of friends. The tender and affectionate sympathies awakened in the bosom by the former circumstance; the mutual friendship, never till then so satisfactorily betrayed; the last monitory injunctions; the part-

* Vide Spencer's Poems.

ing look, and soothing hope of a still happier meeting;—all these are supposed, and justly so we think, to bear a very favourable comparison with the more hearty but more lively flush of joy, the busy inquiries, the mutual congratulations, or condolences, which take place at the subsequent return and happy welcome of embracing friends. The peculiar feelings, appropriate to each event in the breast of the minister, appear to great advantage in our preacher's animated pages. His first sermon, from Col. i. 27, 28. "Jesus Christ in you, the hope of glory, whom we preach, warning every man," leaves, on parting from his flock, a pastoral benediction, and food of the most solid kind, to sustain and cheer them in his absence. His second sermon, from Gen. iii. 9, "And the Lord God called unto Adam, and said unto him, Where art thou?" inquires upon his return, what use has been made in his absence of the parting admonition, what improvement gained from the whole course of his pastoral instructions; and warns, in the most serious and affectionate strain, various classes of negligent hearers, of the downward course they have been treading, and of the nearer approximation they have been making, through their obstinate perseverance in ill, to the gulph of eternal despair and woe. We shall give a few extracts from each, as specimens of the preacher's style and matter; on which, perhaps, we may offer a few general observations at the close.

There is something peculiarly bold and animated, as well as highly appropriate, in the opening of the first sermon.

"Behold a multitude of rebels, lying under the just indignation, and exposed to the immediate vengeance of an all-powerful Sovereign.

"Behold most of these rebels, persevering in their disobedience, and braving their Judge in careless indifference and presumptuous security.

"Behold some of them awakened to a sense of their state, looking up with trembling

to the uplifted sword of Justice, and putting up an earnest, but hesitating and distrustful, prayer for pardon.

"And behold, on the other hand, an ambassador, who has been dispatched to these rebels by their Sovereign, coming to offer, under his sanction, free forgiveness, restored favour, and possessions of unspeakable value; coming to require only repentance and faith, firm belief in the Sovereign's offer, in his power, and his mercy; coming to present to their knowledge and acceptance his only beloved Son, as the cause and author of this his mercy, as able and ready to communicate to them these qualifications, and to confer upon them this reward.

"What then will be the chief subject of this ambassador's address? What will be the prominent feature? The sum and substance, the beginning and end of his message? The Son, the only beloved Son, through whom and on whose account alone the message is devised and dispatched, through whom alone the offer will be accepted and fulfilled. The ambassador will magnify, no doubt, the justice, the power, and the goodness of the Sovereign. He will represent in their just proportion and their proper colours, the offences of the subjects; but all this will be as an introduction to exalt the love, the labours performed, the labours continued, the promise and the faithfulness of the Son, who interposes, reconciles, re-establishes peace and happiness for ever. From his intercession, the commission and credentials of the ambassador proceed. On him he rests all the ground of his arguments, from him he derives all the force of his exhortations and the influence of his persuasions. It is in the Son alone that he finds the way to glorify the Sovereign, who sent him, and to save those to whom he is sent.

"Now, my brethren, ye are the men, by nature the rebel subjects of your God: we are as really rebels ourselves by nature, but according to our office his appointed messengers and ambassadors; the Almighty God is our offended but forbearing Sovereign, and Jesus Christ is his only beloved Son, for whose sake alone he will become a reconciled Father to penitent believing sinners; the Son, who has done and must do for you and in you all that is needful for your salvation. Ought not then the Lord Jesus Christ to be the chief subject of our addresses? Ought not we to preach him in this holy temple of the Lord, and from house to house, in our public ministrations and in our private counsel, in our instructions, reproofs, and consolations? Should

we be faithful ambassadors of the Father of mercies, if we omitted to exalt continually the Son of his love, in whom he is well pleased? Should we be serviceable ministers to the souls of our brethren, if we were not continually raising before their view, and urging them to embrace their only Saviour?" pp. 1—3.

This noble and well-wrought apostrophe, which stands proxy for a thousand remarks of our own on the orthodoxy and purity of the author's sentiments, is followed by an affecting contrast between the feelings which would have attended his parting moments, had these doctrines been fully preached and fully received by all in the love of them, and those which the more mixed and imperfect characters, both of preacher and hearer, are calculated to produce. Equally mixed and imperfect must be that hallowed satisfaction with which otherwise the departing minister would have surveyed the field of his labours all whitening for a future harvest, the flock of his pasture all healthful and vigorous, and safely fenced in from the assaults of the enemy. Still, however, the numerous deficiencies from this happy consummation afford ground for pathetic exhortation.

"Still, however, a day of grace remains, wherein to seek the things belonging to our peace: still does Christ, our peace, offer himself unto us: still is he preached: still may you hear and hear, under grace, even to the conversion, the edification, and salvation of souls.

"Oh, listen as though it were for your last time: listen to Christ preached as your Saviour, as though you were next to hear him passing sentence as your Judge: listen to the preaching of the Cross: listen to the ministration of the Spirit: receive the application of those condemning yet saving doctrines, each to his own conscience: receive them with attention, meekness, simplicity, and desire of profit: peradventure the door of many hearts, yet closed, may now be opened, and Christ, who has been so long excluded, enter in through his word, and dwell there, to your everlasting blessing and glory." p. 6.

To the full and free invitation held out by our respectable preacher

for all sinners to come unto Jesus, we cannot but be highly pleased to see the addition of such strong and searching practical appeals as the following:—

“ Be ever then anxiously seeking for evidences, in yourselves, that Christ in all his offices is yours. Be not satisfied with a temporary frame and temper of piety, a sudden impulse of joy, a strong conviction or a ray of hope. All these many have had, whose dawn of promise has set in a night of utter disappointment and woe. Be not satisfied with the sacrifice of some sins, to which you are no longer tempted, while you retain others, by which you are most easily beset. Be not satisfied with a religious state, in which all speak well of you, with such professed devotion to God as is consistent with service to mammon and with the friendship of the world, and compatible with sinful compromises and compliances; the church on one day, and the dissipated amusement on the next; the godly talk and the worldly practice.” pp. 8, 9.

Nor are we unwilling to accept his interesting advice to

“ seek a closer intercourse and communion with Christ, in hearty persevering prayer, which serves as wings to lift the soul to Christ, or as an attractive chain, permitted through free grace to prevail, to draw him down to man.” pp. 7, 8.

The sermon concludes with a strong and earnest appeal in behalf of “the all-sufficient Saviour,” to the several classes of

“ the profligate abandoned sinner, the covetous and the proud, the wavering half-Christian, the lambs of the flock, [both] the multitude among them who stray from the fold in wilful heedlessness and pursuit of vicious pleasure, and the few who are followers of Joseph and of Ruth; the still-doubting penitent, and the true practical believer.” To every one “Jesus Christ is preached as the all-sufficient Saviour, suited to every case and every want, as the Saviour of each, not in their sins, but from their sins.”

Such preaching may be, through their own voluntary perverseness of mind, to some ineffectual, to others a stumbling-block; but it is, we know by the Word of God that cannot lie, it is the only preaching that can save a soul.” p. 16.

The second sermon welcomes the

minister home to his flock. The joyous sensations of greeting seem evidently to outweigh in our preacher's mind the “pleasing melancholy” of the parting mood. Then he imagines “the feelings of friendship are most lively, and its expressions flew most directly from the heart.”

“ We rejoice at the sight of our friend and at the sound of his voice: we eagerly enter into converse with him: we anxiously desire to hear, from his own mouth, an assurance of his safety, his welfare, and the health of all in whom he is interested. We pour forth a multitude of affectionate inquiries upon these subjects. ‘Joseph asked his brethren of their welfare, and said, Is your father well, the old man of whom ye spake?’ Our whole attention appears to be bent upon his answers; and our friend is, for the moment at least, the chief earthly object of our care.” p. 20.

The care is, in this case, an anxious care; the inquiries are of a spiritual nature. The question of Jehu responds exactly to the ministerial feelings upon this occasion. “*Is thine heart right?*” And “this question is expressed, if we may venture as humble instruments to borrow from the mouth of the Almighty himself, in the words of the text, *Where art thou?*” Finely, as well as affectingly, it is remarked—

“ Had Adam been thus walking, the Lord God would not have addressed the question to him. He would indeed have then been in constant direct intercourse and communion with his Heavenly Father. He would, like Enoch, have walked with God, and would have had no shame to cover, no searching question, as a trial of sincerity, to undergo.” p. 29.

As it is, the question befits alike fallen Adam and his fallen offspring.

“ Oh! that all your consciences, enlightened by Divine grace and authorised by evidences in your life and conversation, could enable each of you to make a satisfactory answer to this searching question.” “ Oh, Lord Jesus Christ, who wouldest often have gathered this people, as a hen gathereth her chickens under her wings, but they would not, still forbear to destroy, still interpose to save! Be with thy minister this night, speak through him and work for him, make an

entrance for thy word into many a closed heart, and give to the dawn of the opening year, the honour of the new birth, the birth of sons to God." pp. 21, 22.

