

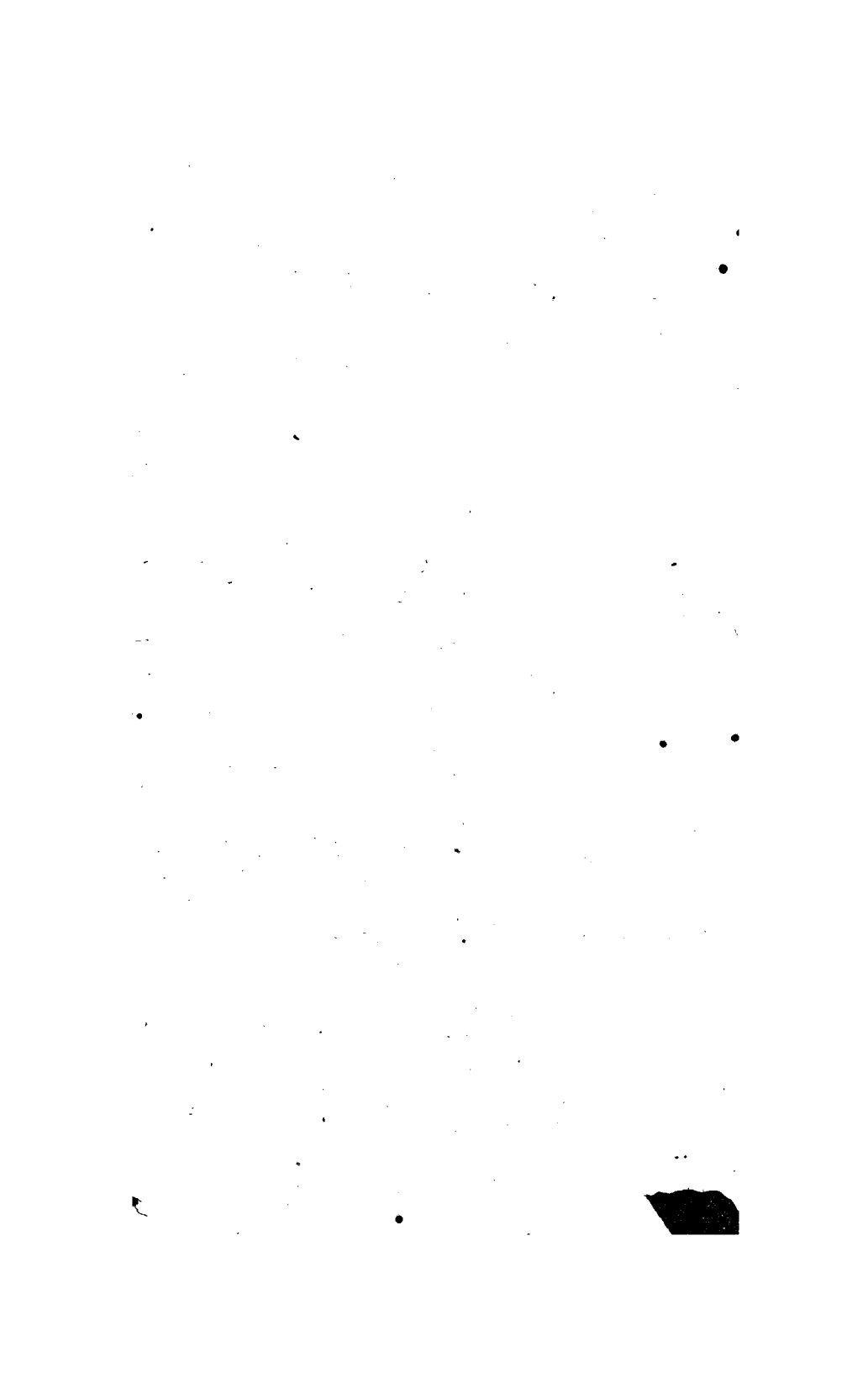


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Vol 3

Vol 3

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THE
CHRISTIAN OBSERVER,

CONDUCTED BY

MEMBERS

OF THE

ESTABLISHED CHURCH.

Vol. 3

FOR THE YEAR 1804,

BEING

THE THIRD VOLUME.



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PREFACE. 230.05

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AT the close of the third year of our labours, it will be expected that we should address a few words to those persons who have either favoured us with their patronage, or perused our publication. Whether we have discharged the office of CHRISTIAN OBSERVERS in a manner calculated to promote the interests of true religion, must be submitted to their judgment. We hope, however, that in passing sentence they will not fail to bear in mind the magnitude and variety of those difficulties, under which the conductors of such a work as ours are laid.

We would begin with returning thanks to the public for the liberal encouragement which they have continued to afford us during the last year, and more particularly to our correspondents for the valuable aid which we have received from them. Their contributions have been very numerous, and the only merit in this respect to which we are entitled, is that of selection. Whether that task has been judiciously performed, we will not take upon us to decide. Anxious for our own part to recommend plain, serious, and practical religion; and to affirm the great evangelical doctrines of our Church, without too much encouraging nice theological distinctions; we, nevertheless, tolerate some latitude of opinion on subordinate questions, particularly those which are at issue between the Calvinists and the Arminians; and we have occasionally permitted temperate controversialists to speak for themselves. In endeavouring, however, to maintain that even balance which we

have professed to hold between them, we are sensible that we have frequently excited the jealousy of both parties: and we also suspect that we have been thought, by some, to countenance too much that kind of theological debate, which is found to be productive of little practical benefit.

To the last mentioned description of persons we would suggest, that the Scriptures themselves exhort us to contend for the faith once delivered to the saints; and that the Apostles, as evidently appears from their Epistles, were jealous respecting many points of doctrine, especially those which relate to the great Article of Justification. It may also happen, that while to readers who have paid no particular attention to the origin and progress of errors in religion we may appear to be occupied by subtleties which are not worth pursuing, we are, in reality, engaged in the defence of some essential and fundamental truth. We would, at least, request them to consider, that the doctrinal parts of religion are of great and unquestionable importance; since these awaken the affections of the mind, and the affections excite to practice. We freely admit, at the same time, that the proportion of doctrinal discussion may easily become too great: and we ourselves have sometimes wished that a larger portion of the contributions of our friends were of the plain, devotional, and directly practical kind.

THE CHRISTIAN OBSERVER has been vehemently accused of having an Antinomian tendency. We believe that this is the charge, of all others, against which it is most easy to make our defence. To be an Antinomian, in the proper sense of the word, is to derive from the doctrine of the grace of God encouragement to sin. To our readers it seems superfluous to state, that we, on the contrary, have uniformly represented the undeserved mercy of God in Jesus Christ as the grand motive to obedience; affirming that a true faith in the Redeemer necessarily produces love to him who died for us; and that if God hath so loved us, we ought also to love one another.

Viewing Christianity chiefly in this light, as a dispensation of mercy, calculated to inspire the love of God and of our neighbour, we have been desirous carefully to avoid making our publication a theatre of angry disputation. We have thought it our duty, indeed, freely, but yet, we trust, calmly and dispassionately, to point out the mischievous parts of other periodical works, especially

of those which are professedly of a moral or religious kind. And even when, in consequence of this freedom, any of them have attempted, by means of invective, to injure us in the public esteem, it has been our wish not to return railing for railing, but to rely chiefly on the evident and uniform tendency of our work for our defence.

We have intimated that we are enemies to Antinomianism. This pestilent heresy has many shapes, and we are hostile to it under every form. First, we would resist that Antinomianism which professes, in plain terms, that the law of God is no rule of conduct for the believer, a sentiment, indeed, which we trust is not very common; and we would likewise oppose every doctrine and expression bordering on this sentiment. We would inculcate carefully, zealously, and plainly, that the man, who being justified by faith is freed from the condemnation of the law, is still "under the law to Christ;" and that his faith will be made manifest, both to himself and to the world, by his obedience.

We would also contend against an Antinomianism of another kind, which is somewhat more prevalent. Many persons embrace a system of evangelical doctrine, and even connect with it a certain degree of moral practice; but a practice, at the same time, by no means sufficiently Christian: they bestow only a small proportion of their attention on this important part of their religion. We wish to place before the eyes of such persons the universal excellence of that life to which they should aspire, and to delineate that Christian temper in which, perhaps, they are more particularly apt to fail. We wish to remind them, that when evangelical doctrines are popular among large bodies of men, as they unquestionably are at this period, a growing laxity of practice is very likely to accompany a considerable degree of religious knowledge: and that a man may feel much complacency in the consciousness of the orthodoxy of his faith, even while his life is not superior to that of many whom he condemns as unbelievers. He learns, perhaps, to deplore his sins instead of forsaking them: and to acknowledge the corruption of his nature, instead of heartily resisting it. He, at the same time, confidently repels the charge of Antinomianism which men ignorant of the Gospel bring against him; and because he knows that there is nothing lax or licentious in his creed, he does not suspect the latent Antinomianism of his heart. Meanwhile his faith is not productive of good works. It is, therefore,

that faith which the Scriptures denominate "dead, being alone" and which cannot save him.

But there is an Antinomianism which is still more common, and which calls, perhaps still more loudly, for the attention of THE CHRISTIAN OBSERVER. We now allude to that multitude of persons, who, though little acquainted either with the doctrines or practice of Christianity, nevertheless confidently lay claim to a participation of its eternal rewards, and assume that they are believers because they do not, with Infidels and Atheists, deny the authenticity of the Scriptures. We may be thought guilty of some inaccuracy in thus applying to the mixed mass of the vain, the thoughtless, the covetous, the ambitious, the dissipated, and the worldly Christians, of the present age, the name of Antinomians. We apprehend, however, that, in truth, there is no impropriety in fixing on them this appellation. Do they not take credit for being Christians, on the ground of an unproductive and merely nominal faith in Christ? Do they not account themselves members of Christ, children of God, and inheritors of the kingdom of Heaven, while they manifestly and habitually disobey the precepts of the Gospel, and while some of them are utter strangers, and others are even declared enemies, to that life of purity and holiness which Christianity requires? They, nevertheless, indulge no small degree of hope in a Saviour. Has not Christ, say they, died for us? And are we not as Christians entitled to the benefits of his redemption?

We feel exceedingly desirous of exposing this wretched and ruinous delusion; this too common but corrupt species of Christianity; a Christianity, if it deserves the name, which has in it nothing worthy of its author, nothing great or noble, nothing spiritual or holy, nothing raised above the world, nothing, in short, which sanctions its exclusive pretensions to a divine origin, or puts to shame the rival claims of infidelity. We wish to remind these thoughtless, and, we will add, these unbelieving men, whose case we are now contemplating, that it is not enough to admit the general authenticity of the Gospel; that it is not sufficient to have been baptized, to be a member of the Church, and on motives of reputation to pay some decent regard to morality. Their religion, if it carry them no farther than this, will prove utterly unavailing. A FAITH FRUITFUL IN GOOD WORKS—in works far exceeding, both in kind and degree, what they seem to have any conception of, IS THE ONLY TRUE FAITH OF THE GOSPEL.

In short, it is one great object of our work to give a higher and more scriptural tone to the Religion of every one of those who "name the name of Christ:" and we are disposed to defend the faults of no party. We certainly are of opinion, that the present standard of practice among the professors of Christianity is low. It may not, indeed, be lower than at many former periods, for corruption has too generally predominated in the world; but it is unquestionably very low when compared with that of some bright ages of the Church; very low also when compared with the obligations imposed on us by the sacred name which we have assumed: and it is even low, as we conceive, when viewed in connection with the proficiency of many in evangelical knowledge, and their taste for theological disquisitions.

But it has been also alleged, that we are no friends to the Church of England. Are we then her enemies because we would exalt the character of her sons; and point out the deficiency of a cold lifeless faith, and of a practice which is no better than that of many infidels? Are we unfaithful to the Church, because it is one tendency of our work to create a peculiar esteem for the more sound and pious part of it; and to discredit all its unworthy members, whether ministers or people? Is not this division of the professing Church, into "the good" and "the bad," "the tares" and "the wheat," the great division of which the Scriptures speak, and which our work tends to establish? Is not this the schism, and the only schism, which we are promoting? Indeed we have scarcely any object more strongly at heart than that of producing an union, a cordial union, between all the members of the Church, who are solicitous to advance the interests of solid piety, however they may differ from each other in some nicer questions.

There is another objection which may possibly be made to our work. We require, it may be said, an impracticable and unnecessary degree of strictness: we teach an austere religion not fitted for this liberal age: we would restore the reign of Puritanism. Whether we have afforded any adequate ground for this charge our readers must judge. It has been, and we trust ever shall be, our uniform endeavour to connect all the moral with all the religious duties; and to discourage that monastic kind of piety which is as little suited to the state of man in this world, as that mere morality which is unconnected with devotion. Partly on this principle it has been our plan to notice regularly all those public events which are calculated to interest us as citizens; and that we have also touched occasion-

ally, (though, we trust, without any mixture of party zeal,) on the subject of politics. And if we have forborne to enter so far into the field of literature as some of our contemporaries, we have, at least, not shewn a contempt for learning. In short, it is our wish to represent Christianity, not merely as exalting the soul by setting our affections on things above; but also as rendering us useful members of society, obedient subjects, affectionate relatives, diligent in business, and, as our excellent Church expresses it, ready to do our duty in that state of life into which it has pleased God to call us.

TABLE OF CONTENTS.

VOL. III.

BEING FOR THE YEAR 1804.

NUMBER I.

- RELIG. COM.**...Evidence in Favour of Episcopacy...Reverend Josiah Shute...On Daniel's Prophecies...Speculative and practical Religion...Religious Anecdotes...Fault in celebrating Divine Service...Religious Names.....p. 1—18.
- MISCEL.**...Tour on the Continent...Alarming Phenomenon...Gnostics...Margery's Advice...Fragments.....p. 20—27.
- REVIEW OF.**...Milner's Church History...Gisborne's Poems...Hill's Institutes...Hart's Sermon...Scott's Sermon...Bryant's Observations...Anti-jacobin (Omission of Fast Day Service)...Hales's Methodism inspected.....p. 29—49.
- LIT. AND PHIL. INTEL.**...Sweeping Chimneys...Vaccine Society...Society for Bettering Poor, &c... List of New Books, p. 51—54.
- RELIG. INTEL.**...Revival of Religion in America...Missions of the United Brethren.....p. 55—58.
- PUBLIC AFFAIRS.**...General Reflections...Continental Intelligence...America...St. Domingo...Great Britain, p. 58—62.
- OBITUARY.**...Deaths.....p. 63.

NUMBER II.

- RELIG. COM.**...Execution of Lord Capel...On Rom. vii. 14—25...On Isaiah lxi. 6...On 1 Cor. ix. 4, 7...Congregational Mode of Ordination...Quaker Principles...Sunday-drilling...Account of the Sect of Non-doers...On using Augustinian for Calvinist...Lawfulness of War.....p. 65—80.
- MISCEL.**...Christian Courtesy exemplified...On some Prejudices against Religion...On Preaching at People.....p. 82—88.
- REVIEW OF.**...Bryant's Observations...Hall's Sermon...Missionary Sermons for 1803...Mild Tenour of Christianity...Bishop of Llandaff's Speech...Biddulph's Sermon...Letter of Editor of the Bibliographical Dictionary...Milner's Church History.....p. 104—109.
- LIT. AND PHIL. INTEL.**...Great Britain...Population Act...France...Germany...America...List of New Books, p. 109—113.

- RELIG. INTEL.**...Baptist Mission in Bengal...South Africa.....p. 115.
- PUBLIC AFFAIRS.**...Address to the People of Great Britain...France...Holland...East Indies...St. Domingo...Great Britain.....p. 115—120.
- OBITUARY.**...Farther Account of Mr. Drewitt...Of Two Otaheitan Youths...Deaths.....p. 121—127.

NUMBER III.

- RELIG. COM.**...Evidence in Favour of Episcopacy...On Rom. vii. 14—25...On Col. i. 15...On John v. 37...On Soame Jenyns's View of a future State...Exclusion of Dissenters from Christian Covenant...Want of Decorum in Public Worship...On a controversial Spirit...Margery's Charge against Boarding Schools...Mutilation of the Lord's Prayer, p. 129—147.
- MISCEL.**...Tour on the Continent...Reasoning Machine...White Female Slave Trade...Discipline in the Church, p. 148—154.
- REVIEW OF.**...Dissenter's Vindication...Overton's Sermon...Jebb's Sermon...Lancaster on Education...Bean's Advice to a new married Couple...Thirlwall's Protest against Royalty Theatre...Winterbottom's Account of the Native Africans...Bibliographical Dictionary...Monthly Review on Subscription...Letter on exhorting unconverted Sinners to fight.....p. 155—172.
- LIT. AND PHIL. INTEL.**...Great Britain, Royal Institution, Society for bettering Condition of Poor, Society for Suppression of Vice...France...Holland...Italy...Malaga...Germany...Prussia...Norway...Denmark...Russia...North America...List of New Books, p. 172—180.
- RELIG. INTEL.**...British and Foreign Bible Society...Mission Society to Africa and the East.....p. 181, 192.
- PUB. AFFAIRS.**...France...Holland...Turkey...Algiers...East Indies...America...Great Britain, Parliamentary Proceedings.....p. 183—185.
- OBITUARY.**...Account of Lord Camelford's Death...Account of Mrs. Newton...Deaths.....p. 186—190.

TABLE OF CONTENTS.

NUMBER IV.

- RELIG. COM...Character of Lady Carbery...Injured Texts...On Rom. vii. 14—23...On Isa. lxiv. 6...Miscellaneous and Misquotations of Liturgy and Homilies...Letter of Rev. T. Clarke on his Son's Death...On particular Revelations...Promoting Religion among Poor...Apostolical Fathers p. 193—210.
- MISCEL...Account of Theophilus...Structures on Godwin's Life of Chaucer...Oratory..... p. 211—218.
- REVIEW OF...Gisborne's Sermons...Mendham's Exposition of the Lord's Prayer...Bishop of London's Charge...Savile's Sermon..... Serious Address to the Public...Thompson's French Philosophy...British Critic p. 220—235.
- LIT. AND PHIL. INTEL...Great Britain...France...Italy...Germany...Denmark...Russia...List of New Books, p. 236—238.
- RELIG. INTEL...Missions in Bengal...Cape of Good Hope...Of United Brethren, p. 244—246.
- PUB. AFFAIRS...France...Switzerland...Greece...East Indies...Great Britain, Parliamentary Proceedings, Occurrences..... p. 248—252.
- OBITUARY...Dr. Priestly...Deaths; p. 252—256.
- ECCLESIASTICAL PREFERENCES, p. 252.
- POSTSCRIPT...State of Political Parties...Re-capture of Gorce...National Fast...Hymns for Fast Day p. 258—260.

NUMBER V.

- RELIG. COM...Dying Behaviour of Col. Penruddock...On Rom. vii. 14—25...Injured Texts...On Gen. xlv. 5...Ministerial Faithfulness...A General Prayer...Causes of Increase of Dissenters...On sitting during Prayer at Church...Letter of Archbp. Tenison...Discipline of the Church..... p. 261—277.
- MISCEL...Tour on the Continent...Remonstrance of White Slave Trader...Reprimand of Speaker, of House of Commons...Remonstrance of Working Days in the Week...Fragments, p. 278—286.
- REVIEW OF...Cooper's Sermons...Pott on the Christian Covenant...Gisborne's Sermons...Statement of the Question of the Abolition of the Slave Trade, p. 287—306.
- LIT. AND PHIL. INTEL...Great Britain...France...Italy...Germany...Holland...Denmark...Sweden...Russia...Turkey...List of New Books..... p. 310—315.
- RELIG. INTEL...France, Mission to China, Pastoral Letter, Bishop of Amiens, East Indies, Death of Mr. Gerrieke...Great Britain, British and Foreign Bible Society..... p. 314—316.
- PUB. AFFAIRS...France...Switzerland...Northern Powers...Turkey...East In-

- dies...Great Britain, State of Parties, Parliamentary Proceedings, Naval and Domestic Occurrences..... p. 317—320.
- OBITUARY...Miss M. Y...Deaths, p. 321—324.

NUMBER VI.

- RELIG. COM...Character of Lady Cutts...Blinding the Eyes and hardening the Heart...Injured Texts...Heavenly World...Assurance...Enthusiasm and Fanaticism...On extemporary Preaching...On Gossiping in Church..... p. 325—340.
- MISCEL...Over-scrupulosity of a Wife...Voyage in a Slave Ship...Fragments, p. 341—351.
- REVIEW OF...Cooper's Sermons...Faber on the Calvinistic and Arminian Controversy...Appendix to Statement of Question of Abolition of Slave Trade...Anti-jacobin's Review of Dr. Winterbottom...Evangelical Magazine on Revival of Religion in America..... p. 353—370.
- LIT. AND PHIL. INTEL...Great Britain, Stereotype, Jennerian Society, Royal Institution, &c...France...Spain...Russia...Turkey...List of New Books, p. 373—376.
- RELIG. INTEL...Report of the Missionary Society...American Methodists...Gragt Britain, Bishop of London's Pastoral Letter, Charity Children ... p. 378, 379.
- PUB. AFFAIRS...France...Germany...Egypt...East Indies...West Indies...St. Domingo...Great Britain, Parliamentary Proceedings, Domestic Occurrences, p. 379—382.
- OBITUARY...Account of Miss C. Y...Mrs. Rogers..... p. 383—388.