The *question* our preacher then proceeds to put to the consciences of nearly the same several classes to which he had before addressed his exhortation, viz. the profligate and careless sinner, the covetous and worldly-minded, the proud and self-righteous, the wavering, the backslider, the growing Christian, and the established believer. It was something peculiarly felicitous, as we suppose it was intended, to admonish, on his return, the *same* classes as before, as to the changes made, or the fruit produced, in consequence of his exhortations to them when they parted. We are also obliged to the Dean for giving us to see, in this repetition, his own steady and marked classification of hearers to be addressed from the pulpit, as embracing the whole congregation. We always refer to the Divine Parable of the Sower, as containing the four grand primary classes or colours into which our unerring Teacher would have all hearers divided; the careless, the irresolute, the worldly-minded, and the honest. But we have no objection to some intermediate classes, some secondary colours, composed of the respective elements of the primary, and which may be endlessly, as well as profitably; multiplied according to the peculiar circumstances of each minister, his own personal experience, or his sphere of public observation.

We consider this as the most searching, and, on the whole, the most affecting, sermon of the two. We shall, however, content ourselves, with recommending it to the attention, to the closets and the prayers, of those who may feel themselves severally addressed under the above-mentioned heads: and we shall only give one specimen of the generally close and serious strain of its appeals.

"Thirdly. To another I come, who was

not like the former, sold under sin and taken captive by Satan at his will, without a wish to be free, but halting rather between two opinions, doubtful whether to prefer the service of God or of Satan, the wages of sin or the free gift of God, through Jesus Christ. Such I left thee. And there was a hope that the wind, which bloweth where it listeth, the blessed Spirit of God, might take the sail, as it fluttered in suspense, and carry the vessel forward to the point of peace and glory.

"But where art thou? Not such now; no longer undecided. You shew no evidence that you have chosen the right side, and therefore the wrong side is yours beyond a doubt. There is no alternative, and this interval has been long enough to give the final decisive bent and sway to your thoughts and disposition.

"Agrippa halted a day. He was almost persuaded, and Paul prayed for him too, but it was in vain. He would not take the badge the Cross of Christ, and, after Paul had done preaching, he settled down into persevering impotence and rooted unbelief. Do not, then, be satisfied with the thought that you are still neutral.

"There is no such compromise between God and mammon. You are not for God: you are therefore against Him, in the enemy's camp and service, and have nothing to expect but his wages. Still, however, even to you the offer of reconciliation is made, though it sounds, as it were from afar, and seems about to die upon the ear.

"Rush forward, then, to seize perhaps your last opportunity, and close, under grace, at length and for ever, with your only true Master, your only rightful Lord, Jesus Christ, the Saviour and the King.

"Your minister's inquiry, my friends, to these three descriptions of persons, has, I trust, been made in serious concern for their souls. They are plants in the vineyard, which he was commissioned to rear: they are sheep in the flock, which he was appointed to tend." pp. 23, 26.

Perhaps the above quotation, which we have given principally "*honoris causâ*," contains at the same time one of the very few questionable positions into which even the ardour and affection of our preacher have at any time led him. In declaring that class who were halting between two opinions when he left them, to be "no longer such, no longer undecided;" to

have taken for *certain*, if not the right, the wrong way, and to have passed an interval "long enough to give the final decisive bent and sway to their thoughts and disposition;" we doubt whether the Dean does not limit both the operations of the human mind, and also of Divine Grace upon it, beyond the proper bearing of the case. The question put by the Prophet was, "How long halt ye between two opinions?" intimating, that it may be very long; and that *no* limits, shorter than life itself, can be set either to the indecisive reasonings of men, or to the patient long-suffering of God. If Agrippa was hardened in a day, which, indeed, we have not a sufficient warrant in Scripture to assert, still Felix, who had before trembled on the same judgment-seat, sent frequently for Paul, during the space of two years, and communed with him. We cannot tell how often in that time he may have trembled again, nay, have been "almost persuaded to be a Christian."

In this, however, as in most other points, we are willing to defer to the highly respectable and judicious author of these sermons. As a further proof, however, of our opinion of his candour, perhaps, also, of our own unseemly disposition to take advantage of it, we shall beg permission to make one or two other free observations upon these compositions as they lie before us.

The general style of doctrine exhibited in them, we cannot but in the highest degree commend, as strictly conformable to our own views of Christian truth. We should be most sorry to think it possible that there should be actually two opinions amongst the successors of that great Teacher who was "the friend of publicans and sinners," as to whether those out of the pale of Christ's flock, considered as yet unregenerate and unconverted, should be addressed at all, or not, by the Christian pastor. Yet we cannot but apprehend that the views of dif-

ferent ministers are somewhat different on this point. The bent of some, and those eminent and distinguished preachers, seems to be rather that of addressing "the elect people of God" as the class for whom more especially, if not exclusively, the word of this salvation was sent, and who alone have, or can have, an ear to listen to its instructions. Our notion, we confess, strongly is, that the Word of God is directed to man, *as man*, that is, as a corrupt fallen creature, to whom, even in proportion to his corruption and his "wretchedness of unclean living," all its provisions, and the endless store of its warnings, examples, precepts, doctrines, promises and threatenings, are adapted. We conceive that the representations of the Gospel truly made, in all their just proportions, are exactly that which is most suited to the cure of our corrupt nature; the wedge just calculated, when driven home by Divine Grace, to penetrate the hardest heart. Consequently, it is always our most earnest desire to see that wedge set point blank, and "with arguments of weight urged home" upon the most obdurate and stiffnecked. And, to change the comparison, the contrary conduct has always seemed to us as absurd as it would in the physician, possessed of a panacea for every disease of human nature, to plead his conviction that only certain persons are intended for the benefit, as a reason for passing by a very large proportion of the most diseased and plague-stricken of his charge, and applying his care and his medicine almost exclusively to those who already give symptoms of improvement and convalescence.— This is a wide subject. We cannot in a short space do justice to our own views, or to the importance of the question. We shall, therefore, only add, that the plan of the Dean of Wells, as far as we may consider it to be developed in these sermons, has our most cordial and decided approbation. We could wish, after his example, to

see, we speak boldly perhaps, the largest portion of every sermon appropriated to the largest portion, confessedly the ignorant and careless, of the audience. We could wish to see in this regard, as well as in every other, no *respect of persons*, in the professed followers of an impartial Saviour, the children of that heavenly Parent "who maketh the sun to shine alike on the evil and the good, and who sendeth rain on the just and the unjust." The Dean bears in the front and forehead of his preaching this most animating and inspiring of all principles; "I would that not only thou, but also *all* that hear me this day, were not only almost, but altogether such as I am." Even to the hardened and confessedly almost hopeless Agrippa he would not refuse the personal and hearty appeal, "King Agrippa, believest thou the prophets? I know that thou believest."

That this mode of constant, earnest, and well-digested address to the different classes of ungodly hearers, has no tendency to diminish the effect, or lower the standard, of the purest evangelical doctrine, the most cursory view even of these specimens will convince us. On this subject we have only to congratulate the world, and, more than all, himself, on the deep and fundamental sense of the power and grace of the all-sufficient Saviour, which pervades the whole structure of doctrine adopted by the Dean of Wells.

Of the clear and measured style of these sermons we have already dealt out our humble dole of commendation. But may we here be permitted to suggest, whether, notwithstanding the general correctness of the style, (excepting some few individual slips, through haste or inadvertence), there is not, in their general plan and construction, something which may be considered as faulty, and in that same proportion, as it generally happens, inefficient.

We confess that we have ac-

quired such a love of order in the distribution of the subject-matter of a sermon intended for popular instruction, that we can scarcely set our important imprimatur of absolute perfection upon any which we see deficient in this respect. The difference, we own, with us, both in reading, and more especially in hearing, a well and an indifferently arranged discourse, is no less than that of remembering by far the larger part of it, or of really remembering little or none at all. We are greedy enough to wish to carry much away from the spiritual feast of the Gospel; and that householder who reduces his large and substantial mass into the most easy and portable form not only for present use, but for honest theft, we think most considerate, most hospitable, and on the whole most likely to nourish his hungry and but occasional guests. Not that we should therefore recommend them to be fed upon "dry bones;" very far from it. But while we wish the several parts of the sermon to be well filled out, and to abound with the richest as well as the most diversified matter, we still covet "the fair form and just proportion" of each part as making up one regular and consistent whole. We desire to see the several members and sections of the composition to stand out in just relief, and to bear a definite and decent relation to all the rest. An unbroken, though smooth and rotund, mass does not satisfy us, although we are told of a concealed method within the skin. Neither do we think that any but a lucid, transparent, and visible, arrangement, at least in this species of composition, in general either portends or conveys the "*Bene provisam rem.*"