NUMBER VII.

- RELIG. COM...Account of the Life and Death of Mr. John Smith...Remarkable Occurrences in Mr. Boyle's Life...On 1 Cor. xi. 4...On Zech. iv. and Rev. ix. ...Duty of Hearers...Lawfulness of War...Extemporary Preaching...Prayer for a Family...Charity Schools, p. 389—408.
- MISCEL...Sect of Thalamists...Places of Worship in London...Perfectionity...A sober Religionist's Advice...State of Enemy's Preparations p. 408—414.
- REVIEW OF...Sharp on the Hebrew Syntax...The Opportunity...Daubeny's Vindicia Ecclesiae Anglicanae...Honest Apprehensions of a Layman, p. 415—434.
- LIT. AND PHIL. INTEL...Great Britain, Royal Institution, Buchanan's Prizes, British Museum, Society for bettering Condition of Poor, Ladies Society, &c...France...Germany...Russia...Persia...India, College at Calcutta...America...List of New Books..... p. 435—440.
- RELIG. INTEL...France...Mission to Chi-

TABLE OF CONTENTS.

xi

na, &c....Report of Mission Society to Africa and the East...Sunday School Society...Missionary Society in Connecticut..... p. 442—445.
 PUB. AFFAIRS...France...Germany...Russia...St. Domingo...Great Britain, Parliamentary Proceedings, Naval and Domestic Occurrences.....p. 445—450.
 ECCLESIASTICAL PREFERMENTS, p. 450.
 OBITUARY...Deaths.....p. 451.

NUMBER VIII.

RELIG. COM...Account of Sir G. Dalstone...On Rom. iii. 25...On Rev. xvii. 10, 11...Fall and Punishment of David...Universal Redemption...Practical Preaching...Extemporaneous Prayer...Calvinistic Controversy...On Juvenile Literature p. 453—469.
 MISCEL...Trial and Execution of George Sprott...Female Observer...Sources of Unbelief...Saturnalia...Fragments, p. 470—477.
 REVIEW OF...Daubeny's *Vindiciæ Ecclesiæ Anglicanæ*...Erskine's Sermons...Fellowes's Guide to Immortality...Lloyd's Christian Theology...The Vain Cottager...Hughes on the Christian Sabbath...British Critic..... p. 478—499.
 LIT. AND PHIL. INTEL...Great Britain, Archbishop Leighton, Cow-pox, Ladies Committee...France...Germany...Russia...New South Wales...List of New Books.....p. 503—506.
 RELIG. INTEL...Missions of the United Brethren, West Indies, South America, North America...Bengal...Otahaité p. 506—508.
 PUB. AFFAIRS...France...Germany...East Indies...New South Wales...America, Death of Gen. Hamilton...St. Domingo, Massacres...West Indies...Great Britain, Parliamentary Proceedings, Middlesex Election, Naval and Domestic Occurrences..... p. 509—517.
 ECCLESIASTICAL PREFERMENTS, p. 517.
 OBITUARY...Deaths.....p. 518.

NUMBER IX.

REL. COM...Account of St. Polycarp...Hebrew Vowels...On an Extract from Bishop Kidder...On Deut. xxii. 11...Prayer for a Family...Grace and Holiness...Extempore Preaching...On Preaching...Charity Schools.....521—541.
 MISCEL...Magaret Johnson's Letter...Council of Jews in Hungary...Lines of Sir H. Wotton...Fragments, p. 544—546.
 REVIEW OF...The Controversy respecting Marsh's Hypothesis...The Fashionable World displayed...Lord Chatham's Letters...Daubeny's *Vindiciæ Ecclesiæ Anglicanæ*...Evangelical Magazine...British Criticp. 548—570.
 LIT. AND PHIL. INTEL...Great Britain...

France...Italy...Germany...Russia...America...List of New Books...p. 572—574.
 REL. INTEL...Mission of United Brethren...Methodist Conference...Baptist Mission in Bengal p. 575—579.
 PUB. AFFAIRS...France...Spain...Germany...East Indies...St. Domingo...Great Britainp. 579—581.
 OBITUARY...Deaths.....p. 582.

NUMBER X.

RELIG. COM...Epistle of St. Polycarp...Injured Texts...On Rom. iii. 25...On Rev. ii. 4...On Divine Manifestations...Sunday-drilling...Conflict between the Flesh and the Spirit...Lutheran Church...Instruction of Poor...Charity Schools, p. 585—598.
 MISCEL...On Praying-Machines...Extracts from Mackenzie's Travels...Places of Worship and Charity in London...Sobrius's Account of his Life, p. 603—607.
 REVIEW OF...Hints respecting the Lawfulness of War...Life of Sir William Jones...Daubeny's *Vindiciæ Ecclesiæ Anglicanæ*...Evangelical Magazine, p. 611—633.
 LIT. AND PHIL. INTEL...Great Britain...France...Spain...Italy...Germany...Holland...Russia...Ceylon...List of New Books p. 636—639.
 RELIG. INTEL...America...Presbyterian Church...South Africa...Great Britain, Clerkenwell Election p. 640—644.
 PUB. AFFAIRS...France...Spain...Germany...Holland...Sweden...Russia...America...St. Domingo...Surinam...Great Britain, Naval Occurrences, Domestic Occurrences, intercepted Letters, p. 644—646.
 OBITUARY...Deaths..... p. 647

NUMBER XI.

RELIG. COM...Life of Justin Martyr...Obduracy of Pharaoh...On Evil of unrestrained Religious Feeling...Practical Preaching...Extemporary Preaching...Charity Schools p. 649—663.
 MISCEL...On Phenomena supposed supernatural...Account of Madame Toussaint...American Slave Trade...p. 669—678.
 REVIEW OF...Daubeny's *Vindiciæ Ecclesiæ Anglicanæ*...Life of Sir William Jones...Anti-jacobin's Review of Christian Observer...Censures on Christian Observer p. 679—702.
 LIT. AND PHIL. INTEL...Great Britain...Switzerland...Germany...Sweden...List of New Books p. 704—706.
 RELIG. INTEL...Account of the Mission to Karafs in Tartaryp. 707
 PUB. AFFAIRS...Continental Intelligence...American Intelligence...Great Britain, p. 710, 711.
 OBITUARY...Deaths.....p. 714.

NUMBER XII.

RELIG. COM...Character and Writings of Justin Martyr...On hardening the Heart, &c...Bishop Fell's Charge in 1665...Reflections of a Clergyman...Abstaining from the Lord's Supper...On Satire and Ridicule...Extemporaneous Preaching...Effects of Party Zeal...On attaching ludicrous Ideas to Passages of Scripture p. 717—736.	1804...France...Germany...Denmark...Prussia...Russia...America...List of New Books p. 768—811.
MISCEL...Charity Schools...Remarks on Christian Observer...Public Concerts...Fragments.....p. 737—745.	RELIG. INTEL...Protestant Missions in East Indies...Society in Bartlett's Buildings p. 772—775.
REVIEW OF...Bp. of Gloucester's Thoughts on the Trinity...Freylinghausen's Abstract of the Doctrine of the Christian Religion...Daubeny's Trial of the Spirits...Dick on the Inspiration of the Holy Scriptures...Anti-jacobin's Review of Christian Observer p. 746—763.	PUB. AFFAIRS...France, Bonaparte's Coronation, &c...Spain...Holland...Sweden...Russia...East Indies...United States...Great Britain, Naval News, Domestic Occurrences, Trials for Perjury, p. 775—777.
LIT. AND PHIL. INTEL...Great Britain, Papiri, Royal Institution, Wheat Crop	ECCLESIASTICAL PREFERMENTS, p. 777.
	OBITUARY...Account of Rev. C. W. Gerrieke...Rev. Dr. Archibald Maclaine...Deaths p. 778, 780.
	NOTICE TO READERS.....p. 780.
	INDEX to Essays, &c. 781.
	——— Reviews 786.
	——— Names 787.
	——— Texts 789.
	——— Signatures..... 791.
	ERRATA..... 792.

THE
CHRISTIAN OBSERVER.

No. 25.

JANUARY, 1804.

[No. I. Vol. III.]

Religious Communications.

EVIDENCE IN FAVOUR OF THE EXISTENCE OF EPISCOPACY, AS A DISTINCT ORDER, IN THE FIRST CENTURY.

Continued from Vol. II. p. 712.

AFTER attentively considering the arguments which have fallen in my way *against* the existence of primitive episcopacy, they have always struck me as leading to two conclusions not altogether consistent with each other, i. e. as tending in some instances to establish the doctrine of absolute parity, in others to allow a presidency, yet *inter pares*.

For the first opinion, after having stated all that I have heard in its behalf, and perhaps something more, I hope to shew that it is not entitled to any great degree of attention.

The second will require a longer and more elaborate refutation.

First.—The address prefixed to the Epistle of Clemens Romanus is as follows, Η εκκλησία τῆς Θείας, ἡ παροικίῃσα Ρώμῃ τῆ ἐκκλησίῃ τῆς θεῆς τῆ παροικίῃσῃ Κορινθῶν, upon which Blondell, one of the champions of ecclesiastical parity, has this strange remark—“Ubi cum nulla peculiaris vel scribentis mentio, vel cleri Romani prærogativa, vel Corinthiaci Presbyterii a plebe discriminatio sed omnes ad omnes confertim scripsisse compertum sit, luce clarius elucescit tunc temporis ecclesias communi præpositorum consilio non unius regimini subjacuisse.”

To shew the futility of this conclusion, let us suppose a foreign Protestant Episcopal Church, that of Sweden for example, in some matter of general concern to the interests of the reformed religion, addressing a monitory Epistle to ourselves with the following direction—“The Church of Sweden to the Church of England.” Now should some critic, like Blondell, light upon a copy of this Epistle in the corner of some ancient library a thousand years hence, and from the terms of the address discover it to be clearer than daylight, that in the beginning of the nineteenth century the

Churches of England and Sweden were Presbyterian, and that their concerns were managed by a council of elders, he would reason exactly in the same way with this zealous advocate of equality; yet who but must be struck with the absurdity of his inference?

But the argument of Blondell, if it prove any thing, will prove a great deal more than he intended, and particularly these two things—First, That the Epistle universally assigned to Clemens was in truth a joint composition of the whole college of Presbyters at Rome.

Yet secondly, (it is for himself to reconcile the contradiction) that these two Churches were not only without bishops, but that they had neither presbyters, deacons, nor government of any kind.

For observe, his argument is drawn from the silence of the address with respect to a particular order, but that silence equally extends to the other orders; he is, therefore, bound to infer from it the non-existence of all or none.

The following objection, however, which has occurred to me in the course of this inquiry, and which, so far as I know, has not been urged before, may seem to be not altogether unattended with real difficulty.

The Epistle of Polycarp to the Philippian may be considered almost as a collection of texts from the Epistles of St. Paul, St. Peter, and St. John; of these a considerable part is made up of directions for the conduct of presbyters and deacons, without a hint at the existence of another order in the Church. The exercise of church discipline is also in the clearest terms ascribed to presbyters, as they are required “to abstain from unjust judgments, to be slow in ad-

mitting and believing an accusation against any one, and not to be hasty and headstrong in their sentences." In this omission there is something at first sight which will startle and perplex the reader. But whether we suppose the bishop of Smyrna to have foreborne, in pure modesty, the use of the same freedom towards an equal which he assumed towards his inferiors, or whether he thought that the same injunctions which were directly addressed to the presbyters (and it is allowed that they had at this time a share in discipline) would, through their intervention, find a way to the bishop, his silence as to the constitution of the Church of Philippi is merely negative. Neither does the style he assumes to himself, Πολυκάρπτος; Καὶ ἡ σὴν ἀντὶ Πρεσβυτέροι, prove any thing. From the arrangement of the words it may, with equal probability, be inferred, that he was and that he was not included in the number of presbyters. Yet it must be allowed, that the mention of the name of Polycarp alone will prove nothing more than a presidency inter pares. Every chairman of a committee subscribes his own name to an address, and no one considers it as a mark of any thing else than a temporary superiority produced by the single occasion.

Hitherto, therefore, the difficulty as to this particular Epistle remains as we found it; a difficulty, though negative, very different indeed from that of Blondell, inasmuch as it proceeds upon the omission of episcopacy in a passage where the other orders are distinctly referred to.

But when in addition to the fact that Polycarp did, singly by name, superscribe the Epistle in question, we find him styled in the authentic acts of his martyrdom, eminently and in the singular number "Bishop of the Church which is in Syria;" when we meet with him in the works of Irenæus who knew his person, and therefore could scarcely be ignorant of his office, distinguished by the same appropriate appellation, we must at least be compelled to allow, that the language of this Epistle concludes nothing against the Episcopal character of the writer; and with respect to the receivers the utmost which can be extracted from it is a surmise, that at this time there was no bishop in that particular Church, which if it could

be advanced to certainty would fall far short of proving that the constitution of that Church was not episcopal, as the office might possibly be vacant at the time when Polycarp wrote. The see of Ely was once void for twenty-seven years together, during which time many subordinate parts of the episcopal jurisdiction were probably exercised by the dean and chapter; would then a person, who happened to meet with a single letter addressed to this body alone on Church business during that interval, be justified in concluding that the permanent government of that diocese was in a dean and chapter?

I have now stated fairly, though concisely, the little that can be urged of contemporary authority for the existence of parity in its strictest sense during this early period of the Church.

It now remains that we consider the opinion of those who, reasoning for the most part from passages adduced in favour of a proper episcopacy, can discover nothing in them beyond a presidency among equals.

Now if, either by direct proof or fair induction, it can be made appear that this presidency was of a rotatory nature, and passed at shorter or longer intervals from presbyter to presbyter, it must be allowed that our adversaries have proved their point. But if what these persons assert be this, that granting one presbyter to have presided over a college of his brethren for life, he nevertheless remained equal and co-ordinate with those over whom he presided, the assertion is not only untrue, but the fact impossible. The chair, indeed, of such an officer might not yet be exalted into a throne, he might be distinguished by no peculiar habit, be addressed by no titles of honour, yet from this circumstance and this alone that he held his function for life, I contend that he became a superior in order.

The point of difference here is precisely that which distinguishes the first magistrate of a republic from an elective monarch.

Republican jealousy, aware that monarchy and even tyranny creep in by means of perpetuity in office, always provides that the functions of government shall be rotatory and of no long duration.

Indeed the very essence of equality, whether ecclesiastical or civil, consists in this single circumstance,

that as the obligation to be governed at all is a necessary evil resulting from the present constitution of the world, it must at least be palliated by affording to the sufferers a prospect of retaliating by turns; and that, as in the scale of society, a perfect equilibrium is impossible, there may be at least an alternate and regular preponderancy; or, in other words, that every citizen may one day have his chance of exercising authority mediately or immediately over those who now exercise it over him.

Thus in the successive changes of the constitution at Athens, a decennial as well as annual archon was a *primus inter pares* only; and such a presidency, though certainly tending towards monarchy, might yet consist with the equality of a republic; but Pisistratus, though constituted by the suffrages of the people, though he ruled perhaps with a gentler hand than many of the periodical magistrates, yet, because he held his office for life, became a sovereign over subjects.

To illustrate this idea a little farther, let it be asked, what it was that constituted the specific difference, as a magistrate, between Cæsar the Consul and Cæsar the perpetual Dictator? It was not merely that the former office was legally constituted and the latter of usurped assumption; nor, to come a little nearer to the point, did it consist in this, that, under the consulate, Cotta, Lentulus, or Cato, might themselves govern in their turn, of which, under the dictatorship, the probability was very small; but that under the former and legitimate constitution alone they could hope to exercise the same jurisdiction which Cæsar now exercised over them, not only over their fellow-citizens in general but over Cæsar himself.

This illustration will, I think, place in a strong and clear point of view our position, that the essence of equality, whether civil or ecclesiastic, consists in a possibility at least that subjects, for the time being, may exercise authority in succession, mediately or immediately, over their present ruler; and, consequently, that an office with jurisdiction for life necessarily infers a superiority of order, because, by the very supposition, a sinking back of the magistrate into the mass of the people becomes impossible.

Henceforward, therefore, the question becomes a question of fact; whether it can be collected from any early and well authenticated catalogue of these ecclesiastics, which yet remains, that their functions continued for life or were limited to some shorter duration.

Now, in the first place, allowing the office to have been originally limited to any period short of life, one circumstance will necessarily appear; that the succession is more rapid during the continuance of this order of things than afterwards, when episcopacy is certainly known to have been held till the death of the functionary. Another may possibly be expected, which is, that the names of the same persons will now and then appear a second or third time as re-elected, after some interval, to the presidency.

Were any catalogue extant of the whole body of presbyters in any one Church, the dispute might nearly be settled by the re-appearance, or the contrary, of those names which had already appeared as presidents among the mass of the clergy. But for this criterion we have no materials.

The following catalogue, however, of the first bishops of Rome extracted from Irenæus, b. iii. c. iii. together with the annexed chronology, will enable the reader to form his own judgment of the case; only he must be admonished in fairness to form no prejudication from the name of bishop only, in the present instance:

Linus, died A. C.	66
Anacleus, died*	83
Clemens, abdicated*	77
Euaristus, died	108
Alexander	118
Sixtus	128
Telesphorus, a martyr	138
Hyginus	142
Pius	143
Anicetus	
Soter	
Eleutherius, living in	178

When Irenæus framed the catalogue, though the order of names in the earlier part of this obscure period may not be perfectly well arranged, or the chronology, with respect to each individual, not quite exact, the entire number of years to be divided among the first six must be nearly right.

The whole period now before us

* These two names are reversed by Vendelin.

consists of one hundred and twelve years, of this the first six names appear to have occupied sixty-two or more than half. Now, independently on the chronological evidence for the respective dates of their deaths, does it not appear on the face of the catalogue, compared with the nature of the office and the peculiarity of the times, that they must have been officers for life? Young men would either not aspire to stations of great danger, or not be elected to those of great dignity in the Church, and many circumstances in the harassed lives of confessors would contribute to shorten their days without the sword or the wild beasts. But it must be considered, that of these early bishops, certainly one, and probably two, were actually cut short by martyrdom. In the same number of years, and in times of general tranquillity, a succession of ten persons has taken place in the see of Canterbury, with only one avoidance otherwise than by natural death.

After these observations it is scarcely worth while to add, what indeed an attentive reader must have observed, that the same name is never repeated in the catalogue.

(To be continued.)

SOME ACCOUNT OF THE REVEREND JOSIAS SHUTE, B. D. ARCHDEACON OF COLCHESTER, AND RECTOR OF ST. MARY WOOLNOTH, LONDON; WHO DEPARTED THIS LIFE, A. D. 1643, AGED 55 YEARS.

HAD this eminent divine lived in an age, when every scrap of anecdote that can be collected is brought forth to public view, however obscure the subject, we should not have to regret that but a short memoir can now be produced of one, who for talents and piety was ranked in the first class of his profession. Such was the honour that Josias Shute received from his contemporaries.

He was born in the year 1588, at Giggleswick, in the West Riding of Yorkshire, of which parish his father, Christopher Shute, was vicar. The incumbent of Giggleswick was the father of five sons, all of whom he devoted to the service of the Church. He lived to see them settled as ministers in different parts of the kingdom. Two of them, Nathaniel and Josias, shone among the London clergy; the

former was many years rector of St. Mildred's in the Poultry, the latter was rector of St. Mary Woolnoth. Timothy had a living in the city of Exeter; Robert was settled at Lynn in Norfolk; and Thomas at Chester.

It may appear to some persons rather singular, that the father of these men should bring up all his sons to his own profession. But that clergyman, who has the true spirit of a Christian minister, can, perhaps, from his own feelings, account for this variation from common practice. Such a man views his office as the noblest purpose to which human life can be appropriated. Humbly sensible of the honour of being employed as a minister of Jesus Christ; animated with the consideration of the unspeakable blessings that may result to his fellow-creatures from the faithful discharge of his office, and knowing that there will always be candidates enow for secular appointments; no wonder that he should be desirous of seeing his sons, be they ever so many, engaged in the same blessed employment with himself; and, of course, that he should make it his business, from their earliest years, to instil into them a holy preference of this vocation to all others, however lucrative they may be. In the present day, the clerical profession has, perhaps, less to recommend it as a livelihood than many others to which a minister could introduce his son. But it is to be hoped that this will not deter the pious clergyman, who has a promising son, from endeavouring to contribute his part to the succession of faithful ministers, by the designation of that son to the service of the Church. The family of a pious clergyman ought to be a nursery for the ministry. A son from such a family, instructed by the knowledge a devoted parent has acquired, imbued with the great principles from which his father acts, and impressed with the sanctity of his character, must bid fairer to render service to mankind in this holy profession, than the youth whose cast of mind has been formed in a family where little was to be learned of its nature and obligations.