Now on this point we do not mean to bring any heavy charge of delinquency against our valuable preacher. Perhaps we use his discourse, somewhat unjustly, as a stalking horse to our observations. At least, to tell the honest truth,

we are somewhat betrayed into them by what can scarcely in fairness fall under our cognizance at the present moment as reviewers, the style adopted by him in those most able and striking exhibitions of eloquence and good sense to which we have before alluded as lately delivered in the metropolis. We confess we were much disappointed in our after endeavours at recollection, for the benefit of friends, to find how much of his valuable matter had fled and left no traces in our brain from the very want of prominent order to which we have just adverted. We cannot help thinking also, there may be some want of artificial, which in the end may prove the most natural, arrangement of his subject in the present discourses. We allude, for example, and shall only just allude, to the doctrinal part of the first of the two. The second, as containing only a series of affecting addresses to several consecutive classes, scarcely becomes in this respect the subject of criticism. If it had become so, by the addition of some little doctrinal discussion, it would certainly have seemed to possess more stamina in its constitution. We have sometimes observed two or three well arranged and striking deductions, at the close of such a sermon, to have been exceedingly well placed, and to have been attended with a good practical effect on the minds of the audience. But we beg pardon for these observations, and fear that in reference to the very reverend and experienced Christian pastor under review, our criticism will be found to have proceeded far "beyond the last." A little more or a little less careful arrangement, or studied elevation of style, are points of minor importance indeed, when compared with the high and essential duties of the Christian ministry. Critical, doubtless, these must ever be, and more so in proportion to the importance of the

sphere in which they are to be exercised. At a time when the agitations of religious opinion seem likely to take the place, and with the same doubtful issue, of the late national conflicts; when too much tendency appears on all sides to vindicate their peculiar notions from neglect by carrying them to excess; and when, amongst a large class, many of the most fundamental doctrines of Christianity and Protestantism come, strangely enough, to be considered as errors—"earnestly to contend for the faith once delivered to the saints;" to rescue it at once from neglect and perversion; to "lift aloft the blazing torch of Revelation, and to convince the world that the same humble lamp which cheers the dwelling of the humble villager, may also gild in majestic brightness the dome of the cathedral and the canopy of the palace; to watch it in its progress, unextinguished, unsullied, over distant seas and mighty continents; and, whilst Jews and Turks, Infidels and Heretics, feel the remote influence of these labours of love, to bless the nearer flock of surrounding Christians with the edifying example of a prudent zeal, an humble life, and godly conversation;—these are the solemn calls with which the high and deserved elevation of the Dean of Wells seem most peculiarly to mark his lot;—this is the awful, though honourable responsibility, compared with which, we should expect him to "leave all meaner things," all inferior motives and considerations, to their native littleness. Action more than expression, and things rather than words, we should refer to his extended department in the stage of life;—and seeing him encompassed with so great a cloud of witnesses, ready to profit, we fear, no less by his errors in conduct, if any, than by his adherence to the path of sound wisdom, we should at once hope and pray that he might "do this one thing," and be so directed from above to "press to-

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

PREPARING for publication:—A Philosophical History of the European Languages, by Dr. Alexander Murray, late Professor of Oriental Languages in the University of Edinburgh, accompanied by a Memoir of the Life of the Author;—Illustrations of Ireland, or a Topographical, Antiquarian, and Philosophical Survey of that Island, with Engravings;—a complete edition of the Poetical Works of the late Rev. C. Wesley;—a History of the Town and Port of Dover, and of Dover Castle, with a short Account of the Cinque Ports, by the Rev. John Lyon, one of the Ministers of Dover;—an Account of the most celebrated Public and Private Libraries, with Bibliographical Notices, Anecdotes, &c.

The Rev. Robert Morrison, Missionary at Canton, has ready to print, a Chinese Grammar, with Chinese and English Dialogues, and is preparing a Dictionary of the Chinese Language, in three parts; in the first, the Chinese and English, arranged according to the Chinese Keys; in the second, the Chinese arranged alphabetically with English; in the third, English and Chinese.

The number of Country Banks in England and Wales, for which Licences were taken out to issue Promissory Notes in 1813, were 689.

The sub-committee, to whom it was referred, by the committee of the intended London Asylum for the Care and Cure of the Insane, to obtain information relative to the state of the insane in the places for their reception within the bills of mortality, have prepared their report, by which a variety of facts relative to the treatment of Lunatics have transpired. It appears, that the patients in workhouses, with the exception of a few, who, on being first afflicted by the disease, are sent there for care and custody, and paid for by their friends, are parish paupers; and these are generally kept in gloomy and comfortless confinement. The sub-committee not being in-

vested with authority, their inspection has been in a great measure superficial; but they have been enabled to obtain an inspection of the major part of the houses for the reception of the insane within the bills of mortality. At three houses they were refused admittance, viz. at Gore House at Kensington; at Miles's Receiving Houses at Hoxton; and at Brook House. The larger private houses for the reception of the insane are, in their construction, essentially bad; generally having several beds in a room, and frequently two patients in one bed.—In the women's galleries of Bethlem Hospital, one of the side rooms contained about ten patients, each chained by one arm to the wall; the chain allowing them merely to stand up by the bench or form fixed to the wall, or to sit down on it. The nakedness of each patient was covered by a blanket-gown only. The blanket-gown is a blanket formed somewhat like a dressing-gown, with nothing to fasten it in front. This constitutes the whole covering; the feet even were naked. One female in this side-room, thus chained, was an object remarkably striking: she mentioned her maiden and married names, and stated that she had been a teacher of languages. She entreated to be allowed pencil and paper, for the purpose of amusing herself with drawing, which were given to her by one of the committee. Many of these unfortunate women were locked up in their cells, naked and chained, on straw, with only one blanket for a covering. One, who was in that state by way of punishment, the keeper described as the most dissatisfied patient in the house.—In the men's wing, in the side-room, six patients were chained close to the wall, five handcuffed, and one locked to the wall by the right arm, as well as by the right leg, who was very noisy. All were naked, except as to the blanket-gown, or a small rug on the shoulders, and without shoes; one complained much of the coldness of his feet. Chains are universally substituted for the strait waist-

coat. In the men's wing there were 75 or 76 patients, with two keepers and an assistant; and about the same number of patients on the women's side.—In one of the cells, on the lower gallery, the committee saw William Norris, who stated himself to be fifty-five years of age, and that he had been confined about fourteen years. A stout iron ring was rivetted round his neck, from which a short chain passed to a ring, made to slide upwards and downwards on an upright massive iron bar, more than six feet high, inserted into the wall; round his body, a strong iron bar, about two inches wide, was rivetted; on each side of the bar was a circular projection, which, being fashioned to and enclosing each of his arms, pinioned them close to his sides. This waist-bar was secured by two similar bars, which, passing over his shoulders, were rivetted to the waist-bar, both before and behind: the iron ring round his neck was connected to the bars on his shoulders by a double link; from each of these bars another short chain passed to the ring on the upright iron bar. He was enabled to raise himself, so as to stand against the wall, on the pillow of his bed, in the trough-bed in which he lay; but it was impossible for him to advance from the wall in which the iron bar is soldered, on account of the shortness of his chains, which were only twelve inches long. It is conceived to have been out of his power to repose in any other position than on his back; the projections, which, on each side of the waist-bar, enclosed his arms, rendering it impossible for him to lie on his side, even if the length of the chains from his neck and shoulders would permit it. His right leg was chained to the trough, in which he had remained thus engaged and chained more than twelve years. He informed the committee, that he had for some years been able to withdraw his arms from the manacles which encompassed them. He then withdrew one of them: and observing an expression of surprise, he said, that when his arms were withdrawn he was compelled to rest them on the edges of the circular projections, which was more painful than keeping them within. His position, we were in-

formed, was mostly lying down, and that, as it was inconvenient to raise himself and stand upright, he very seldom did so; that he read a great deal—books of all kinds—history, lives, or any thing that the keepers could get him; the newspaper every day; and conversed perfectly coherent on the passing topics and the events of the war, in which he felt particular interest. On each day that the committee saw him, he discoursed coolly, and gave rational and deliberate answers to the different questions put to him.—In consequence of the discovery made by this committee of the situation of William Norris, and of a drawing which they procured to be made of him in his irons, he was visited by Messrs. Home Sumner, Lord Robert Seymour, William Smith, Hon. G. Bennett, R. J. Lambton, Thos. Thompson, and other Members of the House of Commons; but the committee have now to state, that at their last visit they observed that the whole of the irons had been removed from Norris's body, and that the length of chain from his neck, which was only twelve inches, had been doubled.—In the public hospitals it is customary to lock up the patients in their cells at dusk; this, in winter, is soon after four o'clock; and the cells are opened at seven o'clock the next morning.—The committee conclude this document by stating, that, if they have been pained by the remarkable contrast in management between one of our great public hospitals for the insane and the larger private houses generally, they have been as forcibly impressed by contrasting the practice, of even such houses, with the general economy of the "Friends' Retreat," near York; where neither chains nor corporal punishment are tolerated on any pretext; where the conveniences provided, within doors and without, are suitable to patients in any station of life; where every appearance is avoided that can afflict the mind by painful recollections; and where regulation and control are governed by the experienced efficacy of the important principle, that whatever tends to promote the happiness of the patient increases his desire to restrain himself.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Substance of a Discourse delivered at the Abbey Church, in Bath; by the Rev. Charles Daubeny, Archdeacon of Sarum. 1s. 6d.

The Christian Minister's Address to Per-

sons bringing a Child to be baptized; by the Rev. J. Scott, of Hull. Price 1½d.

A Sermon addressed to the British Prisoners of War lately returned from France; by the Rev. J. Scott, M. A., of Hull. 1s. fine; 6d. common.

A valedictory Address delivered at a General Meeting of the Society for promoting Christian Knowledge, on Tuesday, May 17, 1814; by George Henry, Lord Bishop of Chester, to Thomas Fanshaw, Lord Bishop of Calcutta, previous to his Departure for India; together with his Reply. 1s.

Twenty Remedies against the Fear of Death; by J. Wilkinson. 8vo. 1s.

Two Discourses, delivered in George's Meeting-house, Exeter, on the 17th and 24th of April, 1814; by Lant Carpenter, LL. D. 1s. 6d.

MISCELLANEOUS.

An Account of the Grubber; an Instrument recently introduced into East Lothian, for pulverising the Ground, and diminishing the Expence of Cultivation; by John Shirreff. 1s. 6d.

History of Ireland, from the earliest Period to the present Time; by Stephen Barlow, A. M. 2 vols. 8vo. 1l. 1s.