From the short account we have of Mr. Christopher Shute, it may be concluded, that these were the motives which induced him to educate his five sons for the Church; and if this conclusion be just, how great must have

been his pleasure to see, as he did, all of them shining examples of the ministerial character!

Among these men, distinguished more by their devotedness to the service of Christ than by their rank in the Church of England, Josias seems to have attracted the most notice. His father having prepared him for the university, entered him at Trinity College, Cambridge. He was presented to the living of St. Mary Woolnoth in the city of London, in the year 1611, where he continued to the day of his death; not for want of opportunities to obtain a more lucrative benefice, but from his own superiority to those motives which influence mercenary characters. In a small pamphlet printed in the year in which he died, entitled "An elegiacal Commemoration" of his life and death, we are informed, that he was frequently offered a better living, which he as often refused; "being unwilling," as he said, "when he had brought the souls of his neighbours part of the way to heaven, to leave them to a new convoy." This sentiment seems not to have arisen from an overweening opinion of his own parts or piety, but he knew his own motives, he was aware that there were many of his profession ill-qualified to be spiritual guides, and as his income probably was sufficient (for he had no children by his wife) he would not quit the flock which had been committed to his care, lest it should fall into unfaithful hands. We should not be prompt to censure those ministers whose lives are broken by frequent removals, as such changes may arise from necessity or a sense of duty rather than from any censurable inclination; but assuredly it must be allowed, that the advantages of long continuance in the same post of service, exemplarily occupied, are very great; and it is devoutly to be wished, that when once a minister is settled with a charge of sufficient extent to employ his time and attention, he should be disposed to continue there for life; and never suffer his thoughts to waste themselves in the ideal recommendations of another situation.

That the talents of Mr. Shute were such as might entitle him to preferment, we have the uniform testimony of several witnesses. Grainger, in his Biographical History of England,

says, that "his learning in divinity and ecclesiastical history was extensive, indeed almost universal." The preacher of his funeral sermon tells us, that "he had few equals; God having enriched him with excellent parts of nature, strength of body and mind, mighty memory, a sound and perfect judgment, adorned with great varieties of literature, both for the original tongues, knowledge of arts and sciences, the histories of the Church, and the writings of the fathers." And "as the crown of all," continues the preacher, "he was like Apollos, mighty in the scriptures." Nor only was his mind thus richly fraught, but he possessed the happy gift of easily and impressively communicating the knowledge with which it was stored. His talents as an orator were so considerable, that it is said "he instantly caught and immoveably fixed the attention of his auditors." Of the reputation in which he was held for this endowment, one may judge from the circumstance of his being frequently styled, in his own time, the English Chrysostom.

His oratory, however, as is evident from the few specimens of his preaching yet extant, was consecrated to the best of purposes, as indeed were all his great accomplishments. In his funeral sermon there is a commendation expressed in a few words, which is worthy of being constantly remembered by every Christian minister; "he made all his learning subservient to that one work that he intended, the preaching of the Gospel."

His extraordinary talents being employed on the most interesting of all subjects to mankind, his Church was filled with a numerous and attentive congregation; among which were many persons of distinction both for their rank and learning. He preached twice on a Sunday, and had a lecture in his Church every Wednesday. It was at these lectures, I conceive, that he was attended by that variety of characters, who are said to have hung on his lips when he filled the pulpit; for as several of the clergy are said to have been among them, it is not conceivable that the occasions on which Mr. Shute was thus honourably attended could be on the Sunday; his clerical hearers being themselves engaged on that day in the performance of ministerial duties. One cannot better, perhaps, convey

an idea of the deference paid to him by those of his own profession, than by the following extract from the "elegiacal commemoration" before mentioned. After speaking of the nobility and gentry who attended his discourses, the author thus describes the honour paid him by the clergy. "There might you see the graver divines, willing to improve their knowledge and their piety by that soundness of divinity which might be found in every day's lecture. And there might be seen young men of the cassock, lately set up, enabling themselves for their sacred employments, by attentively fixing their whole selves on him."

Happy is he, whom God by his grace preserves under such circumstances from degenerating into that pitiable though perhaps admired creature, whom the scriptures describe as *having men's persons in admiration because of advantage*. Mr. Shute bore his honours well. He treated the people of rank among his auditors with all due respect. "But as their esteem for him did not puff him up with pride, so neither did it make him base and servile, to fault in his ministry. What he aimed at was to be approved of God, and the consciences of his hearers."* This he sought, by faithfully animadverting on the vices and vanities found among the higher orders. Nor was he so dazzled by the presence of such men in his congregation, as to lose sight of those who constituted the majority of his hearers, the untitled and unlettered souls committed to his charge, by Him who was crucified for them. And such was his power of adapting his language to those he had to instruct, that, though fit to be heard by persons of superior education, yet "the weakest capacity went along with him understandingly all the way; so well did he comply with the meanest hearer †." It is indeed a rare talent to be both decorous and intelligible; capable of descending to the illiterate without disgusting the learned, and of facilitating the apprehension of divine things without exciting ludicrous associations. It is to be feared, however, that the uncommonness of the attainment is more generally to be attributed to the want of genuine benevolence, than to natural incapacity.

Were the worth of the immortal soul more seriously laid to heart, there would perhaps be greater pains taken to possess this talent; which, though in some cases difficult to acquire, might prove not unattainable, and would double the usefulness of him who succeeded in the endeavour. Instead of being of use only to one part of his hearers, he might be of use to all. The true pastor considers not himself as belonging exclusively either to the great or the little of his flock, but to all; like him who said, "I am debtor both to the Greeks, and to the barbarians; both to the wise and to the unwise."

To acquire an ability to discharge such obligations, God has ordained means, and will bless those who diligently use them: but to the idle and careless he promises nothing. It should be recollected likewise, that as in other professions, so in that of a christian minister, those who attain to eminence are generally such as have laboured to cultivate the talents which confer it. Mr. Shute is to be found in this class. The editing preacher was a laborious student. The age in which he lived was not shallow in theological learning: such reputation, therefore, as he acquired in his profession, was not to be obtained by meeting a congregation with the light effusions of a mind ready at invention, but scantily informed. Not, however, to obtain or support reputation, we conceive, but from a nobler motive, from a desire "that the man of God might be perfect, thoroughly furnished into all good works," a considerable portion of his life was spent in retirement. Scarcely a day occurred, even in the latter part of his course, on which he was not in his study by four o'clock in the morning. How he spent his time there may be conjectured from the manner in which he was received in public: it was such as leads us to suppose, that his reading was accompanied with prayer to Him "from whom cometh every good and perfect gift."

His superior talents, however, constituted but a part of his excellence: his life is said to have been "a uniform example of unaffected piety." Walker, in his account of the sufferings of the clergy, tells us, that he was "a person of a most sweet and affable temper." He was likewise of a social disposition. And though fit company

* Funeral sermon, p. 39.

† Elegiacal commemoration.

for the learned, with many of whom on the continent as well as at home he kept up a constant correspondence, yet he spent his leisure hours among persons whom he chose rather for their free and innocent friendliness, than for any eminence of parts. His house, not accessible to every robber of time, was open to his brethren; among whom he was always pleasant; "entertaining them with friendly, gentle, and sweet discourse, without any of that superciliousness which is sometimes visible in men of parts. Indeed humility seems to have been a very prominent feature in his character; and to this excellent quality, united with his great good sense, we are probably to attribute the disgust which adulation always gave him: for to his praise it is recorded, that "he could not bear flatterers."

His opulent friends put it in his power to gratify his charitable disposition, by depositing money in his hands for the relief of the necessitous; but he contributed to their comfort from his own purse likewise. Among other objects of his benevolence, he did not forget those who were labouring in the same vineyard with himself, at less wages than he received. He appears to have entered with a brother's heart into the difficulties of their situation. Among those whom the preacher of his funeral sermon represents as bewailing his death, he enumerates "poor distressed ministers, who, though strangers, found in him a liberal reliever of their wants."

It is with no small pleasure that the lineaments of this distinguished character are traced out; nor is the writer without hope, that his attempt to render them more visible than they were, will excite the admiration of those who are appointed to the work of the ministry, and lead them to look up to God for grace to imitate such a pattern. It may be of use, however, to apprise those who have but lately entered on the office, that excellence equal even to that which has been set before them may not secure to them the honour it deserves from men. We learn with regret, but not with surprize, that "a prejudice was conceived against Mr. Shute, which even his primitive virtues could not overbalance." He ap-

pears not to have been a man for the violent partizans of either side, in those divided times. Of course he fell under the obloquy of both. Though unshaken in his adherence to the doctrine and worship of the Church of England, he was neglected by those who had power in it; though temperate towards those who dissented from it, he was opposed by them. Who can expect to escape the effects of party violence, when such talents, such piety, and such moderation, could not shield the rector of St. Mary Woolnoth? Yet even in this difficult situation, he held forth a lesson for the imitation of his order. He went straight forward in the discharge of his duty, as the minister of one, whose kingdom is not of this world. He preached Jesus. He enforced christian tempers. He lamented the violence and the giddiness of the times; and bore his testimony against the sinful passions from which they proceeded. But this he did with an almost unequalled abstinence from the invectives which disgraces many of the pulpit compositions of that day. A volume of his discourses was published from his manuscripts by Mr. Sparke, rector of St. Martin's, Ironmonger Lane, each of which is dated, as delivered in the years 1641, and 1642: a period, in which the political phrenzy of the age had risen to a great height. Yet in all these discourses, not a sentence is there to be found which was calculated to foment the dissensions of the period; while at the same time they discover none of that pusillanimity which stands in awe of successful wickedness.

Having had a taste of the violence of the times, it pleased God to save him from any further trial, by calling him home before the storm had arisen to its height. What he had to expect, had he continued longer, from those who seized the reins of power after the king had left London, may be conceived from the malevolence they discovered towards him in his last illness. He desired that Dr. Holdsworth, an eminent divine, who was then rector of St. Peter le Poor, might preach his funeral sermon. This, however, was not permitted. Mr. Ephraim Udall, rector of St. Austin's, was appointed for the performance of this office: he being a person who, at that time, happened to be more a fa-

avourite with them; though he suffered severely from them afterwards.*

After watching over his flock three and thirty years, Mr. Shute, though not at a very advanced age, began to decline in health. He was taken one day, soon after he had left the pulpit, with a swooning fit. From this time his appetite and strength decreased rapidly. He was advised to try a change of air; and removed for that purpose to the country house of one of his parishioners, situated about four miles from London. Here we infer, from his being endeared to his parishioners by his long residence, faithful labours, and christian example, that he was served with every comfort that veneration and gratitude had to offer. We can conceive how earnestly they who "esteemed the minister for his work's sake," would endeavour to lengthen that life from which they had derived benefit in their most important concerns.

But the welcome hour of rest approached: nothing remained for him to do but to die as he had lived, instructing and comforting those who came to him—His parishioners often visited him in this retirement. A number of them came together, on one occasion, and were all admitted into his apartment. They could not refrain from tears at the sight of their dying Pastor. For so harmoniously had they lived together, that during the whole three and thirty years he was their Rector he had never had any suit with his parish. "Why weep ye?" said he to them: "I have taught you, my dear flock, for above thirty years, how to live; and now I will shew you in a very short time how to die."

To his wife, with whom he had affectionately lived for 30 years, and whom he now saw sinking under the

distress of having her dear and long continued companion taken from her, he said, "Remember what I have taught you concerning these, and such like untying of knots; and be content, for yet but a very few years, you and I shall meet again never to part."

Though now in sight of that harbour to which he had long been directing his course, he turned a commiserating eye towards the tempestuous state in which he was leaving the nation:—often in the course of his illness, mentioning with great concern the distractions of the times. On the day on which he died, he poured forth a most fervent prayer, in which, having first earnestly pleaded with God for the prosperity and peace of the Church and Kingdom, he continued for near half an hour, in a spirit of charity that embraced the whole world. In about an hour and half after this he calmly resigned his spirit into the hands of his Redeemer.

He was buried with great solemnity in his own Church. Some thousands are said to have attended his funeral: among whom were several of the nobility and gentry, and a great number of the Clergy. The scene described by those who were present at it, as having the appearance of an universal mourning. But "blessed are the dead which die in the Lord."

As a specimen of Mr. Shute's theological sentiments, we subjoin the prayer, which he was in the habit of using before his morning sermon.

"Most glorious Lord God, and merciful father in Jesus Christ; we poor, wretched, and miserable sinners, do here prostrate ourselves before thee, humbly acknowledging that to thee belong all honour and glory, whose pure eyes can behold no iniquity, and to us nothing but shame and confusion of face, for our manifold transgressions committed against thee.

"If we look upon ourselves as we live in the loins of our first parents, we are a part of that tainted seed that might justly inherit thy wrath: our understandings are darkened, and our wills, instead of conformity to thine, are grown rebellious; inasmuch as that by nature there is not one good thought in us, but a proneness to all evil whatsoever.

"And if we consider ourselves, in our actual transgressions, by our sins of ignorance, our sins of infirmity,

* To shew that this venerable man, however they might affect to admire him for his extraordinary piety, would not countenance them in their proceedings, the following anecdote may be related. In a sermon he preached at Mercers Chapel, where they were present, he said to them; "You much desire truth and peace: leave your lying, and you may have truth; lay down your undutiful arms, and you may have peace." Had every minister thus entered his protest against their conduct, the blood of their King, and that of their Countrymen, had probably been saved.

and of doubting, our sins against our own knowledge, and against our vows, and purposes, and promises of better obedience; we have greatly dishonoured thy glorious name, and grieved thy Holy Spirit, and weakened thy graces more and more in us, and have justly exposed ourselves to thy eternal curse.

“Even at this time, Holy Father, in the midst of thy temple, we come before thee clogged with so many imperfections, that if thou shouldst be extreme to mark what is done amiss, the best of us were never able to abide it. It is of thine infinite mercy that we are not consumed; and therefore do we live to put up this poor imperfect prayer to thee, because thy compassions fail not.

“But, O God, though in ourselves we be miserable, and weak, and forlorn, suffer us to cast up our eyes to the hills, from whence cometh our help, to importune thee by the gracious name of Father, and to entreat thee for the merits of the Son of thy love, to be merciful to us. Remember thine own promise, that if we confess our sins, and leave them, and come to thee in the son of thy love, we shall find mercy. Lord, we renounce our former sins; it grieves us that we can be no more sorry for the same. By the blessed assistance of thy Holy Spirit, we hope to live more conscionably for the time to come.

“And we come to thee for Christ’s sake, desiring thee to speak peace to our souls through his blood; bury all our sins in his grave, that they may never rise up in this world (to shame us and to be a reproach unto us, to terrify our consciences to desperation, to intercept thy blessings or our prayers) or in the world to come everlastingly to condemn us.

“And because the foundation of all our comfort stands in the assurance of this, Lord, multiply to every one of our souls the blessed evidences of thy reconciliation. Send the Holy Spirit of thy son into every one of our hearts, to renew us to that glorious image of thine from whence we are fallen, and that may work every saving grace in us; true faith in thy promises, that though thou kill us, we may trust in thee; resolution in all good causes; fear and reverence of thy glorious majesty; a groaning and daily mourning under our own imperfections, that ever we offended so

CHRIST. OBSERV. No. 25.

good a God, and so gracious a Father; a good use-making of all thy afflictions and chastisements upon others, And teach every one of us, upon whom these days of our peace, and prosperity, and health, are renewed (who know not how soon we may be drawn to a reckoning) to prepare ourselves, that whensoever thou shalt come near us, either by thy general, or more particular judgments, we may be able to stand in the day of our visitation.

“And because thou of thine infinite wisdom hast set apart the ministry of thy word to fit us for that time, Lord, bless it at all times, and at this time;—enable me that am to speak it, the most unworthy of all the sons of Levi: Lord, cover all my sins and manifold imperfections, in that mercy of thine that hath no measure; and be pleased so to assist me by thy more particular help, that I may deliver thy word boldly, truly, feelingly, and sincerely. Circumcise the hearts and ears of this people, that they may hear attentively, treasure it up in their hearts carefully, and bring forth the fruits in their lives and conversations, conscionably, to thy glory, and the assurance of their own salvation in the day of Jesus Christ. To whom with thee, O Father, and thy blessed Spirit, be ascribed, as due is, all honour, and glory, both now, and for evermore. Amen.”

VIATOR.

To the Editor of the Christian Observer.

I HAVE paid diligent attention to “the observations” of your correspondent, G. S. F. “on the concluding part of the last prophecy of Daniel.” I admired the modesty, with which he expressed himself on a subject of so great importance, and of so delicate a nature; and I rejoiced that you afforded to his communication so ready an admission. That gentleman, however, of whose pious researches truth is evidently the object, will pardon me if I differ from him in my sentiments on some points, and candidly explain the grounds of such difference.

I will admit, that “in the 35th verse of the eleventh chapter the reformation is noticed;” and that “in the 36th, 37th, 38th, and 39th, the corruptions of popery are described.”

But he seems, in the subsequent part of his interpretation, to have been previously biassed by a desire of making the character and conduct of Bonaparté to correspond with the enigmatical history of the king of the North; and yet, with an ingenuousness that does him honour, he occasionally discovers a tacit suspicion of his being misled in his judgment.

He has undoubtedly read what Bishop Newton has written on the subject of this chapter, which has always appeared to me to be, on the whole, very judicious and satisfactory. Dean Prideaux's explanation likewise very nearly coincides with that of his lordship. It is evident from a comparison of history with the sacred prophecy, that "the rough goat, the king of Græcia (chap. viii. 5. 21.) having a great horn between his eyes," signifies the Macedonian kingdom or empire under the reign of Alexander the Great; that, some time after his decease, his empire was divided by his chief captains into four parts or kingdoms, ver. 8. which are said, ver. 22. to have "stood up out of the nation, but not in his power;" because they were, each of them, debilitated by the partition. "Ptolemy," says Prideaux, in his immortal work of THE CONNECTION, "had Egypt, Lybia, Arabia, Cælo-Syria, and Palestine; Cassander, Macedon, and Greece; Lysimachus, Thrace, Bithynia, and some other of the provinces beyond the Hellespont; and Seleucus, all the rest. And these were the four horns of the he-goat," mentioned in chap. viii. 8. which "came up after the great horn was broken." In ver. 23, 24, 25, is mentioned "a king of fierce countenance," &c. who should destroy the "mighty, and the holy people," the Jews, "and stand up against the prince of princes." This seems to have been Antiochus Epiphanes, or Epimanes, the same with the little horn, ver. 9. and probably, a type of Antichrist.

"The fourth king of Persia," chap. xi. 2. (for the history, that is contained in this chapter, must be connected with the 25th verse of the eighth) is the great Xerxes, whose military and naval expedition into Greece, Herodotus has detailed with so magnificent pomp and elaborate precision, in his seventh book; and whose ambitious projects terminated in a most

ignominious defeat, and eventually in the total subversion of his kingdom.

The "mighty king" ver. 3. is Alexander the Great. And by "the king of the south" ver. 5. we are to understand, him who came into possession of the southern division of Alexander's empire, viz. Ptolemy, son of Lagus, king of Egypt. "And, the king of the south," it is said, ver. 5. "shall be strong, and one of his," Alexander's "princes," viz. Secus Nicanor; "and he," Seleucus, shall be strong "above him, and have dominion; his dominion shall be a great dominion." For the kingdom of Seleucus at length swallowed up those of Cassander in Greece, and of Lysimachus in Thrace. This explains the reason why in this chapter no mention is made but of two of the four kings; and why the king of Syria is called the king of the north, and the king of Egypt, the king of the south. For "both these," says Prideaux, "are so called in respect of Judæa; which, lying between these two countries, hath Egypt on the south, and Syria on the north." So that the whole kingdom of Alexander is now to be considered as comprehended in these two, viz. the line of the Seleucidæ in the north, and of the Lagidæ in the south.

These brief remarks are sufficient to lead us on to the consideration of the fortieth verse; where by "the king of the south" are designated the Saracens, who came from Arabia, and who, under the conduct of their false prophet Mohammed and his successors, "pushed at him," the Greek emperor, Heraclius, sorely wounding the Greek empire in the east, and depriving Heraclius of Egypt and many of his finest provinces; "and the king of the north," the Turks who were originally sprung from the Scythians, "shall come against him, and shall enter into the countries, and shall overflow and pass over," shall at length totally overthrow and subdue them; which finally came to pass, when they took possession of Constantinople under their leader Mohammed the second, A. C. 1453.

Ver. 41. "And he," the Turks or Ottomans, under the Sultan Selim, "shall enter also into," and take possession of, "the glorious" or holy "land; and many countries," Aleppo, Damascus, Gaza, and others, "shall be overthrown: but these shall escape out of his hand, even Edom, and

Noah, and the chief of the children of Ammon; who were some of the people that inhabited Arabia, and whom the Turks could never entirely overcome nor subvert.

Verse 42. "He, the great Turk, shall stretch forth his hand also upon the countries." His dominion shall be of large extent; for he shall seize on many countries, not only in Asia and Europe, but also in Africa. "And the land of Egypt shall not escape." For the emperor Selim, having routed and slain Gauri the Sultan of Egypt, and then vanquished and hanged the new Sultan Tuman-bai, put an end to the government of the Mamalucs, and established that of the Turks in Egypt. There he enriched himself, and from thence his successors have ever since been enriching themselves with immense treasures. And thus was fulfilled what is predicted in verse 43. "But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt." It is added, "And the Lybians and the Ethiopians" in Africa "shall be at his steps," shall court his friendship and become his tributaries. All which was fulfilled in the reign of Selim.

What follows in verse 44, 45, remains to be accomplished. By "the north," from whence "tidings shall arrive, that tend to "trouble," or distress him, we are possibly to understand Russia. But this can only be explained by the event, as also "the tidings out of the east."

The word "tabernacles," verse 45, should rather have been translated *tents*; and "palace" seems to mean *pavilion*. So that hereby is denoted his extensive camp; in the centre of which the Grand Seigneur keeps his court a great part of the year, attended by his troops and an immense multitude of his subjects. By "the glorious holy mountain" we are, perhaps, to understand Mount Zion or Olivet; and by "the seas," the Dead Sea on the east, and the Mediterranean on the west. "Yet he shall come to his end, and none shall help him." Herein seems to be predicted the future fall of the Ottoman Empire; and whenever that event shall take place, then will the stage be cleared for the return of the Jews, and for their triumphant march into their own land.

For the foregoing explanation it

will be seen that I am much indebted to Bishop Newton and to Dean Prideaux. And here it will be proper to subjoin the following extract from the latter: "As much of these prophecies as relates to the wars of the king of the north and the king of the south, (that is, the king of Syria, and the king of Egypt,) was wholly and ultimately fulfilled in those wars. But as much of these prophecies as related to the profanation and persecution which Antiochus Epiphanes brought upon the Jewish Church, was atypically fulfilled in them; but they were to have their ultimate and thorough completion only in those profanations and persecutions, which Antichrist was to bring upon the Church of Christ in after-times."

If now it can be shewn, by an uniform interpretation of all the principal passages in this chapter, founded on a regular series of historical facts, that Buonaparte is really successor to the king of the north, it cannot fail of affording exquisite pleasure and satisfaction to every reader. For hereby we shall be assured, that all his ferocious and formidable plans of destruction formed against us will be rendered abortive; and that "he will come to his end, and none shall help him."

There is yet another argument, deducible from the prophecies of Daniel, which is calculated to inspire our minds with a sanguine hope of his total disappointment. I mean the manifest inconsistency of his ultimate military success with the predictions contained in the second and seventh chapters; for, according to these, there were to be no more than **FOUR** universal monarchies; whereas Buonaparte, if he prospers in his meditated enterprise against us, will establish a fifth.

I had some thoughts of offering a few reflections on the subject of the seven phials mentioned in the seventeenth chapter of the Apocalypse, in which we at present seem to be intimately interested. But I feared lest I should occupy too much room in your valuable miscellany.

E.

To the Editor of the Christian Observer.

As you have done me the honour to insert in the Christian Observer for

October last, some observations on the restoration of the Jews, and the great northern king mentioned by Daniel. I shall make no apology for troubling you with a few more thoughts on the same subject, which have since occurred to me.

Every biblical student must have been struck with the wonderful correspondence of the several prophetic writings, although composed at periods very remote from each other. This correspondence is, perhaps, in no instance more observable, than in the predictions respecting the restoration of the Jews. It is uniformly asserted, that they should return to their own land in a time of trouble and political confusion, and that they should be attacked in the region of Palestine by some great northern power, who was destined to perish between the Asphaltite Lake and the Mediterranean Sea. It appears, moreover, that Egypt should then act a conspicuous part in the great drama of nations, and that christianity should mightily spread and prevail. I have already, in my last paper, mentioned the prophetic history of these events, as detailed by Daniel, Ezekiel, and St. John; the same history is likewise given by Joel. In his second chapter, he speaks of a fierce and cruel people who should attack Judea, spreading desolation before them. This people he afterwards denominates *the northern army*, and predicts that it should perish between the east sea and the utmost sea, or, in other words, between the Asphaltite Lake and the Mediterranean. All this, he asserts, should happen "in those days and in that time, when the Lord should bring again the captivity of Judah and Jerusalem." Chap. iii. ver. 1. The same northern invasion is alluded to, I apprehend, by Jeremiah, "Out of the north an evil shall break forth upon all the inhabitants of the land; for, lo! I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering in of the gates of Jerusalem, and against all the walls thereof round about; and against all the cities of Judah." Jer. i. 14, 15.

It appears, as I have observed, from Daniel, that the northern prince should not only attack Judea, but also the land of Egypt; and that this should happen about the period of the

restoration of Israel. The same events, I apprehend, are predicted in the nineteenth chapter of Isaiah. The learned Bishop Horsley hath shewn, that the eighteenth chapter of that prophet describes the restoration of the Jews by the then prevailing maritime power. I am much inclined to think, that the 19th chapter is a continuation of the prediction contained in the eighteenth. It is styled *the burden of Egypt*, and commences with describing a bloody civil war in that country; the consequence of which should be, that its inhabitants should be subjected to a cruel lord and a fierce king. The prophecy further represents the artificial canals of the Delta as much neglected, and no longer answering the purposes for which they were originally intended. It next points out to us the promulgation of christianity in Egypt, or, at least, in five of its cities; and foretells, that when the Egyptians should cry unto the Lord, he should send them a Saviour, and a great one to deliver them; whereupon they should be converted to the worship of the true God, and be spiritually healed by him. The chapter concludes with exhibiting to our view Israel in quiet possession of their own land, (whether they had been brought by the great maritime people,) and Egypt and Assyria (the present Persia) converted to christianity. "The Egyptians shall serve (Heb. עָבָדוּ meaning, I suppose, *religious service*) with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land. Whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

The cruel lord and fierce king here mentioned, seems to be the same as the northern prince of Daniel, inasmuch as they are both equally described as invading Egypt at the very time of the restoration of the Jews. The Saviour and the great one, who should deliver them; and convert them to the worship of God, appears to me to be our Lord; but whether by the hands of his ministers, or by his own personal appearance, I will not pretend to determine; for the event alone must shew in what sense we are to understand the millennial prophecies. This, however, is cer-

tain, that the Lord is uniformly described as overthrowing both the northern invaders and Anti-christ, in a supernatural manner. See Ezek. xxxviii. 22. Dan. xi. 45. Joel ii. 11. and 20. Revel. xix. 21. and xxx. 8, 9. I Thesal. ii. 18.

With regard both to the northern power and the maritime power, it is too presumptuous at present to determine who they shall be. The age, in which we live, is teeming indeed with great events; nevertheless, as I stated in my last communication, I am far from being clear whether we have a right to consider Buonaparte as the northern prince, who is to invade Judea and Egypt. I am perfectly aware, that my sentiments, respecting the northern king of Daniel and the burden of Egypt contained in the nineteenth chapter of Isaiah, militate against the interpretation of Bishop Newton; but there seem to me to be such insuperable objections to his scheme, that I cannot bring myself to adopt it. He supposes the northern king to be the Turks, on account of their having made themselves masters of Palestine and Egypt; and conjectures, that by Edom, Moab, and Ammon, who were to escape out of his hand, are meant the Arabs, who were never entirely subdued by the Ottoman Sultans. I know not what right we have to adopt this last supposition. Edom, Moab, and Ammon, were a distinct race from Ishmael, and did not inhabit the same country.—Edom was situated immediately to the East of the Asphaltite lake; and Moab and Ammon, directly north of Edom, between the rivers Jabok and Arnon. Now, though both Arabia Proper, and Arabia Deserta, were never subdued by the Turks; yet, the ancient habitations of Edom, Moab, and Ammon, certainly form part of the Turkish dominions. The king of the north moreover is said to come against the antichristian papal power like a whirlwind, to overflow and to pass over.—This however the Turks most assuredly never did, nor was the papacy at any time in danger, from the conquests of that nation. Bishop Newton indeed, most unaccountably changing his ground, applies this part of the prophecy to the destruction of the Greek empire; but Daniel is certainly not speaking of *that* power, but of the king who should honour Mahuzzim, and disregard the desire of women:—

“At the time of the end, shall the king of the south push at him, (viz. the king, whom Daniel last mentioned, that is, the king who honoured Mahuzzim,) and the king of the north shall come against him (meaning still the same person) like a whirlwind, &c.” Bishop Newton himself supposes this person to be the Pope; consequently, since the northern king was to overwhelm that person, and since the Turk never so much as even once attacked the Pope, it is evident that the northern king cannot be the Turk. This is further manifest from the consideration, that the attack of the northern king upon the king who honoured Mahuzzim, his invasion of Palestine and Egypt, and his planting the tabernacles of his palaces between the seas, in the glorious holy mountain, were all to be cœtaneous with the restoration of the Jews; for the prophet says “*at that time shall Michael stand up, &c.*” Dan. xii. — 1. But several centuries have elapsed since the conquests of the Turks; and their empire is now fast declining, while the Jews are still unrestored: consequently, for this reason also, the king of the north cannot be the Turkish monarchy.

I am equally, and for much the same reasons, dissatisfied with Bishop Newton's exposition of the 19th chap. of Isaiah. He supposes the fierce king to be Nebuchadnezzar, and the great one the Saviour, to be Alexander the Macedonian; observing, that in his days many of the Jews were transplanted into Egypt and Assyria, where they worshipped the God of their fathers, and enjoyed great immunities. But surely this is very inadequate to the declaration of the prophet, that Egypt and Assyria should be converted. He is speaking, not of the Jews who might perhaps be the instruments of conversion, but of the Egyptians and Assyrians *themselves*, when converted: and the almighty could scarcely denominate Egypt *my people*, and Assyria *the work of my hand*, merely because certain Jewish colonists had emigrated into those countries. Of this the Bishop himself appears sensible, for he only ventures to say, that “Israel, Egypt, and Syria, were *in some measure* united in the same worship;” adding afterwards, that the prophecy will receive its most perfect completion, when Christianity shall be planted in

those regions, and Mohammedism rooted out. The 18th chap. moreover contains a prediction of the restoration of the Jews; and in the 19th we find that people happily seated in their own country, and professing the true religion, along with the Assyrians and the Egyptians. Hence it will follow, that the events related in the 19th cannot yet have received their accomplishment, inasmuch as the Jews are not yet restored. This conjecture of mine, that the 18th and 19th chapters of Isaiah form only different parts of one prophecy, is strongly confirmed by a parallel passage in Zephaniah. In his 18th chap. Isaiah speaks of the return of Israel from beyond the rivers of Ethiopia; and in his 19th, celebrates the conversion of Egypt and Assyria. In a similar manner, Zephaniah speaks of turning "to the people a pure language, that they may all call upon the name of the Lord;" chap. iii. 9, which the marginal references of the Bible suppose to be the same event as the conversion of Egypt, and Assyria; and immediately afterwards adds, "From beyond the rivers of Ethiopia, my suppliants, even the daughter of my dispersed, shall bring mine offering." And, to prevent the possibility of a mistake, he concludes the chapter by assuring us, that he was speaking of the restoration of the Jews: "At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes."

Thus have I endeavoured by comparing scripture with scripture, to establish what I conceive to be the true purport of these remarkable prophecies: but the precise period when God shall be pleased to accomplish them remains yet concealed in the divine counsels. Nevertheless every Christian must believe, that the time will come, "when the fulness of the gentiles shall come in, and all Israel shall be saved."

G. S. F.

To the Editor of the Christian Observer.

Your correspondent Honestas objects to the term, "People of God,"

as applied to believers under the present dispensation, and asserts that the apostles in no instance make use of it, to designate converted gentiles. It appears to me that Paul in his epistle to the Romans, referring to the prophecy in Hosea, chapter 2d, verse 23d, very clearly explains it as belonging to Christians. "Even us whom he hath called, not of the Jews only, but also of the *Gentiles*, as he saith also in Hosea, I will call them *my people*, which were not my people, and her, beloved, which was not beloved; and it shall come to pass, that in the place where it was said unto them, ye are not my people; there they shall be called the children of the living God." Also in 2d Corinthians, 6th chapter, from the 16th to the 18th verse, where the address is expressly to Gentiles: again, Titus ii. 14. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a *peculiar people*, zealous of good works."—Peter, in his 1st Epistle, 2d chap. 10th verse, speaks of a "peculiar people," and quotes Hosea. These passages, however they may primarily respect the Jews, certainly are not confined to them. If so, we must suppose that the coming of the Saviour was entirely on their account: it is assigned as the reason for his being called Jesus, Matthew i. 21. "For he shall save his *people* from their sins." Limit this term to the Hebrews, and where is the salvation of Gentile sinners to be found?

EMMA.

To the Editor of the Christian Observer.

It will scarcely be denied, that some whose names stand foremost on the lists of theologic fame, have been little influenced by those very truths, which they have laboured, and frequently with triumphant success, both to elucidate and defend. Such writers have given their days and nights to the study of the sacred canon, while their souls have reaped no practical benefit; and though the student has risen from his labour, an acute and luminous commentator and critic, yet, if conduct be the test of principle, incapable of exhibiting any just claim to the character of a Christian. By what allurements, sir, are those speculative

divines to whom I advert, induced to consume the midnight oil over a book; wherein the essential difference between scientific theology and practical religion is so clearly ascertained, and so impressively urged on the conscience? Permit me to transcribe an answer to this enquiry, from the writings of an English divine; who flourished in the seventeenth century.

"Sometimes the sinner seeketh his happiness and content in largeness of knowledge, much learning, and curious speculation about the nature of the creatures, yea, and about God himself. But perhaps it will be found; that these are near of the same nature with sensitive delights. For it is not the excellency or goodness of God himself that delighteth them; but the novelty of the thing, and the agitation of their own imagination, phantasie, and intellect thereupon, which is naturally desirous to be actuated, and employed, as receiving thereby some seeming addition to its own perfection: and that, not as from God, who is the object of their knowledge, but as from the mere enlargement of knowledge in itself; or, which is far worse, they make the study of God and divine things; which they delight in; but subservient to some base inferior object: and so though they delight in studying and knowing God, and heaven, and scripture, yet not in God as God, or the chief good; nor in heaven, as heaven; nor out of any true saving love to God; but either because, as some preachers, they make a gainful trade of it, by teaching others, or because it is an honour to know these things, and be able to discourse of them, and a dishonour to be ignorant: or at best, as I said before, they desire to know God, and divine truths, out of a delight in the novelty, and actuating, and natural elevation of the understanding hereby. It is one thing to delight in knowing, and another to delight in the thing known. An ungodly man may delight in studying and knowing several axioms or truths concerning God, but he never delighteth in God himself. So a studious man desires to know what hell is, and where, and many truths concerning it: but he desireth not hell itself, nor delighteth in it. A godly man desireth to know the nature and danger of sin, and Satan's

way, and wiles in temptations: but he doth not therefore desire sin, and temptation itself. So a wicked man may desire to know the nature of grace, and Christ, and glory: and yet not desire grace, and Christ, and glory. It is one thing to terminate a man's desire and delight in bare knowledge, or the esteem, and self-advancement that accrues thereby; and another thing to terminate it in the thing which we desire to know, making knowledge but a means to its fruition. The acts of the understanding are but preparatory to the acts of the will, and so are but imperfect initial acts of the soul, as having a further end than their own proper object; and therefore it is, that philosophers place no moral habits in the understanding, but all in the will; for till they come to the will, (though they be in a large sense morally good or evil, virtuous or vicious, yet) they are but so in an imperfect kind and sense: and therefore they call such habits only intellectual."

When the Marquis of Rosny was appointed, by Henry the Fourth of France, his ambassador to the court of London on the death of Queen Elizabeth, the elder Servin presented his son to that nobleman, and begged that he would use his endeavours to make him a man of some worth and honesty. Young Servin was a prodigy of genius and understanding; and among his extraordinary attainments it is recorded, that, "in theology he was so well skilled, that he was an excellent preacher, whenever he had a mind to exert that talent, and an able disputant, for and against the reformed religion, indifferently." Yet in this very man, says the illustrious historian,* "might be found all the vices contrary to nature, honour, religion, and society: the truth of which he himself evinced with his last breath, for he died in the flower of his age, perfectly corrupted by his debaucheries, and expired with a glass in his hand, cursing and denying God."

Is not this anecdote an illustration, in some measure of the extract?

I am, Sir, &c.

CEDIPUS.

* Sully's Memoirs, book xiv.

To the Editor of the Christian Observer.

THE great effect of example is generally allowed, and therefore it is highly important that we should let slip no proper opportunity of obtaining for ourselves, and of affording to others, the benefits which may be derived from contemplating the characters and conduct of eminent christians. Those enjoy this advantage in the highest degree, who have the happiness of being personally acquainted with such ornaments of the gospel of Christ. But it may be extended in no small measure to others by conversation or by writing; and conversation and writing are seldom so well employed, or so generally acceptable, as when the christian graces of some good man are happily pourtrayed for the edification and gratification of those, who never knew him.

In proportion, however, as any one feels a pleasure in hearing or reading descriptions of the manners and conduct of those, whose light, as followers of Jesus Christ, has shone before men; with the greatest lustre, he must be jealous of any circumstances which tend to sully the beauty of the picture, and much more jealous of such as may mislead some persons, and place offences in the way of others.

Now, sir, you and most of your readers must have observed, that anecdotes of eminent christians are not always judiciously selected. What is somewhat eccentric, and in some view or other on the verge of a fault, if not absolutely faulty, is most striking, and therefore is most frequently remembered, and related or published, while the ordinary and every day proceedings of a good man are apt to be thrown into the back ground, and seldom mentioned. These last are the parts of his life, which present a true picture of his soul; and if pourtrayed with truth and in vivid colours, would be excellent guides to others in their christian course: while the more striking and brilliant circumstances which often form the subject of anecdotes, are too frequently unfit examples for the general imitation of religious persons, and extremely liable to be misunderstood and misrepresented by persons of an opposite character. I confess, sir, we generally feel a little apprehension, when a lively man of a sanguine dis-

position begins to relate a religious anecdote in company; and my apprehension is the greater, the more he seems pleased with the story he is about to give us, and the more his intercourse has been confined to the religious circle to which he belongs. One of this description, partly from an honest affection and veneration for the eminent person to whom the anecdote relates, and partly perhaps from a love of anecdote, and a desire of attracting attention, will frequently repeat a saying, or describe a proceeding of a good man, with strong marks of admiration; which, instead of throwing any lustre on the characters whom it is intended to honour, stands itself in need of a candid interpretation to shield it from censure. But though the warm and the lively are most subject to this fault, it is by no means confined to them; and christians of every description will do well to be aware of it.

The effects which the practice I am now censuring is apt to produce, are such as every real disciple of Jesus Christ must deeply deplore. As the imitation of what is eccentric and of a dubious nature, and suited perhaps only to very particular characters or very particular circumstances, is always more easy, and more gratifying to the imagination, than the imitation of plain and simple excellence, the young and the injudicious are very likely to be led astray, while the feelings of those, who have not yet forsaken the world, but shew a disposition to attend to religion, receive a shock, which they do not easily overcome, and the cavilling and profane spirit of the hater of real godliness finds an ample field for declamation and censure. Cicero tells us, I think, that, before he pleaded a cause, he always took upon himself, in his private study, three distinct characters, namely, those of his client, of his opponent, and of the judge who was to decide; he considered very fully what impression every circumstance of the case, and every argument he could use, would make on each of them; and his conduct was guided by the lights which he obtained from this general view of the whole business. I wish, that religious people would act in a similar manner before they relate or publish religious anecdotes, and consider

well, what is their intrinsic merit, and what effects are likely to be produced by them.

It would be well for those, who are fond of the brilliant and the eccentric in religion, and with unshrinking boldness (I had almost said rash hardihood) brave all consequences in publishing abroad those passages in a good man's life, which may indeed be the most striking proofs of his christian attainments, but which are likely to appear to common observers of a somewhat dubious complexion, to study the great plainness and simplicity of the conduct of Christ. If a due allowance be made for what was necessarily peculiar to himself as Son of God, and Saviour of mankind, how little is the course he pursued calculated to strike the imagination, and to push virtue (if I may be allowed the expression) to the verge of vice! how careful was he, so "to provide things honest in the sight of all men," that even sceptics and infidels have been able to find few or no subjects for censure in his life; and his example has very seldom misled his real followers, or been quoted by such as pretended to be so in vindication of what was blameable. On the contrary, the character and conduct of our blessed Saviour have been the great stumbling block of infidels. Few have been so hardy as to make a direct attack upon them, and some (among whom J. J. Rousseau holds a very distinguished place) have been constrained to give them the warmest praise. Among christians, they have been the great light by which perverse and presumptuous man, ever prone to go astray in practice, whatever he may possess in principle, has been brought back to the right path. They have been, under God, the touchstone, by which more than by any other, errors in spirit and conduct have been rectified, and hypocrisy detected. But would they have answered these blessed purposes, if they had not been marked by a moderation and a simplicity, which preclude misconception, and bid defiance to misrepresentation; or if, in the histories given us by the evangelists, the prominent features in the life of our Saviour had consisted of such extraordinary speeches and proceedings, as too frequently form the subject of the anecdotes under consideration? or

CHRIST. OBSERV. No. 25.

rather, would not in this case the life of Jesus have been a powerful engine, with which malevolence would have assailed divine truth; a stronghold of error; and a cover, under which the violence and extravagance of carnal passions, assuming the name of religion, would have sheltered themselves from attack?