A Literary History of the Middle Ages; comprehending an Account of the State of Learning, from the Close of the Reign of Augustus to its Revival in the 15th Century; by the Rev. Joseph Berington. 4to. 2l. 2s.

Forms for the ready Calculation of the Longitude; with the Tables published by Joseph de Mendoza Rios, Esq. F. R. S. Folio. 4s.

Letters to the Duke of Kent, on the Efficacy of equable and artificial Temperature in the Treatment of Consumption; by Thomas Sutton, M. D. 2s.

Thoughts on various charitable and other Institutions, and on the best Mode of conducting them: to which is subjoined, an Address to the Females of the Rising Generation; by Catharine Cappe. 8s.

A Survey of the Road from Calais to Paris; by L. Hebert, Geographer, and G. Dupont, Engineer. 8vo. 9s.

A Picture of Paris; being a complete Guide to all the public Buildings, Places of Amusement, and Curiosities, in that Metropolis; accompanied with six different Routes from the Coast to Paris; by Louis Tronchet. 6s.

Letters on India; by Maria Graham. With nine Enchings, and a Map of the North of India. 8vo. 14s.

A Voyage to the Isle of Elba; translated from the French of M. Arsenne Diebault de Berneaud. 8vo.

RELIGIOUS INTELLIGENCE.

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Annual Report of this Society * for the year 1813 is now before us, and it strikingly manifests the beneficial effects of the increased exertions which it has lately made. The Report is preceded by a Sermon preached by the Right Rev. the Lord Bishop of Chester, on the 3d of June, 1813; being the time of the Yearly Meeting of the Children educated in the Charity Schools in and about the cities of London and Westminster. The learned prelate, after pointing out the advantages attendant on the acquisition of general knowledge, even as this life is concerned, proceeds to enlarge on the higher benefits of a Christian education. The following passage deserves a more lasting record than our ephemeral page can give it:—

“When in the fulness of time it pleased the Almighty to reveal his Son, the Christian Teacher was called upon to discharge a superior duty, to preach the Gospel of Jesus

Christ, and to declare the glad tidings of salvation to all mankind. A Saviour had brought life and immortality to light. The grand aim, therefore, of every rational being, was no longer a perishable, but an everlasting reward—not time, but eternity. Hence, education, as the great means to this end, became of a more exalted and spiritual nature; its object was to make known unto man the purposes of his creation, to communicate a knowledge of the will of the Most High; that knowledge might lead to practice, and at length procure for him a glorious inheritance, eternal in the heavens.

“We are too apt to overlook or undervalue the importance of this instruction, because the full effects of it are not instantly and wholly perceived. But the awful truths of religion have seldom, if ever, been duly inculcated on the mind of youth, without producing the most beneficial result, if not immediately, yet at some future period of life. The precept may for a time be forgotten; the passions may break through all restraints, whilst reason and conscience slumber or sleep. The voice of religion, however, though overpowered, is not often entirely silenced, but is heard at some favourable season, in the hour of stillness and repose, and

* Both the General Account and the Annual Reports of this Society may now be purchased by any persons who are not members.

before the day of repentance is finally passed. The seed, to all appearance dead, may yet produce a most abundant harvest.

“ One of the main advantages which arises from the education of the poor, is the ability which it confers upon them to employ their leisure hours in a profitable and improving manner. Interruptions of labour find them for the most part listless and unoccupied. To avoid this oppressive tedium and languor, they are tempted to the receptacles of sloth or sin, where property is wasted, where health is undermined, and where bad habits are acquired and confirmed. *Now had the same persons been able to employ their vacant hours in useful reading, had early instruction opened to them the Bible, the temptations of idleness might not have been felt at all, or, if felt, might have been resisted and overcome.*

“ Of the blessed effects which even a casual perusal of the Word of God may produce, we have a memorable instance upon record, in the life and conversion of the celebrated St. Augustine. He who was afterwards one of the most illustrious fathers of the Church, had been in his earlier years notoriously dissolute and abandoned. His attention, however, and feelings, were suddenly arrested by an awakening passage, which met his eye upon opening a page of the Sacred Volume: The impression thus excited, was durable, daily grew stronger, and at length wrought in him a deliverance from the captivity of sin. The same means may, in other cases, produce the same effect. **THE CONSEQUENCES TO BE EXPECTED FROM EVERY POOR MAN'S POSSESSING HIS BIBLE ARE INFINITE,—OF A VALUE BEYOND ALL CALCULATION.**

“ There is scarcely any plan, however excellent, against which objections may not be raised, and it has been urged against this general instruction of the poor, that it disqualifies them from executing, as they ought, the inferior but necessary offices of life. What! can we conceive a situation, however humble, the duties of which will be less willingly performed, in consequence of that small and limited degree of knowledge, which these institutions impart? Is there any agricultural or mechanical employment, is there any domestic or servile occupation, which the poorest will discharge with less fidelity and skill, because the charitable have taught him to read and write? Will they be less faithful, because they know the grounds of their obligation? Will they be less satisfied, because they have learnt that their lot and the whole disposing of it are of

the Lord? On the contrary, who, but for the hopes and consolations of religion, would contentedly submit to hardships, privation, and toil? Banish the idea of God out of the world, and the whole system is disorganized; acknowledge his superintending Providence, and all things work together for good unto all men.

“ If we wish to produce the full effects of a religious education, the materials must be prepared and the foundation laid, at a much earlier period than they commonly are. Much evil is occasioned, and much good neglected to be done, before the generality are at all aware of it. None but those who have watched the dawn of the human understanding are sensible, how early and how deep impressions may be made. Children reason not only better, but sooner, than is generally supposed. The work, therefore, if it is to be done to the best advantage, must be begun betimes. From an ignorance or neglect of this truth, all future endeavours are frequently unavailing. Parents, therefore, and preceptors, cannot too strongly be reminded, that the education of children should commence almost from their birth. The years of infancy are the most important, but the most neglected period of their lives. These form the heart, and stamp the character of the future man. And should the engagements and the cares of life devolve the parental charge upon another, yet surely the greatest caution and consideration are required, more than I fear are generally bestowed, in ascertaining the habits and opinions of those persons to whom children are entrusted, and from whose sentiments and principles they naturally imbibe their own. And here we cannot but express a wish, that an increased attention to the morals of youth may be shewn, in our public schools, and seminaries of learning. A knowledge of the ancient languages and the acquisition of human science, both are and ought to be among the prominent objects of these excellent institutions. But let them not stand first, in view. An elucidation of the Scriptures, and the inculcation of moral principles are entitled to a far higher consideration, to the principal share of our time and thought. Let not this opinion, however, either give offence, or be misunderstood. I mean not to affirm, that no anxiety at all is shewn to the concerns of religion; neither do I think that they are less regarded at the present, than at any preceding period; but what I believe and assert, is, that a greater degree of attention is still called for in some cases, and that too

much can hardly be bestowed in any. For the end is worthy of the means, an object which will always repay the utmost care and zeal. Too long has our youth been educated for the world, let us now strive to educate them for God.⁹

We now proceed to the Report. From this we find, that the constitution of the Society has undergone some material improvements since the date of the preceding Report. The necessary benefaction of subscribing members at admission had then been reduced from not less than two pounds to not less than one guinea. Now, however, all parochial clergymen with small incomes are admissible, without the payment of any benefaction at admission; on claiming the benefit of the rule to that effect; and this benefit is extended retrospectively to all such clerical members admitted since Christmas, 1812, as choose to avail themselves of it. Besides this, under the name of Corresponding Members, clergymen, to whom a subscription might be inconvenient, may be admitted to the privileges of the Society without either benefaction or subscription. In consequence of these new regulations, and the exertions of Diocesan and District Committees, thirty of which had been added to the Society's list in the year 1813; the number of subscribing members, which at the end of the year 1810 was 3560, at the end of the year 1813 was 7639. To secure a supply, at once effectual and permanent, of the holy Scriptures, the Book of Common Prayer, and the Society's Tracts, the farther expedient of a periodical parochial collection is strongly recommended, and the universal adoption by the several Committees of a day of Anniversary Meeting, to be holden at some principal place within the limits of their respective operations; when schools receiving books through the Society, may be brought together in the cathedral, or other principal church in the district, after the manner of the yearly meetings at St. Paul's of the London Charity Schools.

Of the parochial and general collections, one third is required to be paid to the Society in aid of its general designs: for the remaining two thirds, books are allowed at the reduced prices of the Society, which are so low, that the parishes will still be gainers by the arrangement, to the extent of upwards of 25 per cent.

For facilitating the supply of all parts of the kingdom, depôts of books have been formed by many of the committees, consisting of Bibles, New Testaments, Common

Prayer Books, School Books, and Tracts, at the discretion of the Committee.

On the subject of education, the Society congratulates the public on the progress which has been made, and is making, in the establishment of schools in all parts of the kingdom for the education of children of the lower order of the community, especially through the agency of the National Society, most of whose schools are supplied with books by the Society for promoting Christian Knowledge. In future, it is intended to specify the schools which derive aid from this Society. In the mean time, mention is made of a report from the Deanery of Heddingham, of 30 parishes, in which schools containing 2300 scholars are regularly supplied with books through the Society; and of another report of the state of the Sunday Schools at Manchester and Salford, belonging to the Established Church, by which it appears, that 7000 children are there in constant habits of religious instruction.