I confess, sir, that the general complexion of the religious anecdotes, which I have sometimes heard when in company, and the warm approbation with which they have been received, has more than once put me in mind of an epigram of Martial, in which a whimsical character is introduced, gravely taking credit for his absurdities, because he could father them all on great men. He plagued his friends with bad verses: oh, but in this he copied Cicero. Other instances of the same kind are given, which I do not distinctly remember. I have feared lest the young applauders of such anecdotes should make like unfortunate attempts to emulate one or other of the great pillars of the church in the last and in the present age. Why do not those, who give us some account of eminent christians, exercise their powers of description in placing before our eyes those tranquil scenes, in which the soul without an effort displays the heavenly graces, with which she is endowed? Why do they not, for instance, paint a good man's method, manners, and countenance, when instructing his children; when conducting the religious exercises of his family; when conversing with a sick or afflicted neighbour or dependant; or when talking upon religious subjects in an easy and serene manner during a quiet walk with a friend? Do not such scenes convey more solid instruction than the extraordinary occurrences which are so often made the subject of anecdotes? And do they not possess a beauty and a grace far more likely to attract the soul of the hearer by sympathy to a love of the spiritual life, while they possess the great advantage of not being liable to be misunderstood or misrepresented?

B. T.

To the Editor of the Christian Observer.

I AM, like yourself, a steady friend of the Church of England. I not only

• D

value her doctrines, but highly revere her mode of worship, and am pained whenever I observe any thing indecorous in the manner of conducting it.

I consider the clergy as persons of great candour and liberality of mind, so that I am not apprehensive of giving offence to any of them, or of subjecting you, sir, to any censure, if I be permitted, through your valuable miscellany, to animadvert on a circumstance or two which occasionally give me uneasiness:

In Churches where I hear, with admiration and delight, the genuine truths of the Gospel delivered with energy and solemnity, and enforced in plain and affectionate language on the conscience, I am not always equally satisfied with the manner in which the devotions of the congregation are conducted. The reading-desk seems not to exhibit the seriousness of the pulpit; nor are either the prayers offered up, or the lessons read, with sufficient solemnity of manner. The liturgy of our Church is not only the admiration of those that use it, but of many candid persons among the Dissenters; and when the service is read distinctly, audibly, and seriously, it can hardly fail of being impressive. It is an unworthy and mischievous notion, to consider the prayers merely as a preamble to the sermon; and it is surely of importance that the clergy should endeavour to correct this idea, which, if I mistake not, they will best do by charging it upon themselves not only to *deliver the word*, but to *conduct the worship*, with due solemnity and seriousness of manner.

It has happened to me, Mr. Editor, to be present where an extemporary prayer has been used before the sermon. I will not now pass an opinion on the necessity or propriety of this after the very copious and spiritual prayers, which have been offered up in the use of the liturgy. What I have to reprehend is this—the extemporary prayer has been presented in a very serious and impressive manner, but the Lord's Prayer, with which it has been concluded, has been repeated with that rapidity and apparent indifference which would have merited correction in a school-boy. I determined to tell the Christian Observer.

M T. H.

To the Editor of the Christian Observer.

I AM the daughter and widow of a clergyman, and was carefully instructed both by my father and husband in the doctrines of the Church of England, as those, which were recovered by Christ and his Apostles. About twelve months ago I had the heavy misfortune to lose my husband, whose affection had endeared him to me, and whose piety and benevolence had entitled him to the respect and esteem of his flock. He was succeeded in the living of the parish, in which I still reside, by a gentleman whose behaviour both in and out of the pulpit does credit to his character and profession. He has the strongest claims upon my gratitude, not only for his kindness to me, but for the respectful terms in which he constantly mentions my deceased husband; yet he has been the cause of more uneasiness to me than I ever experienced from any other quarter. The circumstance to which I allude is this: about a fortnight ago, after a long conversation with him on religious subjects, he concluded with saying, with a most impressive seriousness, I am sorry, my good lady, to find that you are an *Arminian*. Before I had time to recover from my surprize at this unexpected observation and the tone in which it was made, the entrance of some visitors prevented my asking the meaning of it; our rector took his leave, and has since been absent from the parish on business of pressing importance, which will probably detain him some weeks. My anxiety, however, to obtain a solution of what had so much perplexed me, induced me to ask an explanation of a friend; but all the information which I could obtain from him was, that our rector was a *Calvinist*, and if I wished to know what this, or the term *Arminian* meant, he recommended me to write to the *Christian Observer*. Of the person to whom I was thus referred I professed ignorance, but my friend assured me, that such a person existed, and that if I would address a letter to him he would undertake to forward it.

Now, sir, what I am most anxious to know is this, whether the epithet *Arminian* implies that I am not a Christian; for nothing, I confess, would give me deeper concern than to be considered by so respectable a

would be accounted a madman: a single slip would hurl him to the bottom, of some almost fathomless abyss, where he would find himself straitly enclosed between too lofty walls of ice, far from the reach of any human succour, exposed to an extremity of cold, which must soon destroy every principle of life.

A variety of rivulets gush forth in different parts of the *Glacier*; and running over these transparent mountains, add much to the beauty of their appearance. When I had been some time upon them, I indulged myself with a draught of the water, which was the most delicious I ever tasted. This *Glacier* runs a considerable way up the mountain, and turning to the left falls behind *Montanvert*, where it joins the grand *Mer de Glace*. It was formerly of much less extent in the lower parts; that portion of the declivity of the hill, which it now covers was, a few years ago, a fertile spot of arable land, and separated from the grand mass by a range of enormous rocks. They were not, however, a sufficient barrier; and the owner of the field, which he had begun to sow over night, was astonished, on coming to renew his labour the next morning, to find it completely covered by an immense body of ice.

Above the *Glacier of Bosson*, to the left, runs a chain of pointed rocks, which here and there peep out of the snow, and seem to touch the clouds. They are aptly called the *Needles*, and have almost all of them separate names.

In the evening we went to see the *Embouchure de l'Arveron*, about three quarters of a league from the village. After passing through a grove of pines, on a white sand, we were immediately struck with a view of the *Glacier of Montanvert*. From here rises the *Arveron*, a rapid torrent, which soon falls into, and considerably increases, the waters of the *Arne*. In gushing from under the *Glacier*, it has formed at the foot of an immense mountain, an arch, or *Salle*, of the clearest ice, which varies much in breadth and height: it is sometimes sixty feet high; but, when I saw it, it was hardly more than forty. A more beautiful spectacle I never beheld. Can the mind frame an idea of any thing more enchanting to the eye, than a spacious cavern hewn out of one solid mass of the purest ice; the roof of the most

perfect azure, the walls on each side transparent as amber, and adorned with pilasters not inferior in brilliancy to the brightest crystal: a clear, but rapid current flowing through the midst, over a bed of gold coloured sand, interspersed with a variety of shining pebbles? Curiosity would naturally lead one to examine minutely every part of the wonderful cavern, were it not for the imminent danger which would attend such a research. The several parts of this beautiful arch are continually giving way, and the *Voute* is perpetually changing its figure, and forming anew. Should this happen while a curious spectator is busied in contemplating the beautiful scene, either within, or near the cavern, he must inevitably perish among the massy ruins. While we were employed in examining its several parts, our guide informed us of our danger, and intreated us to retire as fast as possible. An enormous fragment hung over the entrance, which threatened to fall at every instant, and I apprehend must have fallen very soon after we left the place. I imagine that, were it possible to reach the extremity of this cavern, we should find several passages that would lead us to others, not inferior in extent or beauty to that which we had been contemplating.

This morning (Aug. 12), a little after three o'clock, we set off with our guides to the *Glacier de Bois*, or *Montanvert*. After we had ascended about an hour, I was induced to visit the hut of a peasant, situated on the declivity of the mountain, which I found to be similar to those in the Alpine parts of *Savoy*, and serving as a habitation, not only to the owner and his family, but likewise to his cattle. We continued our route up the mountain, climbing through loose stones, and vast fragments of rock, which render the way not very agreeable to those who are accustomed to travel on plain and beaten roads. Our ascent was winding; the direct path being so steep, that it was not possible for any but the natives to attempt it. The road lay all the way through woods of larches and pines: these last were prodigiously tall and straight; most of them rising to the height of a hundred feet. In the middle of the wood was a fountain of excellent water, where we were glad to stop and refresh ourselves, after

the fatigues of the ascent. We began already to have a beautiful prospect of the vale below, which appeared to great advantage through the shades of the wood. At length, after a march of three hours and a half, we reached the summit, and rested ourselves in the *Chateau de Montanvert*, which is nothing more than a few sharp stones piled up together in form of a hut, though dignified with so grand a name. We approached the precipice of the mountain: the whole *Mer de Glace* opened upon us at one view; the prospect was the most astonishing that can be conceived. Beneath our feet was a vast sea of ice, which extended itself over a valley several hours long. It may aptly be called a sea; for it exactly resembles that element, when agitated by a brisk gale. Waves seem to roll over waves, in uninterrupted succession; and as the eye directs itself downwards towards the source of the *Arveron*, this frozen ocean appears still more wonderful; it appears to run mountains high, and is an opposite image of the sea, when raised by a tempest; whereas, higher up the valley, it may be said to represent the ocean in a calmer state. The whole body of ice is of a palish blue colour; and the waves, when shone upon by the sun, exhibit a variety of different colours, and form a most lovely appearance.— The undulating surface of this *Glacier*, which is not so irregularly shaped as that of *Bosson*, calls to mind, and presents some faint idea of the “sea of glass, like unto crystal,” mentioned in the *Apocalypse*; if we may presume to compare earthly objects, with the awful representation exhibited in vision to a prophet of the Most High.

Across this valley of ice I observed four red specks, placed under a lofty naked rock, upon a small turf of earth, which was easily distinguishable by its verdant colour from the barren spots that on all sides surrounded it. My guide observing my eyes fixed that way, guessed at the objects I was contemplating, and immediately satisfied my curiosity, by telling me they were cows. I expressed to him my astonishment at seeing that species of cattle feeding in a place, where I should have thought it scarcely possible to have

transported even a flock of goats. He told me it was a journey of two days, from the village to the pasture which engaged my attention, the ascent being so very difficult; and informed me that the cattle had been removed there a month before, and were left to themselves, till the end of the summer, when they would be properly fattened. The owner, he added, was in no fear about them; for it was impossible they should ever wander from their little pasture, and equally impossible they should be stolen.

After we had spent an hour in viewing the *Mer de Glace*, and its wonderful environs, we left the summit, and descended to the plain by a path almost perpendicular. The descent was far more fatiguing than the ascent. The loose stones which gave way at every step rendered our progress extremely unpleasant; and the lubricity of the ground, which was a whitish mould, and crumbled every instant under our feet, obliged us to descend with the utmost caution. The sun began to peep above the mountains, which had hitherto sheltered us from his rays, and threatened us with excessive heat. The farther we advanced, the hotter we found it. The sun now lay full upon us; not a single turf of verdure was to be seen; not a blade of grass to relieve the eye, long wearied with beholding naked flints, dreary rocks, and a parched barren soil. In the midst of our descent we were suddenly surprised by loud noises, resembling the explosion of cannon, or claps of thunder. Our guide pointed to the *Glacier*, which lay to the right of us, in a sloping valley. We there beheld an enormous mass of ice, rolling over the frozen sea from mountain to mountain, towards the valley below. These falls of ice or snow, at certain times of the year, happen daily, and, indeed, hourly. They roll from the top to the bottom, where they break into innumerable minute particles, and spread over the foot of the *Glacier* a large bed of beautiful shining powder. They are called *Avalanches*. The sound which they produce in falling is of itself very considerable; but the effect in this particular is rendered still more extraordinary by the singular force of the echo, which conveys the report from valley to valley.

In a little more than two hours we

reached the plain, and dined in a wood of pines, near the source of the *Arveron*. Here our mules met us, with our guide, whom we had brought with us from the *Valais*; and after our cold collation, we left the vale of *Chamouni*, and proceeded towards the *Cot de Balme*.

Before I take my leave of the *Glaciers* I will offer a few observations on the subject. It is supposed that the ice was first formed on the summit of *Mont Blanc*, as being the highest point in all the *Alps*. In process of time, the ice increasing in bulk above, and not having sufficient support below, would naturally fall, and discharge itself into the first valley it could find, which is that behind *Montanvert*. This valley is far more elevated than even several of the mountains. When a sufficient quantity was fallen into this cavity, which is on a slope, it would of course find its way into other vales, and fill up every interstice between the mountains. The vale under *Montanvert*, to the left, is one of the largest that are accessible; here therefore is the most extensive superficies of ice, and for this reason this *Glacier* is properly called the *Mer de Glace*; to distinguish it from others, which are of smaller extent. This hypothesis will, I think; easily account for the circumstance, that the ice is smother at the top than at the bottom, and also that the *Glaciers* extend even to the lowest vales, where the power of the sun is excessive; while in some of the mountains above no ice ever appears, the mass always being discharged through the vales; and not over the tops of the mountains.

It is observed, that the chasms are at right angles to the direct road, and not parallel with it; and that they are most numerous and considerable at the lower extremity of the *Glacier*, where the ice is weakest. This effect is produced by the vertical pressure of the ice, and its tendency towards the plain. The chasms bear an exact proportion to the pressure, and the inclination of the mountains from which the snow descends. This is confirmed by *Bosson*, which is at the foot of *Mont-Blanc*, where, as I observed before, the ice is more irregular than on the other *Glaciers*; the clefts are deeper; the detached masses more enormous and confined; and the rocky fragments, thrown up by the ice,

more numerous and of greater magnitude. The width of these chasms is perpetually varying, in consequence of the different actions of the frost by night, and the excessive heat by day; and this perpetual variation of the chasms accounts for the frequency of the *Avalanches*. Huge rocks, that are torn away from their ancient beds, and precipitated into the plain by the force of the ice, are lifted up and carried down by the opening and closing of these clefts; and it is said, that the bodies of peasants, who have lost their lives in hunting among the rocks, have been thrown up, several days after, upon the surface of the *Glacier*, fresh and uncorrupted.

A curious effect, similar to vegetation, is produced by the melting of the snow in the more elevated parts, which, draining down, runs under the ice, and being there gradually arrested and frozen, the mass is increased at the bottom, while the top is thereby heaved up, and, in conjunction with the cause just mentioned, split into chasms, with a noise like thunder.

(To be continued.)

To the Editor of the *Christian Observer*.

ALARMING PHENOMENON.

MANY are the complaints which have been made, and are still making, of different kinds of scarcity. Some complain of scarcity of friends, many of scarcity of money, and we ought to acknowledge with thankfulness, that scarcity of bread is not at present added to the catalogue.

But the scarcity I now complain of is more alarming than any of the preceding; and I think, sir, you will agree with me when I state it to be a *scarcity of men and women*. At this rate we go on, I begin to fear twenty will not be left within the liberties of London and Westminster.

This decrease does not appear to be occasioned by the usual mournful cause of depopulation, nor even by emigration. No, sir, it is by *transmigration*. Those who formerly were men and women, are become, or are becoming, *gentlemen and ladies*: and unless the ancient proprietors of those titles will condescend to take their place, we must be all gentlemen and ladies together.

I am persuaded the honours of my house are not singular: but my garden

er is a gentleman, and my house-maid a lady; and if other circumstances occurred, I might imagine myself a queen, attended by maids of honour and gentlemen in waiting. I was, therefore, not surprised, when I called one morning to speak to a poor woman who keeps a petty chandler's shop in my neighbourhood, at being told by a girl at the door, that the *gentlewoman* within would wait on me presently: but I confess, I was really hurt when ordering some peas at my green grocer's, a question arising respecting their boiling, she very gravely said, she would enquire of *that young lady*, pointing to a servant of all work, who was come to buy a bunch of greens. When the girl was gone out, I asked her, how she could be so ridiculous? her reply was, "you cannot imagine, madam, how careful we are obliged to be not to offend these kind of people." So it seemed that it might have been an affront, had she called her a *young woman*!

In the year 1784 I was in Paris, and visiting one morning the beautiful works at the *Gobelins*, I inadvertently inquired of the person who attended us, "if any women were employed there;" he replied, "Madam, we have only gentlemen, (messieurs) and no ladies." I perceived my error, and supposed he would attribute it to English *grossièreté*.

Now, sir, if the attempt to introduce French follies, French taste, and French *manières of dress*, had been always considered as an *invasion*; and been resisted with as much unanimity and spirit, as the present one, the good sense of this country would have appeared equal to its courage: however I hope it has still enough left to see the necessity of calling things and persons by their proper names; for though it has been said, that "names alter not the nature of things," they evidently *have* altered, and evidently tend to alter, the state of a nation; an evil I sincerely deprecate for the *British isles*, being, and hoping to remain,

A PLAIN ENGLISH WOMAN.

P. S. If London is too far depopulated to be re-peopled (which I trust is not the case) I hope men and women may yet be preserved in country towns and villages, where doubtless they still are to be found in great numbers.

For the Christian Observer.

THE celebrated ecclesiastical historian Mosheim first adventured to trace the wild reveries of the Gnostics to a source, which he denominated, in a restricted sense; the oriental philosophy. His opinion has been generally adopted by the learned, although not upon the same evidence, nor to the same extent. He conjectured, with much reason, that, if the contents of the Indian scriptures, the *Vedas*, were made known, they would throw considerable light upon this obscure, but interesting subject.

Sir William Jones has presented to the world some "extracts from the *Vedas*," in the sixth vol. of his works, p. 423, &c. And these are all with which I am acquainted; but they contain nothing to the purpose; although upon the subject of religion.

In the institutes of Menu, ch. i. §. 22, there occurs something like the system of emanation; which distinguished the philosophy of the Gnostics, but nothing like the pedigree which constituted their *Pleroma*.

If any of your readers, conversant in Asiatic learning, will direct me to the sources from whence some information may be acquired on this subject, or satisfy me that none is to be found, he will much oblige,

P. R.

To the Editor of the Christian Observer.

SIR,

I AM the same old lady who wrote to you about a twelve month ago, out of the north, and whosent you the extract from the book of my grandmother, about the mistake of supposing people's salvation to depend on the strength of their wit in matters of religious controversy; and who told you also so very freely of my daughter Anne's having more of this wit, though rather less perhaps of true religion than any of the other girls (vol. 1. p. 701.) Sir, I perceive that you published the whole of my letter. You cannot think how strange it seemed to see my poor piece of performance-ship in print; and yet, as my eldest daughter observed, there could be no harm in printing it, if you thought it could be of any public service.

But, sir, there is one ill consequence of taking so much notice of what

we women say, which perhaps you did not think of: it encourages us to write again. In truth, it has occurred to many of my family, that it may be of vast advantage to you to hear, at the year's end, all that is thought about your work by us simple people in the country.

But I believe that first of all it will be needful to tell you a few more particulars about myself. I lost my ever dear and valued husband just ten years and a half ago. He was a good man; though he said rather less than some do about religion; but there is a vast difference, as he himself would oftentimes observe, between saying and doing. He trusted only in his Saviour, and was of a truly humble spirit as all might see who knew him: I have no doubt that he is now among the blessed. Would that his children may all arrive as safely at a better world. That was his chief wish when he came to my dear, (said he, with almost his last breath) "I don't want my children to be rich nor very learned; but to be learned in divinity. It is a plain way to religion." And at another time he said to me, "I would advise you to carry the girls too much to school. I have a sad dread of London: it is a place where people of all ranks come to me to get their heads

scraped, and their incomes, Sir, proved but small, and their taxes, as you know, coming on so fast at the time I speak of, my girls were obliged to go to school. I agreed that we would not so much as talk of a London journey until the war was over, though we had no real relation in town; and to say the truth, as the peace proved to be no peace, we have not been there to this day; and therefore, sir, you will be pleased to bear in mind, that there is not one among us that rightly understands the London ways, either in respect to dress, or as to the best modes of writing or of speaking; or that altogether follows the London fashions in divinity.

But to come to the chief business, we all like the *Christian Observer*; and happy is the sister, who, on the third day of the month, when it is regularly delivered to us, can first snatch it up from the breakfast table. And yet, to tell you the truth, I believe there is hardly one of us who ever reads fairly

through it. Could you not contrive, Sir, to make some parts of it a little more entertaining to us women? I think my girls commonly begin at the end, which, as I often tell them, is not fair. I mean that they look for something which is to affect them in the obituary. The death of Finley drew tears from us all, and we were struck with a great deal that was in those letters of Senex. Pray, sir, have you altogether finished your modern characters? We like something after that manner. It suits us ladies better than that way of yours of arguing so much about religion. One of my daughters desires that I will ask, who is Eusebia? Is she a real character? and if so, can you tell us when she comes to town? for perhaps we could travel up the same winter, and get acquainted with her; I think you have somewhere said that she only visits town occasionally. She is somewhat like us in that particular. Theodosia, as we think, has twenty great faults put together. We only wonder how she can fancy herself a christian. But, I suppose, that in London it is easy to pass for religious. You have only, as I am told, to talk of doctrines, and go about hearing preachers; and you may live almost as you like; for in that monstrous city nobody knows any thing about you. Devout at one place, and dissipated in another; spiritual with your pious party abroad, and all out of humour in your own family: is not that the character of some of your London people? My daughter Anne would be glad to make acquaintance with Amanda, and if Amanda were to become our neighbour in the country, I am sure I should not object to visit her; but, as was said before, London spoils every body. Pray, Mr. Editor, how long shall you go on with the question between the Calvinists and Arminians? After all, we do not exactly understand the difference between them. What is the meaning of that word, "Calvinist"? Does it mean the follower of Calvin in every thing, or only in some things? and ought not people to explain what particulars of Calvin's doctrine, and how much of it, they mean that we should agree to? This part of your work is very dry and difficult; though I except the paper of N. D. in your last number. O Sir, the writer of that letter must be a very good christian!

You have a correspondent called B. T. Though he is sometimes nice in his distinctions, we almost always think we understand him; and I wish that some of your other friends would come down to particulars as much as he does.

And now, my good Sir, what should you say to my proposing a few things for your discussion? To be sure we are all for ourselves; and therefore the points to which I shall beg to call your attention, will be suited to just such people as me and my children.

First then I would entreat that you will give us, as often as you can, something that will teach my girls not to mind a little ridicule; for though I assure you we are all true to the Church, yet, through some cause or other, many people will call us methodists, and one or two of my daughters, in order as I suspect to avoid this nickname, are inclined now and then to say and do rather too much like other people.

What think you, Mr. Editor, about amusements? It seems to me that we, who keep back our young folks from balls, and races, and card parties, should take care that they are not dull at home. Now I am sure you could write something very good and useful on that topic.

Might you not also say a great deal more than you have done about education, and with an eye to the children of us middling people in particular? for it is now the fashion to train up every ordinary girl, (no matter whether she is to have fortune or no fortune,) to be an idle useless sort of gentlewoman. What signifies French to any one of my daughters, or to more than half the girls who learn it? Will they keep their accounts in French, if they should become good honest shopkeepers wives; or give their orders to the plough boy in French; if they should prove to be the wives of farmers; or talk to the poor about their souls in French, if they should be so favoured as to marry among the clergy? Might you not observe, that our young women, instead of learning how to paint screens, and tiring you with their bad music, should be instructed how to use their reason; and how to speak and write, so that every body may understand them; and how to keep accounts so as to

economize their money; and in short, how to turn their hand to any thing; and, Sir, in what a low state is christianity in many of our boarding schools? Indeed, you should expose the irreligion and vice of some of those places. I have kept my girls at home through fear of the infection.

There are also twenty little points in which I often think that you might be useful; I speak of points which are far from trifling in themselves, though they are thought too little and particular for the pulpit. I find it necessary, for example, to be often urging my girls to rise betimes, in order that they may be very serious and deliberate in their private devotions before they run down stairs; and I make them punctual to a moment when the family prayer bell rings, that the servants may not stand waiting; and I bid them that christians are to be temperate in their meals, and ought not to deal in dainties; and that she ought all to covet the lowest rank; there must be no little feuds and quarrels among them; and that all should be done openly and above board since God sees them even when their back is turned. I moreover bid them continually, that life is short, and that they should therefore be always busy about something useful; and I bid them dislike the violent fancies both in the way of love and hatred; and I insist upon it that they shall be kind and attentive to those who come in their way, and especially to that thing dull that is their duty. Might you not strengthen a poor old widow's hands in respect to a few such things as these; for we mothers feel very anxious about our daughters. Now I wish in particular that you would direct all young folks, and indeed the old ones also, to make it a constant rule to call to mind at night the particular sins of the day, both the sins of omission and of commission, and to be very strict in the duty; for I am convinced that this is the true way to humble them, and to make them look to Jesus Christ for justification: It is more to them than twenty arguments about the doctrine.

A vast number of other points might be put down. There is one which comes across me at this moment. I mean that we should all regulate our tongues in a way very

different from that which is common. We have here, Mr. Editor, a most rash, exaggerating way of talking on almost all subjects; and even some who seem religious are not free from it. Why, Sir, it is nearly a kin to lying, and yet every body owns that liars are a most dreadful set of people. Little stories are so aggravated, that whole families are set at variance. Aye, and there may also come some national mischief from this cause. Why, the other day, it was quite confidently affirmed, that the French were come, and were within twenty miles of our village; and some said they were on the one side of it, and some said they were on the other, and all this dreadful news was found at last to proceed from nothing else than that mode of magnifying, which people have so long indulged in: for when the mayor of the next town came over himself to enquire, it appeared that one man had said the French were *embarked*; and that another then had thought he might safely report that they had *sailed*; on which a third asserted that they were *come*, and a fourth construed this to mean that they were *landed*; and then two or three men, who seemed to be half in joke, together with some women who were all alarmed in good earnest, began to talk of a battle that had been fought; and of the number of killed and wounded. What is to become of us women, Mr. Editor, if the French should really land? We shall be ready to die of fright through the false rumours which will be spread, and the waggons, which have been got ready to carry us off, will not know which road they must take to avoid the enemy. And may not this loose way of expressing oneself be at the bottom of half those religious controversies which you have so much difficulty in healing. O Sir, if people would but all agree to keep strictly to the truth, both when they relate facts, and speak of characters, true Christians would not be so misrepresented as they now are; and, if the goodness of their practice was acknowledged, it would not be difficult to know to what quarter we ought to look, in order to find out the sound doctrine.

I beg pardon for being so very tedious, but we women, you know, must be a little long, and we are apt to run on one thing to another. Pray,

Sir, what proportion of income do you think that a Christian ought to give in charity? I will tell you my reason for troubling you with this question. I suspect that we are all too mean and scanty in our liberality. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Now I fear we have some who are bad at construing all such texts as these, however good they may be at other questions of divinity; for I lately heard of a very rich man, now deceased, (I believe that he had two to three thousand pounds a year without one child of his own to leave it to,) who, as plainly appeared by some papers found after his death, had not bestowed above one hundred pounds in charity in the whole of one of the worst years of scarcity. Surely, Sir, he should have given at least a thousand. And yet this same gentleman, as I am well assured, was thought on all sides to be quite religious, and even was used himself to talk in a general way of the great duty of being charitable. I therefore wish the *Christian Observer* to be very plain and particular, both on this subject and on all the various matters of practice.

I will now conclude with a very serious wish, that a divine blessing may attend you. May you be the means of bringing religion home to many hearts which are now strangers to it. May your work afford at once amusement and edification to young people. May you assert the truth, rebuke error, and at the same time teach us to abound in charity. May you return good for evil to those who shall falsely accuse you; and may you strengthen that Church for which you are so very zealous.

So prays your old friend and correspondent,

MARGERY.

FRAGMENTS.

ORIGINAL SIN.

THE Reverend William Jones, author of "The Catholic Doctrine of the Trinity," thus expresses himself on the subject of *original sin*. "From the sin of Adam, and the effects of his fall, the state of man by nature is

a state of sin. The scripture is so express in this, that it is not necessary to insist upon it; a disposition to evil comes into the world with every man; and is as a seed which brings forth its fruit, throughout the course of his life."—"With respect to God, the state of man is a state of rebellion, alienation, and condemnation. His ways are so opposite to the will of God, that he is said to be at enmity with him. He has no alliance with his Maker, either as a child, a subject, or a servant, but being under a general law of disobedience, can inherit nothing from God but wrath and punishment." (*Essay on the Church,*) pages 2—4.) It has become fashionable of late, even among persons who pretend to admire Mr. Jones, either to explain away, or openly to impugn, or even to ridicule this important doctrine. If a proof of this fact were wanting, I might refer the reader to the *Anti-jacobin Review*, and *British Critic*, (works which, on theological subjects, guide the opinions of many members of the Church of England,) for the last year; and particularly to the review by the former of Dr. Gleig's Sermons, and to the opinions broached by the latter on the subject of original sin, in the Review of Overton's True Churchmen ascertained.

CHARITY COVERETH A MULTITUDE OF SINS.

The explanation of this text, by the Editors of the Christian Observer, in their review of Dr. Burgess's sermon on Charity, (vol. ii. p. 421.) has been attacked as at variance with the sentiments of the Church of England. Mr. Jones, the respectable author referred to in the preceding article, was of a different opinion; for his explanation of it is in substance the same with theirs. "*Charity covereth a multitude of sins*; that is, it hideth and concealeth the many failings of their brethren for the love of Christ, instead of aggravating their offences, and judging them unmercifully." *Essay on the Church*, p. 12.

ON THE CONSTITUENT PARTS OF A TRUE CHURCH.

It has been asserted by a writer of no mean name, in the present day, that he is but a sciolist in theology, who has yet to learn that "that may be a true Church, in which the pure word

of God is not preached." The opinion of Mr. Jones on this subject, may have weight with many; it is as follows: "The Church has been governed by Bishops, Priests, and Deacons, from the Apostles downwards; and where we find these orders duly appointed, the word preached, and the sacraments administered, there we find the Church of Christ, with its form and authority." Again, "The great use of the Church is to receive and minister to the salvation of those who are taken out of the world; but this it cannot do without the truth of the Christian doctrine; the Church is therefore an instrument or candlestick, for the holding and preserving of this sacred light." *Essay on the Church*, p. 30—31.

MUTUAL CHARITY.

The following sentiment is worthy of its author. "Persons of an Arminian way of thinking are very apt to consider all Calvinistic doctrines as of an antinomian tendency; and on the contrary, the Calvinist too frequently reproaches the Arminian for being of a legal spirit, and for denying the free, and unmerited salvation of men by Jesus Christ. NEITHER PARTY SHOULD BE PRESSED WITH CONSEQUENCES WHICH THEY THEMSELVES DISAVOW." *Milner's History of the Church of Christ*, vol. iv. part i. p. 107.

INDULGENCES.

AN anecdote recorded by the last-mentioned writer will serve to shew the almost incredible lengths to which, at the commencement of the 16th century the Popish agents proceeded in the detestable traffic of indulgences: "When Tetzal was at Leipsic, and had scraped together a great deal of money from all ranks of people, a nobleman who suspected the imposture, put this question to him, "Can you grant absolution for a sin which a man shall intend to commit in future?" "Yes," replied the frontless commissioner, "but on condition that the proper sum of money be actually paid down." The nobleman instantly produced the sum demanded, and in return received a diploma signed and sealed by Tetzal, absolving him from the unexplained crime which he secretly intended to commit. Not long after, when Tetzal was about to

leave Leipsic, the nobleman made enquiry respecting the road he would probably travel, waited for him in ambush at a convenient place, attacked, and robbed him; then beat him soundly with a stick, sent him back again to Leipsic with his chest empty, and at parting said: "This is the fault I intended to commit, and for which I have your absolution?"—*Milner's History of the Church of Christ*, vol. iv. part i. p. 323.

ANECDOTE FROM GILPIN'S WESTERN TOUR.

Mr. Tilly, once the owner of Pentilly House,* was a celebrated atheist of the last age; he was a man of wit, and had by rote all the ribaldry and common place jests against religion and scripture, which are well suited to display pertness and folly, and to unsettle a giddy mind, but are offensive to men of sense, whatever their

* Situated on the Cornish side of the river Tamer, near Plymouth.

opinions may be, and are neither intended nor adapted to investigate truth. The brilliancy of Mr. Tilly's wit, however, carried him a degree farther than we often meet with in the annals of profaneness. In general the witty atheist is satisfied with entertaining his contemporaries; but Mr. Tilly wished to have his sprightliness known to posterity. With this view, in ridicule of the resurrection, he obliged his executors to place his dead body, in his usual garb, and in his elbow chair, upon the top of a hill, and to arrange on a table before him, bottles, glasses, pipes, and tobacco. In this situation he ordered himself to be immured in a tower of such dimensions as he prescribed, where he proposed, he said, to wait the event. All this was done, and the tower, still inclosing its tenant, remains as a monument of his impiety and profaneness. The country people shudder as they go near it.

—"Religio pavidos terreat agrætes
Dira loci:—sylvam, saxumque tremebant."

REVIEW OF NEW PUBLICATIONS.

CXXXI. *Milner's History of the Church of Christ.*

(Continued from vol. ii. p. 751.)

IN our last number, we took a general view of the corrupt state of the Romish Church, at the commencement of the sixteenth century, at which time it pleased God to employ Martin Luther as his instrument in effecting an extensive and radical reformation.

Mr. Milner introduces his readers to that wonderful man in the following manner: "Not many years after the commencement of this century, the world beheld an attempt to restore the light of the gospel, more evangelically judicious, more simply founded on the word of God, and more ably and more successfully conducted than any which had ever been seen since the days of Augustine. Martin Luther, whom divine Providence raised up for this purpose, was evidently the instrument rather than the agent of this reformation. He was led from step to step, by a series of circumstances far beyond his original in-

tentions, and in a manner which might evince the excellency of the power to be of God and not of man. Even the reformations which took place in several other parts of Europe, besides German, the scene of Luther's transactions, were in a great measure derived from the light which he was enabled to diffuse among mankind; and as the peculiar excellency of the revival of Godliness, now before us, lay in this, that it was conversant in fundamentals of doctrine, rather than in correction of mere abuses of practice, hence the history of Lutheranism recommends itself, in an especial manner, to the study of every theologian." p. 276.

Mr. M. follows Seckendorf, as his principal guide, and a more able and authentic guide he could not have selected, for the period which intervenes from the origin of the reformation to the death of Luther in 1546. That portion, however, of the history of the reformation, which the reverend and learned editor has now presented to the public, comprizes only the short space of time from the rise

of the controversy concerning indulgences, about the end of 1517, to the Leipsic disputation between Luther and Eckius, in 1519; which in fact is barely setting foot within the threshold of Lutheranism.

This portion is divided into four chapters—the first of which is entitled *preliminaries*. The chief object of this chapter is to shew the importance of the reformation, by a view of the state of the Christian world at the time of Luther's appearance. The author arranges his observations under four heads.—1. The Popish doctrine concerning indulgences.—2. The gross ignorance that prevailed, respecting the doctrine of justification.—3. The debasing superstition that enchaind the minds of men.—4. And the predominance of the Aristotelian philosophy; “a philosophy which knew nothing of original sin and native depravity, which allowed nothing to be criminal but certain external flagitious actions, and which was unacquainted with the idea of any righteousness of grace, imputed to a sinner: how many” adds the pious and judicious author, “in this age, who neither know nor value Aristotle, do yet altogether follow his self righteous notions of religion!” p. 207. We beg leave to subjoin to Mr. Milner's observations on this last head, that Aristotle was not only the great oracle at that time in the university schools, but had also taken possession of the pulpit, and we have it upon the authority of Melancthon, that during his residence in the university of Tubingen, Aristotle's Ethics were commented upon in one of the Churches, by a monk of that place.—Let us bless God for the Protestant Reformation, in consequence of which the word of the Lord is freely declared amongst us.

The second chapter is entitled, “The beginning of the Controversy concerning Indulgences.” The doctrine of the Church of Rome, concerning indulgences, is contained in the famous decretal of Pope Clement the sixth, published in the 14th century, wherein the faithful are taught to believe, that the infinite merits of Jesus Christ, and the superabundant good works of the saints, were entrusted to St. Peter and his successors, to be dispensed by them for the remission of sins committed after baptism, and for deliverance from the

pains of purgatory. The first pontiff who appears to have asserted this imaginary and extravagant claim, with a view of enriching the coffers of the Holy See, was Urban the Second, in the eleventh century, who offered a plenary indulgence to all who might enlist under the banner of the cross, for the conquest of Palestine. The same grace was afterwards extended to such as hired substitutes for the purpose of fighting against the infidels; and in process of time the Pontiffs had recourse to this fruitful expedient for the advancement of any project which their ambition, avarice, or vanity suggested. Leo the Tenth, well known as an encourager of letters and the fine arts, was advised by his courtiers to publish a sale of indulgences, in order to be relieved from the embarrassments in which his profusion had involved him; although the pretence was to complete the fabric of St. Peter's Church at Rome. But this expedient, of which his predecessors had often availed themselves with great success, now proved a fatal policy to the interests of the Romish See, and was productive of consequences, which neither the abettors nor the opposers of that measure could have foreseen or apprehended. Mr. Milner, has given an accurate account of the manner in which the papal agents executed their commission in Saxony,* as well as of

* One of these “John Tetzel, boasted that he had saved more souls from hell, by his indulgences, than St. Peter had converted to Christianity by his preaching.” —“In the usual form of absolution written by his own hand, he said, ‘I, by the authority of Jesus Christ, through the merits of his most holy passion, and by the authority of his blessed apostles Peter, Paul, and of our most holy Pope, delegated to me, do absolve thee first from all ecclesiastical censures however incurred; secondly, from all sins committed by thee, however enormous, for so far the keys of the sacred church extend; and I do this by remitting to thee all the punishments due to thee in purgatory; on account of thy crimes, and I restore thee to the innocence and purity, in which thou wast when baptized, so that the gates of punishment may be shut to thee when dying; and the gates of paradise be opened?’ In regard to the effect of indulgences, in delivering persons from the supposed torments of purgatory, the gross declarations of Tetzel in public are well

the opposition they met with from Luther, who at that time officiated as a pastor at Wittenbergh, and filled the theological chair in the university.

We are then presented with an interesting and highly edifying sketch of Luther's life, previous to that period; whence it evidently appears that he had made considerable advancement in the divine life, before he publicly raised his voice against the corruptions of popery; and "that the Saxon Reformer was not induced to act the part, which has given so great a celebrity to his name, from motives of personal malice, or of ambition, or of avarice; but purely from the fear of God, from a conscientious regard to evangelical truth, from a zeal for the divine glory and for the profit of the souls of his fellow creatures."

p. 306. If our limits would admit of it, we should gladly have enriched our pages with copious extracts from this part of Mr. Milner's work, but we must content ourselves with recommending the perusal of it to our readers. The remainder of the chapter is occupied by a careful investigation of Luther's character, from the various testimonies of friends and adversaries; a task which the author has executed with discrimination; ability, and candour. The result appears to be, "that his learning, genius, and capacity, were of the first magnitude," and "that his life is allowed to be without blemish." His faults were a disposition to anger, and an indulgence in jesting, blemishes which are allowed to throw a shade over his, in other respects, truly admirable writings. With the exception of these defects, Mr. Milner has no hesitation in affirming,

"That it is not easy to find a more blameless, or even a more excellent character. No man, since the apostles days, had penetrated into the sacred oracles with such singular felicity. He was endowed with a greatness of soul far beyond the common lot of men: dangerous gift in a fallen creature! It was through divine grace, that he was enabled to display, and persevere, in a conduct the most consistent, uncorrupt, and disinterested. His bold and adventurous spirit never appears in any one instance to have made the smallest encroachment on the most perfect integrity. Humane, generous, and

placable, he was rarely diverted from the path of equity; and notwithstanding the uncommon vehemence of his temper, he was often submissive and condescending. With an exquisite sensibility and readiness of conception, with a zeal and an imagination which never remitted their ardor for a single moment, he was most perfectly free from enthusiasm; and with a great capacity and unparalleled intrepidity, he seems to have been devoid of ambition, and contented to live all his days in very moderate circumstances. ONLY the wise disposer of all events, for the glory of his own name, and for the revival of true religion in Europe, by the effectual operation of his Holy Spirit, could have produced at the season when most wanted, so faithful a champion, and possessed of so much vigour of intellect, of so daring a spirit, and of so truly humble and Christian like a temper?" (p. 309.)

In the third chapter we have an account of the controversy occasioned by Luther's Theses against Indulgences, in 1518, and of the conferences at Augsburgh with Cardinal Cajetan the Pope's legate, which serves to illustrate the character and views of this great reformer, and the gradual progress, which his mind, under the influence of the Holy Spirit, made towards a complete emancipation from the errors of the Romish Church.

In the fourth and last chapter an account is given of a fruitless attempt, in 1519, to bring Luther to submission by the arts of negotiation, and of the memorable disputation at Leipsic, between Eckius, the most renowned champion of the papal cause who had hitherto appeared, and Luther, concerning the divine original of the Pope's spiritual supremacy. In this disputation both parties boasted of having obtained the victory, but we agree with our author, in thinking that from the contest at Leipsic, and its consequences, the cause of the reformation derived many advantages. The celebrated Melancthon, then only twenty-three years of age, and professor of Greek at Wittenbergh, was actually present at these conferences, and they "seem to have had a mighty effect, in determining him to employ his talents in the study of theology." He published an account of this theological combat, which is extant, and proves that his abilities were not inferior to his zeal in the cause of Luther, with whom he became henceforward linked in the ties of the most confidential friendship.

known: 'The moment the money tinkles in the chest, your father's soul mounts up out of purgatory.'

Mr. Milner concludes the chapter with the following just reflections concerning that great man.