The Memorial of the late Dr. John on Indian Civilization has turned the attention of the Society to the promotion of schools in the East Indies, and a gratuity of 50*l.* has been voted in aid of that design; (we should have been better pleased, had the vote been 1000*l.* a year;) and an offer is made of duly appropriating to the same object, the special benefactions of benevolent individuals. The Society also recommends this matter to the attention of its Missionaries and friends in India; and professes its readiness to co-operate in any judicious measure for furthering so desirable an end.

The books issued by the Society, from April 9, 1812 to April 9, 1813, were as follows:—*sold to members*, for 13,824*l.* 2*s.* 3*d.*, the cost to the Society being 22,616*l.* 1*s.* 4*d.*; 19,830 Bibles, 43,671 New Testaments and Psalters, 45,730 Common Prayers, 41,915 other bound books, and 426,713 small Tracts. *Given gratuitously*; 2118 Bibles, 7082 New Testaments and Psalters, 2931 Common Prayers, 616 other bound books, and 4083 small tracts. *Issued for the service of the Navy, and paid for by the Lords of the Admiralty*; 1916 Bibles, 6975 New Testaments and Psalters, 2800 Common Prayers, 742 other bound books, 4033 small Tracts. A farther impression of 2500 copies of the Welsh Bible has been printed from the Society's stereotype plates, and an edition of the Welsh Common Prayer Book, has also been completed, to be had bound by members at 2*s.* 4*d.* each. A large number of copies of the Arabic Bible still remain in the Society's Store-room to be

disposed of, when proper opportunities occur. And in addition to several English Tracts placed on the Society's list, 30l. were granted to promote an impression of the German Lutheran Catechism for the use of poor Germans in this country.

Measures have been taken to secure a more extensive circulation of the Society's Tracts, with a view to counteract the pernicious influence of *methodistical*, impure, or inflammatory pamphlets; and to render the distribution more efficacious, a Committee has been appointed to revise the Society's Tracts before they are reprinted; to report to the Board the expediency of reprinting them at all; and to "recommend such corrections, additions, or other alterations, as may appear to them to be requisite*."

We now come to the East-India Missions of this Society. Of the appointment of the Rev. Mr. Jacobi as one of its Missionaries; of Dr. Middleton's able Charge, and Mr. Jacobi's Reply, we have already given an ample account in the volume of last year, p. 673. He took his departure for India in the month of April, 1813. The accounts from abroad are neither so copious, nor so interesting as they have usually been. Mr. Fazold, the Missionary at Vepery, had visited a variety of places, and had baptized 34 individuals, of whom eleven were adults. Mr. Holsberg, from Cuddalore, states, that some of the families were living as became Christians; while others had been overcome by their weakness, but, he trusted, had seen and repented of their sins. He speaks very favourably of a native catechist, who was attached to his Mission; and complains of the generally declining state of the Mission from want of funds. "Its external circumstances being very narrow, he had endeavoured to uphold it with what little of his own he could spare; but himself being in narrow circumstances also, and having no office from Government, nor any assistance from Germany, he was under

great alarm as to what would become of his Mission." Mr. Poble writes from Trichinopoly in the same strain. "The support of the Mission," he states, "was attended with great difficulties, especially as their customary receipts from Germany had failed." "I look up to the Lord," he observes, "for help." The bad examples of Christians, he describes as doing unspeakable mischief. He was faithfully aided in his labours by four native catechists and two native schoolmasters. The members of the Tamul Congregation were about 320; of the Portuguese, 137.

The Danish Missionaries at Tranquebar state, that 5000 copies of the Tamulian New Testament were about to be printed at the Calcutta Press*; and "they bless God that various nations, in their different languages, are now likely to be blessed with the holy Scriptures." Some account is then given of Dr. John's schools (which we largely noticed in our last volume), containing 350 children, which had been assisted by the Rev. Mr. Thompson at Madras, and Colonel Molesworth of Jaffna. Dr. John had baptized eighteen heathens and five Roman Catholics. The East-India fund received an important aid, by a generous donation of 600l. from an anonymous benefactress.

The receipts of the Society, in 1813, amounted to nearly 32,000l.; and its payments to about 30,750l.

BRITISH AND FOREIGN BIBLE SOCIETY.

The following is the substance of the Tenth Annual Report of this Society.

I. EUROPE.

In GERMANY, the different Bible Societies exhibit, notwithstanding the miseries occasioned by war, solid proofs of a deep and growing interest in the object of the Society. That at Berlin has completed a second edition of the Bohemian Bible, of 5,000 copies, and it finds at this time a more frequent inquiry than formerly among the poor after the German Scriptures. The Committee has aided this Society with 1500 dollars.

A WIRTEMBERG Bible Institution has been established, under the patronage of the King of Wirtemberg, and with a direct appointment to provide for the Protestant population of the kingdom. The Committee, anxious to encourage this Institution, added to their former donation of 200l. a further donation of 300l. The Institution has already an edition of 10,000 Bibles, and 2,000 extra Testaments in the course of printing.

* This edition has been printed at the Missionary Press at Serampore by the Calcutta Auxiliary Bible Society.

* We confess ourselves to be a little alarmed at the extensive range of the labours of this Committee. Is it intended that all corrections, additions, or other alterations proposed by the Committee, and sanctioned by the Board, of whatever kind they are, may be introduced into tracts originally written by Beveridge, Woodward, Kena, Tillotson, Stonehouse, &c.? How very slight to the eye may be the alteration which shall make these tracts, no longer speak the sentiments of their authors on vital subjects!

† Why should this complaint be repeated year after year in vain? Why, indeed, should it exist at all?

Various other sums have been voted, in the course of the year, to promote the circulation of the Scriptures in Germany.

"Though the Committee does not stand officially connected with the Catholic Bible Society at *Ratisbon*, they consider it both a duty and a pleasure to state, that this zealous and benevolent Society proceeds with great spirit in printing the German Testament, which meets with so rapid a sale, that the Society can scarcely keep pace with the eager and constantly-increasing demands."

IN SWITZERLAND, the German Bible Society at *Bâle* has not furnished an account of its operations; but there is reason for believing, that its exertions have not relaxed.

The Bible Institution at *Zurich*, has proceeded with diligence and success. The Committee learning that this Society, by the purchase of Bibles, and printing an edition of the New Testament, had exhausted its resources, and that it earnestly desired to proceed to print an impression of the whole Bible, granted the additional sum of 250*l.*, to promote this important work.

In addition to the Zurich Bible Institution, and the Bible Committees at *Schauffhausen*, and at *Char*, a similar Committee has been formed at *St. Gall*, by the exertions of a merchant, venerable both by age and piety.

"I wish," says this venerable correspondent*, "to work while it is called to-day, being now in my 74th year, and feeling desirous to render myself useful in my day and generation. Our Lord well deserves that all the powers of our body and soul be entirely consecrated to him."

IN DENMARK, the Fuenen Society continues its exertions, and has even sent copies of the Scriptures into Norway, Holstein, and Jutland.

The Rev. Mr. Henderson, who obtained permission from his Danish Majesty to reside at Copenhagen, to superintend the printing of the Icelandic Bible, has completed that work; and is now preparing to depart for Iceland, to superintend its distribution, and form connexions for carrying on the plans of the Society.

The Committee authorised Mr. Henderson to expend the sum of 50*l.* in the purchase of Bibles and Testaments, for distribution among the poor in Denmark, and to purchase a sup-

ply of the Scriptures for the use of the Greenlanders. Mr. Henderson had procured 300 copies of the Greenlandish New Testament; and had encouraged the circulation of the Scriptures in Bornholm and Norway.

SWEDEN has made considerable progress in providing for the dissemination of the holy Scriptures, chiefly through the zealous and prudent exertions of the Rev. Dr. Brunmark, who, when proceeding on a visit to his native country, charged himself with powers from the Committee to encourage the formation of Bible Societies, by grants and promises of further aid. Three new Bible Societies have been established in Sweden, viz. the *Gothenburg*, *Westeras*, and *Gotland* Societies, patronized by the Bishops of those dioceses: the second comprehends the provinces of Westmania and Dalecarlia. To each of these new Societies the Committee has granted a donation.

The Evangelical Society in *Stockholm*, has, in the last year, printed 5,000 copies of the New Testament, and 2,000 Bibles; of these, 843 Bibles, and 2,047 Testaments, have been distributed gratis; the joy of the poor on receiving them was very great. The Committee has given 200*l.* in further aid of this Society. Copies of the Society's Reports, and of certain of the Society's editions of the holy Scriptures, have been presented to the Public Libraries at Gothenburg, Wisby, and Westerass.—The Committee take leave of Sweden, in the words of the Bishop and other Patrons of the Gothenburg Bible Society: "We are at a distance from each other, as to the earthly spot we inhabit; but our joys, our views, our hopes, in this blessed work are the same."

IN THE RUSSIAN EMPIRE, the Bible Society at *Abo* in *Finland*, is pursuing its useful labours with zeal and activity.—The Finnish New Testament, on standing types, is in a course of printing. The joy of the Finlanders, in the prospect of being furnished with the Holy Scriptures, is very great; and so liberal have they been, in the midst of their poverty, that their subscriptions have more than tripled what was expected by the most sanguine. In the mean time, the 200*l.* voted by the Committee, to supply the poor Swedes in Finland with copies of the Scriptures, have been employed for that purpose: the distribution has commenced, and has rejoiced the hearts of many.

Early in last June, the Rev. Mr. Paterson undertook a journey through the provinces of *Courland*, *Livonia*; and *Estonia*. Mr. Paterson, among many other things, discovered, that in the district of *Dorpat* in

* In the course of three years this venerable man, whose name is Steinman, has distributed 3,600 Testaments, and 800 Bibles, chiefly to the poor, and has sent 3,000 florins to the Bible Society at *Bâle*.