"Already, indeed, he had favoured Luther's intentions of teaching pure christianity, and of delivering it from the reigning darkness and superstition; but his wishes in this respect had hitherto originated in the native candor and benevolence of his temper, and in his abhorrence of all disguise, artifice, and tyranny, rather than in any distinct insight which he had acquired into particular instances of the corruption of christian doctrine, or of the shameful practices of ecclesiastical domination."

"The solid reasonings of Luther, supported by constant appeals to the scriptures, effectually convinced his mind of the soundness of the principles of his industrious and persecuted friend; and determined him to embark in the cause of religious liberty with zeal and fidelity. From the period of this famous public disputation, he applied himself most intensely to the interpretation of the scriptures, and the defence of pure christian doctrine; and he is justly esteemed by Protestants to have been, under divine providence, the most powerful coadjutor of the Saxon reformer. His mild and peaceable temper, his aversion to schismatic contention, his reputation for piety and for knowledge, and above all, his happy art of exposing error and maintaining truth in the most peticulous language; all these endowments concurred to render him eminently serviceable to the revival of the religion of Christ. Little did Eckius imagine that the public disputation, in which he had foreseen nothing but victory and exultation, and the downfall of Lutheranism, would give rise to another theological champion, who should contend for christian truth, and christian liberty, with the primitive spirit of an Apostle." (p. 409.)

In the appendix we are favoured with the substance of a biographical account of Luther; the production of Melancthon's pen, after the death of his friend, which we regard as one of the most valuable papers in the work. The important doctrine of justification by faith is there stated with a clearness and precision worthy of the renowned author of the Augsburg confession.

In the appendix there are likewise some remarks concerning Erasmus, which are calculated to raise considerable doubts respecting the orthodoxy of his faith, and the honest simplicity of his intentions. This point will be placed in a clearer light, by transcribing a passage from the preface, wherein the learned Editor has

drawn a comparison between this elegant scholar, and his contemporary Martin Luther.

"Erasmus skirrnished as it were, and with great success, against many of the auxiliaries of popery, but never once in his life did he look in the face, what, according to Luther's judgment, was the real efficient enemy of Christ and his religion: never did he lay siege to the strong holds of self-righteousness. To pull down these with all his might was both the object and the practice of the Saxon reformer. Erasmus said many excellent things in an elegant way, concerning Christ and the Gospel, concerning piety, purity of life, Christian charity, meekness and peaceable temper. He exposed with great ability and with exquisite humour, and, it may be truly added, with much advantage to the reformation, the ambition, covetousness, and luxurious excesses of the clergy. Luther, who cordially agreed with him in all these just animadversions, went to the root both of the evil and of the good. The depraved nature of man he taught as the root of the evil; contrition and humility, with a lively faith in the Redeemer, as the only cure of the reigning evil, and the only source of future good. While the former courted Popes and Cardinals, and temporized with them, fancying that reformation of ecclesiastical abuses might be brought about by mild and prudential management, the latter refused to make any sinful compromises, boldly opposed all antichristian notions of the merit of works, defended the important doctrine of justification by faith, and committed his cause to God. The doctrine of justification by faith was the article which, of all others, this great man had most at heart. If that were preserved, he conceived nothing could go materially wrong; if that were lost, nothing would go right: and in no great length of time he was convinced, that this fundamental doctrine could be established only on the ruins of popery. The opinions of Erasmus and Luther on this subject were substantially different, and in some important views the reverse of each other." (p. xvi—xviii).

Having thus given a copious account of the contents of the work before us, we proceed to state, according to promise, our general opinion of its merits.

In forming an estimate of Mr. Milner's labours, it must be kept in mind, that the design of his history was entirely new; and that he had therefore to contend with the various difficulties which must be encountered by those who pursue a path hitherto unattempted. It was necessary that he should be thoroughly acquainted with all those materials which had oc-

curied the attention of former writers of Church History, with a view to ascertain their bearing upon the particular objects of his research. But it was also necessary, that, taking a wider range, he should penetrate recesses of private history unexplored by his predecessors; and that, in order to form a true judgment concerning the sentiments and character of individuals, he should peruse with attention original writings, which before had been almost consigned to oblivion; a task far more laborious, and less amusing than commonly fall to the lot of authors. The works of other ecclesiastical historians exhibit indeed, in splendid characters, the lives of men who bore a distinguished rank in the Church; they record the actions of the great and honourable of the earth—of kings, and bishops, and councils: in the work before us, names “unknown to song,” but inscribed in the book of life, are drawn from their obscurity; and, anticipating that day in which a true, and impartial judgment of merit will be formed, and in which the righteous only shall be had in everlasting remembrance, they are held up to the regard and admiration of mankind, as monuments of the transforming power of divine grace.

But it is not only on account of his patient industry, and unwearied research, that Mr. Milner deserves the grateful thanks of the Church of Christ, but likewise for his strenuous endeavours to correct the opinions of mankind on many important points, by leading them to form their decisions according to truth, and not according to the false criterion of worldly estimation. We deem those parts of his work by no means the least valuable, where he has combated, and always, we conceive, with success, the artful and insidious misrepresentations of Hume and Gibbon, by which a general currency had been given to sentiments tending greatly to the depreciation of christianity.

We think that Mr. Milner particularly excels in accuracy of discrimination, and soundness of judgment; and we are disposed to attribute his superiority in this respect to his invariable practice, a practice in which we fear that as an historian he will be found to stand nearly alone, of estimating men's characters and actions by the unvarying standard of the word of God. His know-

ledge of the human heart was deep, his views of religion and of its influence just and extensive; he possessed also an originality and independence of mind which prevented his servilely copying the plans or adopting the sentiments of preceding writers. His remarks on the different characters which pass under his review, manifest a more than usual share of acute observation, while they exhibit a pleasing spirit of christian candour and charity. In the impartiality with which he notices the faults and defects of Christians, whose lives in the main were excellent, we recognize an imitation of the fidelity of the sacred writers; whose historical details describe men as they are, while their precepts point out what they ought to be. Our author's appreciation of the merits and defects of Wickliff, Luther, Erasmus, &c. will exemplify this remark. We mean not to assert, that Mr. Milner has in no instance erred in the view he has given either of facts or characters; or that he has been in no instance biassed in his judgment by his peculiar sentiments in theology; but thus much we feel ourselves justified in asserting, that, in general, we may safely rely not only on the representation he has given of facts, but on the estimate he has formed of characters. The love of truth evidently constituted a striking feature in our author's mind. That sterling integrity which dares not flatter, and will not deceive, is very conspicuous in his work; nor can any one who reads it with care, entertain a doubt that the object of its author was, not to gratify his own vanity by composing a book which should enhance his literary fame, or to obtain popularity, by accommodating himself to the prevailing taste; but, with simplicity and plainness, to set before his readers the genuine principles of the Gospel of Christ, and to exemplify their effects on the spirit and conduct of such as cordially embraced them.

The strong and uniform attachment shewn by Mr. Milner to those truths which are peculiarly entitled to the appellation of *evangelical*, ought not to be omitted in the enumeration of his merits as the historian of the Church of Christ. With respect to some religious opinions, there will always be much difference of sentiment among even the true followers

of our Lord: but all who have a fair claim to that character, will feel themselves under great obligations to Mr. Milner for the boldness and ability with which he has asserted and vindicated the evangelical doctrines of original sin, salvation by grace through faith in a crucified Redeemer, and sanctification by the Holy Spirit. He loses indeed no opportunity of illustrating these grand truths, and particularly the doctrine of justification by faith, of which he never speaks but with a manifest impression of its importance. Should any of his readers conceive, that he lays too much stress on the single point of the necessity of faith in the atonement and grace of Christ, let them reflect, that in the view of Mr. Milner, and as we conceive in that of the inspired writers, it is a point most intimately and inseparably connected with every branch of Christian verity, lying indeed at the root of all true religion; and that with him as with them, it is always a practical truth, producing necessarily, when rightly and cordially received, holiness of heart and life.

Perhaps there is no excellence so predominant in Mr. Milner's work, as the genuine piety which appears in every page. The author does not speculate respecting christianity with the cold, philosophical spirit, so congenial to the taste of the present age; but feeling all his own present happiness and future hopes to be centered in the Gospel, he commends it with honest warmth to the affections of his readers. His heart seems to glow with love to the Redeemer of mankind, whose glory he labours to exalt. He appears also deeply interested in the welfare of his fellow creatures, and shews a constant solicitude to promote their salvation. And while the luminous piety of his own mind beams forth upon his readers, and kindles their devout affections, his writings are eminently calculated to enlighten and instruct them. We rise from the perusal of this history with far other impressions of the value and excellence of christianity; than are produced by almost any other historical work: our faith is strengthened, our hope elevated, and our souls animated with a desire to be followers of those who through faith and patience have inherited the promises. Defects may undoubtedly be pointed out, but they are chiefly the defects of a vigorous

mind grasping at great objects, and indifferent to those smaller points which might distract the attention. Much allowance must also be made, when, as in the present case, a work of such magnitude and difficulty is executed in the short intervals of leisure redeemed from numerous and laborious employments, and amid the interruptions occasioned by frequent attacks of sickness.

On the whole, we do not hesitate confidently and earnestly to recommend this history as a valuable addition to the library of every Christian; as a work in which instruction is happily blended with interesting narrative, which the young may be allured to read for the entertainment it affords, and which the advanced Christian will prize for the edification he may derive from it. We are greatly mistaken if it will not prove highly useful in imparting just views of the nature of true religion, and in leading many to feel the supremely important obligations of christianity. The pious author has already entered into his rest, and is enjoying the fruit of his labours in a better world; but though dead, he yet speaketh, and we have no doubt will long continue to speak to the improvement, comfort, and everlasting benefit of thousands. We anxiously wish for the completion of the work, and we earnestly pray that the life and health of the able and learned Editor may be spared to accomplish his brother's pious design.

CXXXII. *Poems, Sacred and Moral.*

By THOMAS GISBORNE, M. A. Third Edition. London, Cadell and Davies, 1803.

THE distinguished merit of Mr. Gisborne, as a moralist, and a divine, has been long and very generally acknowledged. He has also obtained, by his "Walks in a Forest," a considerable share of public approbation as a poet; and the volume now before us, will not tend to lessen the reputation which he has already acquired. The object of poetry, as it has been often observed, is to delight and to instruct, to enlarge, refine, and elevate the mind. It is, however, to be lamented, that so few, compared with the number who have cultivated this noble art, have

thus united pleasure with that instruction which is infinitely more important, and consecrated their poetic powers to the service of sound morals and true religion. Too many, on the contrary, have prostituted them to the purposes of vice and impiety; or have, at best, either consumed their talents in trifling agreeably, or employed them in supporting false and therefore mischievous systems of morality. If we except those who have expressly written upon devotional subjects, Cowper is almost the only English poet of modern times, who has presented to his readers the pure and genuine principles of christianity, in the glowing charms of poetry; and his poems are therefore of inestimable value. The respectable author of the volume now under our examination, is evidently one of the warmest admirers of this truly Christian poet; and like him, devotes the labours of his muse to the promotion of the interests of vital christianity, and of that virtue which flows from it. With Cowper, Mr. Gisborne declares in the motto prefixed to his poems;

“ I would not trifle merely, though the world
“ Be loudest in their praise, who do no more.”

Accordingly, the subjects which he has selected, are entirely of a moral and religious nature. The greater number of the poems are short, and intended to illustrate or confirm some truth or sentiment of practical use and importance. Of these we were particularly pleased with one which is entitled, “The Birth-day Eve,” from which, as a fair specimen of Mr. Gisborne's poetry, we extract the concluding stanzas, being part of an address to the Almighty at that interesting season:—

“ O Father! for now from her orbit the year,
Ere yon fires set again, shall her speed
have withdrawn;
And another, with pinions unfurl'd, her career
Stands prepared to begin at the peep of
the dawn;
O, frown not, her tribute while gratitude
pays,
And hail's thee with rapture the Lord of
her doom;
• If Hope, still confiding, her accent should
raise,
And plead with thee, Father, for mercy
to come!

Be the year now at hand as the day that is
past!

As the sun rose this morn in calm lustre
array'd,

So rise the new year by no grief over-
cast,

No turbulent storm of misfortune dis-
may'd!

On the splendour of noon no obscurity
stole,

Save the dim sitting cloud, that but
tempered the ray;

So, if sorrow must darken the months as
they roll,

O, mild be her shadows, and passing her
sway!

As the moon light now slumbers on wood,
hill, and plain,

And in silence the winds and the waters
repose;

So may Peace shed her beams on the year
in its wane,

So bright be its evening; so tranquil its
close!

And when morn and eve I no longer be-
hold,

• When days, months, and years, Lord,
I number no more;

In the arms of thy mercy thy servant en-
fold,

Thy works to contemplate, thy name to
adore!

Oh! cleans'd in his blood, who on Calvary
grain'd,

In his merits array'd my unworthiness
see;

For the least of his brethren * thy Son
hath aton'd:

Be through ages eternal a Father to me.”

Amongst the smaller poems in this collection, are two odes, one “To the Harp,” and the other “To the Memory,” of Mr. Cowper; both of which possess considerable merit. Of the “Hymns,” the fourth appears to us to be best; but we do not think that Mr. Gisborne has, in any of them, reached those points of excellence which grace our best devotional compositions.

The “Elegy to the Memory of the Reverend William Mason,” is well conceived, and contains many beautiful stanzas, with some of which, if our limits permitted us, we should be happy to present our readers.

Upon the last of the stanzas in this poem, we would, however, observe, that we doubt how far Mr. Gisborne is warranted, by the writings of Gray and Thomson, or even of Milton himself, in decidedly ranking them amongst the number of those, who, like Cowper,

* Hab. ii. 11.

"Disdained the meed of perishable fame,
And sunk the poet in the Christian's
praise*."

Before we dismiss the smaller poems in this volume, we would particularly recommend to the reader the lines, "To my own Son, on the Destruction of Needwood Forest, written in May, 1803." They exhibit a very pleasing picture of the patriotic and benevolent mind of the author, and afford an excellent proof of his taste and skill in the lighter species of versification, in which they are composed:

Four of the poems are of considerable length; viz. "The Reformation, an Ode"—"Solitude, an Ode"—a Lyric Poem, entitled, "Consolation"—and another Poem, called "Innovation"—Of these the last is a satire upon the absurdity and impiety of the modern French philosophy; it contains many spirited lines and much just description. Some parts of it reminded us of the labours of several poets to whom Mr. G. has alluded.

We transcribe the concluding lines of this poem, as an additional specimen of Mr. Gisborne's manner.

"When innovation with impartial scales
Decides that evil over good prevails;
By righteous means promotes a righteous
plan;

To God gives glory, happiness to man;
To prosperous gales be all her wings un-
furled;

Swift be their flight, and may they shade
the world!

Then, whether laws unjust or undefined
Sons of one state with links unequal bind;
When ignorance, that leans on tyrant
might

Seals the barred entrance, and excludes
the light;

Through Superstition's fogs with alter'd
mien,

And giant port when heavenly Truth is
seen;

Then may all hands that fraud and force
enthral

Hear Innovation's spirit-stirring call;
And as it bears may every region smile

As free and happy, Britain, as thine isle:
Or, that too little, smile, if more may be,

Than Britain's isle more happy and more
free!

But when, regardless of what millions feel,
She sports at random with a nation's weal;

Becomes to selfishness a willing tool;
Plucks down a chief to bid his rival rule;

* What is said of Mason would have been liable to a like objection, if Mr. Gisborne's personal knowledge of him had not furnished stronger evidence of piety than is to be found in his writings.

Pretends a blessing, and bequeaths a
curse;

The good to bad transforms; the bad to
worse;

Turns to an iron curb a teasing rein;

Removes a cord and fastens on a chain;

Faith disavows as antiquated lies;

Abjures th' eternal Monarch of the skies;

Views bleeding Nature shrink beneath her
rod,

Alike the foe of freedom and of God:

O soon may he, who shakes this tottering
ball,

His vengeful minister of wrath recall;

Some milder scourge bid guilty nations
feel,

And bright with beams of love his pitying
face reveal." p. 177.

"Consolation," is however, upon the whole, superior to any one of the others. The purport of this poem is to compare christianity with the three leading systems of ancient philosophy, as to influence on human happiness. The delineation of the nature and effects of the epicurean and stoical doctrines, is poetical and striking; and the transcendent excellence of christianity is well illustrated, and feelingly portrayed.

In a general review of Mr. Gisborne's poems, we find much to commend and to admire. The sentiments are just and manly; many of the descriptions highly vivid and beautiful; the language correct and classical; and the versification in general good. But to a Christian, the vein of unaffected piety which runs through the volume, enriching the various subjects which Mr. Gisborne has selected from the stores of a mind well furnished with ancient and modern lore, will be its brightest ornament. There are some things, however, of which, as impartial critics, we must express our disapprobation. The author's meaning is sometimes obscure, and his versification is occasionally inharmonious, and there are instances of faulty repetition and alliteration, which might however in most cases be easily removed. The most objectionable repetition is that which occurs in the first line of every verse of the last hymn.

"Verum ubi plura nitent in carmine, non
ego paucis
Offendar maculis."

The invariable tendency of Mr. Gisborne's poems is so truly laudable and important, that we are happy to observe the extensive circulation of this as well as of the former volume;

and though their excellent author may not perhaps be ranked amongst the highest candidates for poetical fame, he is far superior to the generality of his contemporaries, and is assuredly entitled to a very distinguished place amidst those who by their compositions, whether in prose or verse, have given "ardour to virtue, and confidence to truth."

The engravings which adorn this small volume are particularly elegant both in their design and execution.

CXXXIII. *Theological Institutes*, in Three Parts.—1. *Heads of Lectures in Divinity*.—2. *View of the Constitution of the Church of Scotland*.—3. *Counsels respecting the Duties of the Pastoral Office*. Appendix. By GEORGE HILL, D. D. F. R. S. E. Principal of St. Mary's College, Primarius Professor of Theology in the University of St. Andrew's, and one of the Ministers of that City. Edinburgh, London. pp. xii. and 444. 8vo. 1803.

THE importance of any effort to qualify the religious instructors of mankind for the more creditable and the more effectual execution of their sacred office, can hardly be questioned. And perhaps of all the qualifications necessary for that purpose, none is more important than an ample, solid, and well compacted foundation of scriptural knowledge. With a view to the confidence which ought to be reposed in a minister of Christ, and the various exigencies which call for his exertions, it is of the highest moment, that his attainments should be deep and fundamental, and that he should be well grounded in the principles of that religion which he undertakes to teach. To effect this object Dr. Hill was induced to offer the present fruit of his labours to the public; and did not the rigid laws of criticism extend to the execution as well as the intention of a literary production, our only remaining task would be to confer the reward of well-merited commendation.

The first and the last of the three divisions of Dr. Hill's work are of general concern; the second is of a more confined description, yet not without peculiar interest to an English reader.

The first part of this work is enti-

tled, "Heads of Lectures in Divinity." Expectation could be raised to no very high pitch by such a title. The theological student, however, whether he be a novice or an adept in the science, will, we are persuaded, derive both profit and entertainment from the perusal of this masterly sketch. Dr. Hill has here presented his readers, not with a mere syllabus or summary of the contents of a theological system, but with a bold outline, in which the happy disposition of parts and occasional shades produce, in a considerable degree, the effect of an entire piece. He has likewise added, which is not the least valuable part of this performance, a reference to the best writers on the different subjects he has introduced. The titles of the five books, of which this first part of the work consists, may give some general idea of the plan of our author.

"Book I. Evidences of the Christian Religion.—II. General View of the Scripture System and Plan of analyzing it.—III. Opinions concerning the Son, the Spirit, and the manner of their being united with the Father.—IV. Opinions concerning the Nature, the Extent, and the Application of the Remedy brought by the Gospel.—V. Index of particular Questions, arising out of Opinions concerning the Gospel Remedy, and of many of the Technical Terms in Theology." (p. x.)

It would be a superfluous labour to enter into a minute examination of the different articles composing so compendious a production as that under immediate consideration; we shall, however, offer a few remarks upon such parts as seem to require notice. Dr. Hill sets out with an observation of great importance. Having proposed the question, upon which the truth of christianity turns, Whether an extraordinary revelation was given to man by the preaching of the Son of God; "The question," he adds, "is to be tried, not by wishes which may be formed upon the subject, but by the evidence adduced in proof of the fact." (p. 2.) If men could, or would, impose a perfect neutrality upon their wishes, little anxiety need be entertained concerning the issue of an inquiry into the evidences of christianity. With those who are most interested in denying this assertion, because they are the very subjects of it, the authority of Hobbes, may have some weight,

who, as Bishop Warburton writes*, observes, that should the theorems of Euclid ever happen to be connected with the passions and interests of men, they would soon become as much matter of dispute and contradiction as any moral or theological proposition whatsoever.

We think it would be an advantage to the argument from prophecy, introduced pp. 14, &c. if it was more distinctly exhibited as a species of miracle; prophecy discovering supernatural knowledge, as miracles (properly so called) discover supernatural power. On the subject of the Resurrection of Christ, (pp. 22, 23,) Townson's Harmony of that part of the evangelical history should have been referred to. It was proper just to allude to the sophistry of Gibbon, p. 24, although in a better age his united malignity and impotence would only serve to excite disgust and contempt.