Livonia, including a population of 106,000 souls, not 200 New Testaments were to be found. The event of this journey was the regular establishment of four Bible Societies; viz. at *Dorpat*, *Réval*, *Mittau*, and *Riga*. Mr. Paterson was greatly assisted in establishing these societies, by the personal influence and exertions of Count Lieven, and Baron Vietinghoff, two of the directors of the St. Petersburg Society; and the several institutions are patronised and conducted by some of the first characters for station, learning, and piety, in the districts to which they belong.

The Rev. Mr. Pinkerton, was in the mean time not less zealously employed in promoting, with similar aid, the formation of a Bible Society at Moscow.

This important event took place on the 4th of July, O.S. On that day, the Bishop of Dimitrieff, and Archbishop Vicarius of Moscow, Augustine, accompanied by five of the first clergy, together with a number of the most respectable nobility, met in the Hall of the College for Foreign Affairs, and unanimously formed the Auxiliary Bible Society of Moscow.

Connecting the formation of the Moscow Bible Society with the awful visitations which that ancient capital had so lately experienced, the Committee are at a loss to express their mingled emotions of astonishment and gratitude. They can only exclaim, "It is the Lord's doing, and it is marvellous in our eyes!"

The distinguished services of Mr. Pinkerton are spoken of with merited commendation.

To the above societies in Russia, must be added one recently formed at *Yaroslaff* in the interior of the country, under the patronage of the bishop and other persons of distinction.

"The Committee of the St. Petersburg Bible Society, under whose direction the operations of these societies are conducted, have displayed throughout, and continue to display, an extraordinary degree of energy, liberality, and wisdom. Under their superintendance, the Moscow Bible Society has begun its labours most auspiciously, by opening a correspondence with the most respectable bishops, governors, and men of character, and by proceeding to distribute the Scriptures in the Slavonian language for the benefit of the native Russians. The *Dorpat*, *Réval*, *Mittau*, and *Riga* Bible Societies, are proceeding to print the New Testament in the dialects of these respective countries: while the St. Petersburg Committee are printing, at their own charge, the

Bible in the Finnish, German, and French languages, and the New Testament in the Armenian and Polish. They have also resolved to appropriate a considerable part of their funds towards enabling the Holy Synod to furnish a supply of the Scriptures in the Slavonian language, in proportion to the existing wants. And, finally, they have undertaken the charge of printing the New Testament in the Calmuc, at the expense of the British and Foreign Bible Society." The printing of the Armenian Testament has awakened great attention among the Armenians, and a fervent desire to possess that invaluable treasure. They have subscribed liberally to the funds of the Society. Their archbishop, who resides at Astracan, has taken upon himself to revise the sheets as they leave the press; and there is good reason to hope, that the distribution of the Scriptures among that widely scattered people, will, under the blessing of God, be attended with the most beneficial effects. The Committee of the St. Petersburg Society have distributed to the prisoners of war the Scriptures in various languages, furnished by the British Society. They have also distributed English Bibles and Testaments to the poor British; particularly to the sufferers in Moscow, and various parts of the interior, and to the British seamen at Cronstadt and other stations.

In the mean time, they have notified, through various parts of the empire, the plan of the Society: the result has been, the opening of numerous channels for the distribution of the holy Scriptures, and pledges of co-operation from persons of the first consideration, both lay and ecclesiastical; and among these last from Armenian, Russian, and Catholic prelates. A circular address of the Catholic bishop of Podolsk, contains the following passage:—

"I will cheerfully devote my time and talents, as well as part of my income, (small as it is,) to the furtherance of an object, which by the assistance of God, cannot but prosper. With such views I address you, reverend brethren, pastors of our flocks; that ye, who are the first leaders of the people; the first who stand in need of these books, and, following the example of David, ought to meditate in the law of your God day and night, may likewise be the first to inscribe your names in the list of the Bible Society, the first to present their donations or annual subscriptions, each according to his ability and inclination."

To each of the Bible Societies established at *Dorpat*, *Réval*, *Mittau*, and *Riga*, the

Committee have presented a donation of 300*l.*; to the Bible Society at Moscow, 300*l.*; and to the St Petersburg Bible Society, a second donation of 1000*l.*

The Turkish, or rather Tartar, New Testament, which was printing by the Missionaries at Karass, and for which the British and Foreign Bible Society furnished the types, ink, and paper, is now finished, and preparing for distribution.

To the poor in Sweden, various copies of the Scriptures, to a considerable extent, have been furnished, through the Rev. Dr. Brunmark. The 300 Swedish Bibles, and 600 Testaments, forwarded to Royal, and the 1000 German Testaments forwarded to Riga, at the Society's expense, have been distributed; the former among the poor Swedes, and the latter among the German inhabitants of Courland, Livonia, and Esthonia.

Grants have also been made, through various channels, to the Catholics in different parts of Germany and Switzerland. The sums allotted to this object amount to 800*l.*; 300*l.* of which were assigned to the Rev. Leander Van Ess, Catholic Professor of Divinity at Marbourg, in order to supply 8000 Testaments for the use of Catholic schools. This excellent man states, that the Testaments furnished by the Society had conduced to "the moral and religious improvement of the people," and to their "consolation under the pressure of these eventful times."

The recent calamities of Germany drew the attention of the Committee to the spiritual wants of that empire, and they placed various sums of money at the disposal of individuals and committees, at Altona, Bremen, Berlin, Halle, Nurenberg, Leipsic, Dresden, and Herrnhut, in order to supply the poor exiles from Hamburg, and the sufferers by the war in Germany, with copies of the holy Scriptures; and these supplies have been most thankfully received.

The Committee close their statement of transactions in Europe, by reporting the formation of a Bible Society at Amsterdam; the objects of which are to ascertain and supply the want of the holy Scriptures in the English language among the indigent members of British churches in that country; and to promote the establishment of a National or Dutch Bible Society. Of this Society the Hereditary Prince of Orange is the Patron, the Earl of Clancarty President, and the Vice-Presidents and Directors consist of Englishmen and Dutchmen of the first respectability. The Committee have en-

couraged it with a grant of 500 English Bibles, and 1000 English Testaments; and promised the sum of 500*l.* on the establishment of a National Bible Society for the United Netherlands.

2. ASIA.

The Corresponding Committee at Calcutta has a general object, viz. that of promoting translations of the Scriptures generally; the Calcutta Auxiliary Bible Society has, as its primary end, the limited object of supplying the native Christians of India. With this previous explanation, the Committee details the principal facts transmitted to them by the Rev. Mr. Thomason, the Secretary of both Institutions.

The Corresponding Committee have adopted measures, by which it is hoped that the revision of the Arabic New Testament and Pentateuch will be effectually accomplished.

Mr. Thomason has proposed to Meer Seid Ali, the Persian translator, employed at Shiraz by the late Rev. Henry Martyn, very liberal encouragement to induce him to come to Calcutta, and add a version of the Old Testament to the New, which had been finished at Shiraz, previously to the decease of Mr. Martyn. The Corresponding Committee have taken every precaution to secure the safe arrival of Mr. Martyn's version of the New Testament, by directing quadruplicates to be made of it before its transmission from Shiraz.

In the mean time, the Hindostanee version of the New Testament, by the same excellent hand, assisted by Mirza Titret, and which has been admired by all good judges of the language, is in progress. The four Gospels have been printed separately, to the number of 4000 copies each: the impression of the entire work is designed to be 2000. A large proportion of the Gospels has been in circulation for some time. As soon as St. Matthew's Gospel was struck off, the copies were distributed. They have been received with thankfulness, and read with avidity, in many parts of the country; chiefly through the activity of the Rev. Mr. Corrie, and his coadjutor, Abdool Masseeh, a convert from among the native Mussulmen, and a fruit of Mr. Martyn's ministry.

The Bible Depository, furnished with the Scriptures in all languages, is in full activity; every week parcels of boxes, filled with the Scriptures, are sent off to some part of the country.

With respect to the transactions of the Calcutta Auxiliary Bible Society, the native Portuguese have been largely provided

with New Testaments; and "the present has been always thankfully received, and in some cases with tears of joy;" 5000 copies of the Tamil New Testament, through the almost incredible industry of the Missionaries of Serampore, are ready for distribution. Two thousand copies of the Cingalese Testament, designed as a present to the Bible Society in Ceylon, had been put to press. The imperfect state of the version, which is undergoing revision at Colombo, influenced the Calcutta Auxiliary Bible Society in printing so small an edition.

The Malayalam version is in progress; and, in the mean time, 500 copies of the Malayalam Gospels, printed at the expense of the British and Foreign Bible Society, have been put into a channel of distribution, and will prove a seasonable though small supply for the Syrian Christians.

Of the four classes of native Christians, therefore, with a special view to whom the Calcutta Society was originally formed, a bountiful provision has been made for three. "Every practical effort is making in behalf of the remaining class of Christians, who are in the mean time furnished with a small temporary supply, which will be received by them with the most heartfelt joy."

The Society has also undertaken a large edition of the Armenian Scriptures, at the earnest request of Johannes Sarkies, a principal Armenian at Calcutta, who has himself come forward with 5000 rupees, as the united subscription of his countrymen to that work.

The Missionaries at Serampore had not advanced far in making types for this Armenian Bible, when a new call arrived from another quarter. The Resident at Amboyna sent the Society a memorial in behalf of the Amboynese Christians, accompanying his letter with a handsome subscription in aid of an edition of the holy Scriptures for their service. The Amboynese use the Malay Bible in the Roman character, and are computed (in Amboyna alone) to be about 20,000. The Committee of the Calcutta Bible Society felt the importance of this call, and determined on applying to Government for pecuniary aid. The answer of the Government was favourable. They announced their resolution to give 10,000 rupees in aid of the Malay Scriptures; and added, that having recently heard of a similar plan in progress at Batavia, they recommended to the Committee to open a correspondence with Batavia, and report the result to Government, who will then decide on the appropriation of the money.

To this intelligence is added the gratifying statement, that the Malayalam Scriptures have advanced to the end of St. Paul's Epistles; that the Cingalese New Testaments would be finished in a few weeks; that a large shipment of the three first Gospels had been made for the island of Ceylon; and, that ten presses were in constant use at Serampore, for printing the Scriptures.—The Committee of the British and Foreign Bible Society have, in addition to their former grants, instructed the Calcutta Corresponding Committee to draw for 1000*l*.

A society was established at Bombay on the 13th of June last, under the designation of "The Bombay Auxiliary Bible Society;" the objects of which are, "to promote the circulation of the holy Scriptures; and especially to supply the demands of the native Christians on the western side of the Peninsula of India." This establishment has been effected under the direct patronage of the Recorder, the Members of Council, and some of the most respectable persons in the Presidency, and with the countenance and encouragement of his Excellency the Governor, Sir Evan Nepean, Bart., one of the Vice-Presidents of the Parent Society, who has contributed 1000 rupees in aid of its funds.

Mr. Morrison, at Canton, advances rapidly in his work of translating the Scriptures into the Chinese: the first edition of the Acts had been distributed; a corrected edition was in the press; and it was expected, that in the course of the last year the whole Testament would be printed. The Committee, understanding that a channel of conveyance was likely to be opened through Russia to the Chinese empire, have ordered a supply of copies both from Canton and Serampore, to be forwarded to the St. Petersburg Bible Society.

3. AFRICA.

A society has been formed at the Cape of Good Hope, under the auspices of the Governor-General, Sir John Cradock, which unites the education of the poor with the distribution of the Scriptures; and in reference to the latter of these objects, the Committee of that newly-formed Society have opened a correspondence with the Parent Institution.

The distribution of the Scriptures sent hence by the Society, in Cape Town and the Vicinity, appears to have been made with judgment and good effect.

Copies have also been gratefully receive

by the Military in Cape Town, particularly by the 93d regiment of Highlanders; who desired their thanks might be presented to the Committee, and insisted upon paying the cost prices of the Bibles and Testaments, to avoid putting the Society to expense.

On the 11th of November, 1812, was formed, under the sanction of his Excellency the Governor, at the Government House in Port Louis, Mauritius, "The Bible Society of the Islands of Mauritius, Bourbon, and Dependencies." This Institution appears to have been established in a spirit, and upon a basis, which promise to render it a very useful Auxiliary to the British and Foreign Bible Society, in promoting the circulation of the Scriptures among the African Islands. In what degree the Scriptures may be supposed to have been wanted in the Mauritius itself, may be inferred from this, that many persons were living in the island, at the advanced age of sixty and seventy years, who never saw a Bible. The avidity with which the Bibles and Testaments are purchased, is said to be beyond all description; 100 copies were sold in one day, and twice as many more could have been disposed of with the greatest facility. Daily messages of gratitude and thanks were received from the inhabitants, for the attention of the British and Foreign Bible Society to their eternal welfare, in supplying them with the means of Scriptural knowledge.

An Auxiliary Bible Society has also been instituted at St. Helena, of which Thomas Greentree, Esq. is the Treasurer, and the Rev. Samuel Jones, Chaplain to the colony, is Secretary. The first communication of this Society was accompanied with a contribution of 160*l.* sterling.

4. AMERICA.

The object of the Society continues to excite attention and liberality in the West-India Islands, particularly in Jamaica. Contributions have been received to the funds of the Society in the course of the last year from different parts of that island; among them 283*l.* 10*s.* 5*d.* from the corporation of Kingston, and 100*l.* from the Justices and Vestry of the parish of Westmoreland. To these should be added, the sum of 55*l.* 3*s.* 6*d.* sterling, from a Society under the designation of "The Jamaica Auxiliary Bible Society of the People of Colour."

In North America, many new societies have been formed. Three of them, viz. "The Nassau Hall, the Virginia, and the Rhode

Island Bible Societies," have officially notified their establishment to the Committee; who have, on their part, acknowledged the communication, and accompanied their letters of acknowledgment with a donation, in the first case of 50*l.*, and in the two latter of 100*l.* each.

The Louisiana Bible Society is another newly-formed Society, from which great good may be expected. Its operations will be among a free population of 100,000 souls (of which about 70,000 are Roman Catholics), and about 40,000 slaves. "The Catholic bishop in Louisiana, with the other principal Clergy of the Roman Catholic Church," expressed themselves "perfectly willing to have the Scriptures circulated, and even to aid in the good work themselves." The Committee have granted the sum of 100*l.*, to be laid out in the purchase of French Bibles and Testaments from the Philadelphia Bible Society, for the use of the Bible Society of Louisiana.

With regard to the Bible Societies previously in existence, they appear to proceed with good success. The annual Reports of the Philadelphia and New York Societies, display the evidences of unabated ardour and progressive labours, and the accounts they furnish of the other sister institutions in the United States, are equally satisfactory.

But if evidence were wanted of an interest taken by those Societies, in the object of the British and Foreign Bible Society, and of the salutary influence which such a feeling is capable of producing, that evidence would be furnished by the generous conduct of the Massachusetts Bible Society, in their recent transmission of 155*l.* sterling, in order to replace a supply of Bibles, designed for the British Colonists in Nova Scotia, but which had been captured and sold by an American privateer. The Committee are anxious to record their admiration of this gratifying triumph of Christian principle; and, with their brethren of Massachusetts, express their hope, that the conduct to which it has led "will remind both nations, that we are fellow-Christians, followers of a Master, who has solemnly commanded us to love one another."

The Committee further announce the formation of a Bible Society at Halifax, designated "The Nova Scotia Bible Society," under the patronage of his Excellency the Governor, Sir J. C. Sherbrook, and other characters of distinction. The fruit of the establishment of this new institution

has already appeared, in the transmission of 200*l.* sterling to the funds of the Parent Society. A Branch Society has been added at Liverpool, denominated "The Queen's County Auxiliary Bible Society," of which the Rev. John Payzant is the President; and its management is entrusted to respectable characters, both civil and military. Two other Auxiliary Societies, on a smaller scale, have announced their formation, and remitted contributions; one at Pictou, in Nova Scotia, and the other at Quebec. Collections have also been transmitted to the funds of the Society from Montreal.

Thanksgivings continue to be presented from the Christian Congregations under the care of the Moravian Brethren in Labrador. They represent the copies of the Scriptures which they have received in the Esquimaux language, as "an invaluable gift," and as having tended to promote a great eagerness to learn to read, both in children and adults.

5. GREAT BRITAIN AND IRELAND.

The Society's Contributors and Supporters have been greatly increased by the formation of Auxiliary Societies, Branch Societies, and Bible Associations. The Committee particularize the Oxford and Oxfordshire Auxiliary Bible Society, under the patronage of the Lord Lieutenant of the County, the Chancellor of the University, several heads of houses, nobles, and dignitaries; &c. as shedding a peculiar lustre on the tenth year of the Society's history.

Since the last annual meeting of the Society, there had been formed in England and Scotland about 40 Auxiliary Societies, with numerous Branches and Associations, all under patrons of high name and extensive influence.

The numerous institutions previously formed have continued to transmit large contributions to the funds of the Parent Society. The whole amount received from this source had amounted to the immense sum of near 53,500*l.* It will appear from this that the zeal of the Auxiliary Societies, in behalf of the general cause, continues undiminished; and, in various instances, their exertions have been considerably augmented. For much of that vigour which has characterised them, the Committee are authorized, by those Auxiliary Societies, to say, that they are indebted to the seasonable visits and zealous services of their Secretaries.

In Wales and Scotland, and also in Ireland, considerable exertions are stated to have been made during the last year; and

they have been attended with corresponding success. The Hibernian Bible Society in Dublin, has, within that period, increased its branches from 37 to 53, and issued 50,000 Bibles and Testaments: by its exertions, the Scriptures are now on sale in more than 100 towns in Ireland.

The distribution of the holy Scriptures from the Society's Depository in London, through various channels, has kept pace, during the last year, with the other exertions of the Society. The principal of these channels are the Auxiliary Societies. It would, however, be injustice to Bible Associations to overlook their services in promoting, and in many places without expense to the Society, the distribution of the holy Scriptures.

In estimating the value of Bible Associations, the Committee are at a loss to determine, whether more is derived to the funds and operations of the Parent Society, by this popular instrument, than is communicated through the feelings which it excites, and the moral improvement to which it leads of the lower orders of the public. The Committee specify the Tindale-Ward and the Southwark Auxiliary Societies, as furnishing instances of organization so complete, activity so regular, and a system so productive, that they may be appealed to with propriety, as exhibiting an advantageous specimen, both of the principle and of the operations of Bible Associations.

The amount of copies of the Scriptures issued from the commencement of 1813, to March 31 of the present year, is 167,320 Bibles, 185,249 Testaments; making the total issued, from the commencement of the Institution, to that period, 390,323 Bibles, 595,002 Testaments; in all, 985,325 copies; exclusive of about 41,525 circulated at the charge of the Society from Depositories abroad: making a total of 1,026,850 copies, already circulated by the British and Foreign Bible Society. To this may be added 122,000 copies printed or printing by Societies on the Continent of Europe aided by the Parent Society.

The Committee could, with pleasure, expatiate on the feelings of joy and gratitude which have been displayed by an interesting class of the Society's objects, Foreign Prisoners of War, on receiving the Bibles from the hands of their enemies. The circumstances which have changed the condition of these captives, have afforded the Committee an opportunity which they have not neglected to improve. Numerous Prisoners of War have been supplied with

copies of the Scriptures, on returning to their native country; and they have manifested, on acquiring them, the most lively emotions of gratitude and joy. Nor have the British Prisoners of War in France been forgotten: a considerable supply of Bibles and Testaments was furnished for their use; and the gift has been acknowledged, with due expressions of thankfulness.

Among other works printing by the Society, are the Book of Psalms and the Gospels of St Matthew and St John, in the Ethiopic, and the New Testament in the Syriac. The latter of these works is proceeding under the able and judicious superintendance of the Rev. Dr. Bachanan.

The Committee express their sense of the loss sustained in the course of the last year by the death of Mr. Granville Sharp, the honoured individual who presided at the Meeting at which the Society was formed, and the earliest and largest benefactor to its Library.

The Committee close their Report with enforcing on themselves, and the Members of the Society, the obligation of unfeigned gratitude to God, and of augmented energy in prosecuting, to the greatest possible extent, the sacred object of their Association.

The seed from which this plant has sprung, was sown, in a season apparently little favourable to its growth and fertility: but, nourished by the secret influences of Heaven, it has arisen and flourished amidst storms and convulsions; extending its loaded boughs to the ends of the earth, and offering the blessings of shade and refreshment to the weary and afflicted of every nation under heaven. It is still putting forth fresh shoots in almost every direction, and proclaiming, to all who are hungering and thirsting after righteousness, "Fear not"—"For the tree beareth her fruit."

The storms have now ceased to rage; the convulsions are no longer felt; judgment has given way to mercy; and the long night of discord and calamity, in which Europe and the civilized world have been enveloped, appears to be passing into a glorious day of order, and peace, and social concord.

The Committee entertain a sanguine hope, that this improvement will augment both the facilities and the resources of the Institution, and enable it to advance more rapidly in the execution of its sacred design, "to

make the way of God known upon earth, and his saving health among all nations."

Stimulated by these considerations, and encouraged by the success with which the good pleasure of God has crowned the exertions of the Society, let it pursue the course which He appears to have marked out, and continue the dispensation of the Word of Life "to every nation, and kindred, and tongue, and people." In the prosecution of a work so congenial with the spirit of his own Revelation, the British and Foreign Bible Society may confidently expect the blessing of God. In proportion as it advances to the completion of its object, it will approach that desired and predicted consummation, when a loud voice shall be heard from Heaven, saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God: and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: For the former things are passed away."

	£.	s.	d.
Total net Receipts, exclusive of Sales; of which the sum of 53,403 <i>l.</i> 8 <i>s.</i> was contributed by Auxiliary Societies	62,441	8	10
Received by Sales, the major part of which was for Bibles and Testaments purchased by Bible Associations	24,774	17	14
	87,216	6	9
Total net Payments, of which 60,890 <i>l.</i> 1 <i>s.</i> 3 <i>d.</i> was for Bibles and Testaments in the Languages of the United Kingdom	84,652	1	5
Amount by which the Year's Receipts have exceeded the Payments	2,564	5	4

The Society is under engagements, which will chiefly fall to be paid in the course of the current year (1814) for Bibles and Testaments to supply Auxiliary Societies, and for general purposes, and sundry Foreign Money Grants, amounting together to about 28,600*l.*

Some account of the Hibernian Auxiliary Church Missionary Society, and of the Sunday School in Antigua; with a variety of other Religious Intelligence, we are under the necessity of postponing.

VIEW OF PUBLIC AFFAIRS.

WE recur to the subject of the Slave Trade. And here we will begin with stating, that, after having heard from the lips of the different speakers in Parliament every syllable which has been urged in explanation of that article in the Treaty of Peace on which we commented so largely in our last Number; after having candidly weighed all the considerations presented to our minds in private, and having enjoyed the benefit of another month's deliberation; we remain of the same opinion which we formerly expressed—namely, that the stipulation in question is most disastrous to Africa, and disgraceful to Europe. Let us hear on this point the sentiments of an individual, whom no one will suspect of being hurried away by a false zeal, or of lending the sanction of his respected name to exaggerated views and statements. The Rev. Mr. Gisborne has just published a sermon, preached on the day appointed for a general thanksgiving, which is marked by his usual ability, and by his known attachment to the general policy pursued by his Majesty's Ministers during the last twenty years. To that sermon, however, he has deemed it his duty to attach the following note, which expresses distinctly, the feelings of our own mind.

“ In addressing my parishioners from the pulpit, I thought it, on the whole, most advisable to confine myself to general instructions deducible from past events, or suggested by our present prospects. But in laying before the public a discourse referring to the peace, I should act in direct opposition to my conscience, if I forbore to express, in distinct terms, not only my deep concern caused by the stipulations in the definitive treaty which bear upon that traffic, but my conviction also of the guilt, which, by recognizing them, Great Britain has

contracted. According to the clear and universal and indispensable rules which the Scriptures prescribe to individuals and to states respecting human duty, they are, to my apprehension, stipulations which no country ought at any time to have admitted, or to have ratified. To have deliberately sanctioned an article, opening with a broad avowal that the slave trade is contrary to justice, and forthwith ending with an authoritative permission of the practice; to have deliberately sanctioned the recommencement of the slave trade, by gratuitously presenting to France, without requiring, as a condition, the immediate and perpetual abolition of the traffic, various colonies in the West Indies, and on the continent of America; to have deliberately surrendered afresh to civil war and misery and barbarism, by the unconditional restoration of the French settlements in Africa, fifteen hundred miles of the coast, where the slave trade is now extinguished, and a lawful commerce in native productions is established and advancing; and to have restored these settlements, with the full consciousness that it was for the purpose of renewing the slave trade that they were desired:—these are among the proceedings for which we are standing responsible before God; proceedings deliberately adopted by us in the very moment in which we were receiving from Him blessings of unexampled magnitude, and were standing forward to Europe as the vindicators of her liberty. To sanction the slave trade for five years, in order to obtain a promise that it shall then be renounced; a promise, the performance of which is left to the hazard of numerous contingencies, and is inevitably to be opposed by the embarkation of new capital and the formation of new interests in the traffic, is a measure equally impolitic and immoral. To permit a

man to form habits of wickedness, and to become deeply implicated in them as to profit, is not to promote the renunciation of them. To authorise iniquity with a view to its future extinction, is to dare, in the face of the word of God, to *do evil that good may come*. That France would seriously have preferred to persist in the war, rather than to receive from us the gift of colonies, for which she had not a single acre to restore to us in return, under the condition of the immediate abolition of the slave trade, is a supposition repugnant to all ordinary principles of action and of rationality. But is that supposition, if moulded into the shape of an argument, any defence of the treaty? When, were the argument valid, would the slave trade be abolished? To acquiesce on that ground in the continuance of the traffic, would be, in other words, to say to France: 'Menace us, five years hence, with war, if we require you to fulfil your promise; and the slave trade is yours.' How inconsiderately do we judge, if we deem that war is necessarily the greatest of national calamities, and peace the first of national blessings! What is war compared with the Divine indignation? What is peace compared with the continuance of the Divine favour? That we have acted aright in sanctioning iniquity towards Africa, if thus we obtain for ourselves better terms elsewhere, would surely be an argument too outrageous to reason as well as to religion to maintain itself during one moment of reflection. Let us rejoice and be thankful, that the British Government has pledged itself to commence *new negotiations* with France on the subject; and also to employ, at the ensuing congress, its whole influence with the European powers for the universal extinction of this unchristian commerce. Let us unite in prayers to that Being, who has the hearts of all men at his disposal, that the exertions of duty may be crowned with success."

In adding to this extract some observations on the arguments which we have heard urged in favour of this article in the Treaty, we beg to be understood as not having the remotest intention of censuring any individual. Our wish is to consider the matter as it stands, without any personal reference whatever.

I. We are first asked, whether we would dictate to France about her *internal policy*? And some of those who have condemned most vehemently the article in question, are reminded of their uniform reprobation of the principle of internal interference with foreign powers. But can there be a greater abuse of language, than to call our refusal to sanction the revival of the French slave trade an interference with the internal policy of France? With as much reason might we be told that to restrain or to regulate the French fisheries on the banks of Newfoundland would be such an interference. What is it that we are supposed to require? That France should adopt a particular form of government, or place a particular individual at the head of that government? No such thing: merely that France should stipulate no longer to pillage unoffending Africa of her inhabitants;—a country also in whose favour we had already procured similar stipulations from other independent states, —from Denmark, from Sweden, and even from Portugal. Indeed, if we looked no higher than to the consideration of our pecuniary interests, we had a right to require that a practice should not be revived by France which would speedily extinguish our own commercial intercourse with Africa. Many of our readers will remember what a flame was kindled in this country by certain measures on the part of Spain, which seemed to affect some petty trade for peltry which had been opened at Nootka Sound. The dreadful note of warlike preparation was heard from one end of the king-



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