We disapprove of that view of christianity which represents it as a republication of natural religion; it rather supposes, recognises, explains, and enforces by new sanctions, what is understood by the proper use of that term; than enunciates a regular and formal republication of it. We were, however, much gratified by finding the Gospel so explicitly and prominently brought forward under the character of a remedy. This, we are convinced, is its predominant character; and under this character alone do we think it can either be effectually embraced or successfully defended. Dr. Hill should have introduced, at p. 37, a reference to Limborch's Theol. Christ. which contains a more professed view of the Arminian system of divinity than Burnet on the Articles. Episcopius's unfinished work is rather Arian than Arminian. On the doctrine of the trinity we were surprised to find the short but decisive work of Jones overlooked. It gave us pleasure to observe, that, in discussing the fall of man, Dr. Hill has not followed the example of some interpreters, by explaining away that important doctrine, but has allowed it the full meaning and extent which scripture and experience give to it. See pp. 68—72. The doctrine of the atonement, or satisfaction of Christ, likewise oc-

cupies a space proportioned to its importance. See pp. 75—83. We pass over much more that displays the hand of a master; but we apprehend that the representation of the seventeenth article of the English Church as Calvinistic, will expose the Doctor to some hard measure from certain critics who have monopolized all the orthodoxy of Christendom. See p. 94. At p. 117 is mentioned the double justification of the Papists, and of Dr. Taylor of Norwich, a non-conformist, whose followers among the clergy of our own Church are by no means few. In considering the double justification held by the Papists, Protestant writers have not always reflected that they confounded justification with sanctification. Dr. Hill, however, contends for the "indissoluble connection between justification and sanctification." (p. 119.)

We now proceed to the second part of this work, a "View of the Constitution of the Church of Scotland." The constitution of any regular religious society is an important object of science. That of the Church of Scotland is rendered peculiarly interesting to Englishmen from the various circumstances of relation between the two parts of the empire. The first section of this view discusses the connection between the Church and the State, and on this subject the Episcopalian and the Presbyterian are perfectly united. The arguments which our author has produced to establish the legality and expediency of a connection between the Church and the State, are stated with a precision and force which we are satisfied, will carry conviction to every unprejudiced mind. The whole train of reasoning, and the conclusion to which it leads, are, for substance, the same as are to be found in the celebrated work of Bishop Warburton on the alliance between Church and State.

It is at the second section that we begin, as might be expected, to differ from the learned professor. This section is entitled "On the general Principles of Presbyterian Government," pp. 163, &c. Unquestionably the author was fully justified in defending the Church of which he is not only a member, but a minister, and by the same argument we claim the right of defending ours.

* Div. Legation Vol. V. p. 366, last edition

We trust too that we shall not discredit our cause by transgressing that candour and moderation, of which he has set us so laudable an example. The convertibility of the titles Bishop and Presbyter is a circumstance upon which the advocates of presbyterianism place considerable reliance; yet the episcopalian, who allows the fact, considers the argument as sufficiently repelled by observing, that he contends, not for the name, but for the thing. The supposition of a president, adopted by Mosheim, Campbell, and our author, he looks upon as a gratuitous assumption, only invented to introduce, in an easy and natural manner, the prelacy which obtained in the Christian Church, as near to the times of the Apostles as historical records will permit us to determine any thing on the subject. He shews little more ceremony to the opinion, which is supposed to support the Presbyterian cause, (an opinion thrown out in a general way by Grotius in his commentary, improved upon by the great, but prejudiced Selden*, and pursued still more systematically by Vitringa, although the anti-episcopal Mosheim allows but little weight to his argument†,) namely, that the government of the primitive Church was formed upon the model of the Jewish Synagogue. (See p. 172.)

Dr. Hill, in p. 180, has reflected upon the illiberality of some zealous episcopalians towards the Presbyterian Church. Recrimination affords no apology; and yet we cannot think, but that he should have adverted to the lectures of the late professor Campbell, who has sullied his fair fame by as illiberal and unprovoked an attack upon the episcopacy of the English Church, as could have been expected from the most bigotted adversary in the most bigotted age. In the next page, our author appeals to Hooker for an opinion concerning ecclesiastical government; but we think that part of his immortal work which treats most professedly upon the subject would not justify the appeal.

We are sorry likewise to observe, in this respectable writer, a disposition, by no means uncommon under the same circumstances, to throw an

* See Selden de Synædriis, li. c. 14. pp. 309, &c. ed. 1673.

† See Mosheim Inst. Hist. Christ. Maj. pp. 168—171.

‡ Eccles. Pol. Book vii.

obscurity, which is not warranted by fact, over the whole object of research. Light enough is afforded by the historical remains of Christian antiquity to decide, in the most triumphant manner, the superior authority of episcopal over every other form of ecclesiastical government. We cannot, at present, pretend to enter into the proof of our assertion, but must content ourselves with referring to such writers as bishop Beveridge, in his Annotations upon the Apostolic Canons; Hooker, in the seventh book of his Ecclesiastical Polity; Bingham, Leslie, and others.

We pass over many other points, that we may not transgress our ordinary limits; and hasten to observe, that the remaining sections of this interesting essay contain a succinct and perspicuous account of the different and well-proportioned gradations of power in the Church of Scotland. And we must confess, that the preparatory education which it describes, as required of candidates for holy orders, excited in us a deep sentiment of regret, that so important a branch of public instruction should be so negligently provided for in the universities of this land. We forbear to enlarge upon so mortifying a subject; but we trust, that the acknowledged superiority of a sister Church in this respect, will excite to emulation those who have the advantage in the more apostolical constitution of their own.

"Counsels respecting the public and private duties of the pastoral office," compose the third and last part of the "Theological Institutes." In the first section, "On public Prayer," Dr. Hill gives an account of the directory, which, in the Church of Scotland, supplies the place of a liturgy, yet differs from it, in not prescribing any set forms of prayer; but only suggesting certain heads of prayer, upon which the minister enlarges according to his own ability and inclination. There are, doubtless, advantages in this method which a prescribed form wants; but, on the other hand, a prescribed form has advantages not to be found in a compound of prescribed and extemporaneous prayer. The directions which our author gives on the subject are judicious, and well adapted both to the excellences and defects of the national form of worship in the Scot-

tish Church. On the subject of the sacraments, which is next introduced, we can only say, that Dr. Hill's interpretation of the doctrine of his Church agrees, in the main, with that received in our own. The following sections, "on Lecturing; on the doctrinal Part of Preaching; on the Choice of the Subjects of Preaching; on Diligence in the Composition of Sermons; on Imitation; on the Peculiarities of the Preacher's Genius; on Personalities in Sermons; and on Delivery;" contain instruction of great importance to candidates for the ministry, and to young divines. They are likewise, as may be inferred from the subjects, of general concern. The two remaining sections are, "on the private Duties of the pastoral Office, and on the Character which becomes the Ministers of the Gospel."

At pp. 404 and 405, Dr. Hill expresses himself on the subject of a death-bed repentance, in terms, which we regard as altogether unwarrantable. A death-bed repentance must always, perhaps, be a dubious one; but unquestionably the most powerful considerations of duty and humanity urge a minister "to sound an alarm in the ears" of the impenitent, "who are approaching to their last agonies," in the hope (however slender that hope may be) that God may give them repentance to the acknowledging of the truth.

The last section, on the Character which becomes the Ministers of the Gospel, discovers a serious conviction of the important duties belonging to the sacred office, and can hardly fail to be read with profit. No order of men ought to be more severe in judging themselves, to whatever indulgence, on the ground of the arduous nature of their office, they may be entitled from others. If the reader wishes for more information on this important subject, he may be referred to Bishop Burnet on the Pastoral Care, Mr. Gisborne on the Duties of the Clergy, the admirable, but almost obsolete work of Herbert, entitled, *A Priest to the Temple*, &c. and Witsius's *Oratio, de vero Theologo*, in his *Miscellanea Sacra*.

In a work entitled to so much general praise as that which we are now dismissing from our examination, it would have given us pleasure to have observed a more marked and anxious attention to that inter-

nal religion, which constitutes the very essence of the Christian character, and is peculiarly necessary in a Christian minister. Without this, the most correct system of theological truth must be extremely defective.

CXXXIV. *Britain's Duty on the Prospect of a French Invasion, a Sermon preached August 11, 1803, in the Parish Church of St. Mary-le-port, Bristol, at the opening of a weekly Evening Lecture, on the Perils and Duties of the present Times.* By the Reverend RICHARD HART, A. M. Vicar of St. George's, Gloucestershire, 8vo. pp. 23. Price One Shilling. RIVINGTON.

A SERIOUS and well written discourse, in which a regard to the solemn call of Divine Providence to repentance; as well as the duty of preparing for the common defence of the country is impressively enforced. The author is well known by an able Defence of the Church of England, in answer to Dr. Gill's Reasons for Separation.

CXXXV. *A Sermon preached at the Parish Church of Great Messenden, Berks, Sunday, June, 19, on occasion of the Death of the Reverend Jeremiah Newell, Vicar of Great Messenden, and Perpetual Curate of Lee; published by special request, for the Benefit of his Widow and Children.* By THOMAS SCOTT, Rector of Aston Sandford, Bucks, late Chaplain of the Lock Hospital. To which is added a *Memoir of the deceased*, 8vo. pp. 55. Price 1s. 6d. London, Seely, 1803.

THE humane intentions of those who requested the publication of this discourse, have not only preserved a useful sermon from oblivion, but have brought to light a character which ought to be known beyond the bounds of the late Mr. Newell's parish.

Our author's text is, Phil. i. 24. *To me to live is Christ, and to die is gain*; a sentence which appears well adapted to express the devotedness, and the happy termination of his labours, whose memory the sermon was intended to honour.

The pious author has handled this

subject with his accustomed seriousness and strength of expression, and we recommend the perusal of this discourse to all who wish to see the text ably elucidated, or the important lessons which it is calculated to convey impressively enforced.

Having gone over those topics of general edification which his subject afforded, our author turns to the congregation, for a testimony that their late pastor, during a residence of fifteen years among them, afforded unequivocal evidence of his being habitually influenced by those high motives which are implied in the text. The following appeal to the flock over which he watched, will appear a stronger commendation of him than the most laboured panegyric could have conveyed.

"You, my Christian brethren, have no need of my commendations of him: you are his best commendation: 'the seals of his ministry are ye in the Lord.' May your future lives, conformed to his scriptural instructions and his edifying example, recommend his memory, and all his words and actions, to your children, your families, and all with whom you have to do. Remember him that was guide over you, who spake to you the word of God; whose faith follow; considering the end of his conversation, and his happy entrance into the joy of his Lord. You best know his excellency—Oft copy his example, and more and more reduce to practice his instructions, that by well doing ye may put to silence those who falsely accuse your good conversation in Christ." (p. 27; 28.)

And then addressing himself to those who had not effectually profited by the labours of the deceased, he adds,

"Oh that his death may be made more useful to you, than his life has been! I appeal to all present, who have had personal knowledge of our deceased friend, that he commended himself to your consciences in the sight of God. You knew him to be an upright, peaceable, kind hearted, and pious man! You knew his life was consistent with his profession, and the instructions and admonitions which he gave to others. You are conscious that he would have done you good, if he could; and that, had you followed his counsels and example, you would at this time have been far better men than you are. You are sensible, that even his reproofs, and warnings, and opposition to your sins, were the dictates of love to your souls. Yes—He sought not your's but you's

CHRIST. OBSERV. No. 25.

'He was willing to spend and be spent for you.' Indeed it seems probable that he wore himself out prematurely by his incessant labours, and chiefly for your salvation. And I am confident, that there is scarcely one present, who, if he thought he should die this night, would not secretly wish, and even be ready to say, 'Oh that I may go to be where Mr. Newell is! This is the highest commendation: and this you cannot withhold from him.'" (p. 28.)

The death of a well informed, zealous, and exemplary pastor, is indeed a very calamitous event to a parish. And to improve this event to the benefit of those who had ceased to be the objects of his care, was an important part of a preacher's duty on such an occasion; and Mr. Scott has discharged it in the conclusion of his discourse with becoming solemnity. We pray that his exhortations may have their due effect.

The memoir of Mr. Newell's life, though short, is interesting; as it serves to develop the character of a man of great simplicity, humility, and benevolence. He is said to have united, with an earnest zeal for the genuine doctrines of the Church of England, a modesty of character which prevented his being much known beyond the circle of his charge, and a peaceableness of conduct, which rendered him beloved, even by those, who, before they witnessed how blamelessly he lived, entertained some prejudices against him.

This account affords a striking instance of the blessing of God on maternal instruction; a circumstance which we hope will be particularly attended to by pious mothers. It is well observed by Mr. S. "that the pious endeavours of the grandmother and mother of Timothy, in bringing him when a child acquainted with the Holy Scriptures, laid the foundation of all his subsequent eminence and usefulness, in which he was inferior to none but the Apostles themselves. It is probable," continues he, "that while they were teaching the child to read and treasure up in his memory the oracles of God, they little thought what a harvest in future life would spring from the seed thus sown." Thus, as the writer observes in a preceding page; pious mothers may be useful not only to children who are to move "in very inferior stations; but even in forming the minds and

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principles of such as may eventually fill the most useful stations in the Church and in the community."

Mr. Newell, like many others who have been eminent for piety, was trained in the school of affliction. Besides some affecting details of the loss of children, we learn, that his income was always slender. The only means he had of supporting himself and his family, till the year 1797, were the profits of his vicarage, the actual receipt of which was less than 80*l.* per annum.

When the perpetual curacy of Lee was first added to Mr. Newell's resources, it yielded but a trifling sum. By the operation of Queen Anne's bounty, however, it at length improved, and his two parishes produced 120*l.* per annum. Had it pleased God to continue his life a few years longer, his children might have been provided for, and with his frugal habits, the necessity of receiving assistance from others might have been precluded. But he lived only two years after the income of his curacy was thus augmented! His wife and three children, therefore, are left without any provision for their future support. To render the widow's case still more affecting, she expects, ere long, to be the mother of a fourth fatherless child.

Mr. Newell died June 11, 1803, at the age of 47 years.

CXXXVI. *Observations upon some Passages in Scripture, which the Enemies to Religion have thought most obnoxious, and attended with Difficulties not to be surmounted.* By JACOB BRYANT. Mawman. 4to. pp. 256. 1803.

IN evincing the truth of christianity, we may take our point of starting from the present time and present phenomena. It cannot be disputed, that there is a considerable number of persons now existing, who profess this religion; and, proceeding in a retrogressive direction, we find that about an equal number of their immediate ancestors did the same. We trace back this society for a few generations, when we find ourselves, all on a sudden, involved in a thick and increasing cloud of darkness; and were this

to proceed to total obscurity, we should have a perfect picture of the ancient superstitions of mankind. But amidst all this darkness, sufficient light breaks in upon us from various quarters, to preserve the succession from being interrupted, or which, with regard to evidence, is the same thing, from being rendered invisible; so that we can yet discern, although but faintly, the object of our research, till at length, being brought again to open day, the same family of the professed followers of Christ appear in their native garb and splendour, and we soon find them in immediate contact with that generation, upon whose authority they received their faith. The existence of this generation is to be accounted for: and here we find ourselves all at once embarked upon the almost boundless ocean of the evidences of the truth of christianity. But to proceed upon such an inquiry is, in the present instance, impracticable, and would be impertinent. We think it, nevertheless, of importance to remark, and we are fully persuaded of the justice of the remark, that, in the whole range of recorded history, there is not a single instance of imposture, which approaches to the most distant parallel with the evidence upon which christianity is founded. General resemblances, in all instances of similar pretensions, between those which are true and those which are false, may and ought to be expected: but in the distinguishing evidence, in the kind and mass of evidence upon which christianity challenges the acceptance of mankind, it stands an event, or combination of events, perfectly singular and perfectly distinct from all that lay claim to the same origin. The evidence of our religion is a body, consisting of various parts, harmonizing with and establishing each other. With such evidence, however, it is very consistent that partial difficulties should exist; difficulties which, in themselves considered, we find it impossible to surmount. But what are such difficulties, even when allowed to their utmost extent?—what are they to the great body of evidence which still remains entire? This representation of the matter we insist upon the more strongly, because the enemies of our faith, who seem to be more sensible where its strength lies than many of its friends, are very as-

siduous in insulating the proofs of christianity; separating them from the mass or system of which they make a part; selecting such as they can attack with the most hopes of success; representing Christians as answerable for the proof of the most minute articles which compose their belief; and then triumphing in the supposed demolition of the whole system, because there are some parts for which those who adopt it cannot account. The regular and legitimate evidence of our religion is of sufficient consistency and strength to bear the admission of many insurmountable difficulties.

No one, however, will deny, that it would be desirable to be able to surmount them; nor will any person refuse his highest commendation to those who, like the author now to be examined, endeavour to diminish their number. The attempt is laudable; even although it does not succeed. But success is not altogether to be despaired of; and it is to this province of human enquiry, chiefly, that the observation of Seneca is applicable, — *Putei omnibus veritas; nondum est occupata: nihil ex illa etiam futuris relictum est*.*

That the object of the work now before us may be more distinctly understood, we shall transcribe the whole Preface of the author, which is short and explicit.

“ In the treatises, which immediately follow, I have taken in hand to consider and explain four particular histories in the sacred writings, which have been esteemed by unbelievers the most exceptionable of any upon record. In consequence of this, they have afforded room for much obloquy and ridicule, which has arisen, partly from the ignorance of such persons in respect to the true purport of these narratives, and partly from their being unhappily disaffected towards the scriptures in general. The first article, in the explanation of which I shall be engaged, is the account given of Balaam, who was reproved by the animal, upon which he rode; and this is said to have been effected by a human voice, and a verbal articulation given to a brute beast. The second article relates to Samson, who is described as defeating a host of Philistines with a jaw-bone of the same animal, an ass; the whole of which history is by many thought to be an idle detail. The third history of which I shall take notice, is of the sun and moon, which are said to have stood still at the command of Joshua. The fourth and last, is

the history of the Prophet Jonah, and particularly of his being entombed in the body of a large fish, which is supposed to have been a whale.”

In the first part of this undertaking, the account given of Balaam, the author commences with laying down a principle which he affirms, may be applied not only to the present and the three remaining subjects of discussion, but to the miracles in general recorded in scripture; that they not only discover marks of supernatural power, but have an uniform reference to the persons concerned, and to their history and religion. The first thing which Mr. Bryant attempts in the immediate history of Balaam, is to settle the place of his residence. Here he has some geographical difficulties to encounter. To disembarass himself from these, he endeavours to establish two provinces called Midian, and two cities in each called Petra. The first Midian was of Cushite origin, and situated on the Red Sea; the other, the natives of which were of the family of Abraham, by Keturah, lay to the north, upon the river Arnon, and in the vicinity of Moab, p. 8. The existence of this latter Midian is of the most moment; because it is from hence that Mr. B. brings Balaam. And indeed, the elaborate Reland, although he does not mention two Midians, extends the province under that name to the confines of Moab †. Cellarius; the predecessor and friend of Reland, gives a more decisive support to the opinion of Mr. B. when extending the province of Midian to the same northern limits, he speaks of it as; *in duas partes divisa* ‡.

There is more difficulty in establishing the two Petras. Concerning that near the Elamitic gulf of the Red Sea, called by our author *Inferior*, by way of distinction, no controversy of importance exists; but that which Mr. B. places in the northern Midian, and denominates *Superior*, has many opponents, particularly the celebrated Reland §. Yet this is the city which Mr. B. is most concerned to establish; because he identifies it with the Petor which is assigned, in the scripture account, as the residence of Balaam. Eusebius does undoubtedly declare for

† Palest. Must. p. 97, &c.

‡ Geog. Pten. tom. ii. p. 414. See likewise the Ant. Un. Hist. vol. ii. p. 501.

§ Pal. Illust. p. 210, particularly 226,

a city of the name of Petra in this vicinity; although, with most interpreters, he looks for Pethor in Mesopotamia. pp. 15—18. Cellarius*, Calmet †, and Bingham ‡; may likewise be alleged for two Petras: but their testimony is by no means distinct. The two former make the second Petra, not a derivation from פֶּטֶר but a translation of פֶּטֶר. We cannot help thinking, however, that Mr. B. is in the right. We think likewise that the evidence is satisfactory which he produces, to prove, that the name פֶּטֶר, which signifies to interpret or divine, was imposed to express a seat of oracular intelligence. pp. 13—15.

And this brings us to one of the principal points contended for in the dissertation before us, namely, that in a temple in this oracular city the *Onolatia*, or worship of the ass, prevailed. The curious calumny concerning the worship of this animal, first advanced against the Jews, and afterwards against the Christians, originating, perhaps, from the Egyptians §, and eagerly adopted by the heathens in general, may throw some light upon this extraordinary subject §. That the Egyptians were addicted to this insane worship, and therefore well qualified to cast the imputation of it upon others, is too clearly proved to admit a doubt ¶; and, from the known licentiousness of the Greeks with respect to the names of places, Mr. B. infers that a charge, which might justly, according to his interpretation of an expression in Epiphanius, be brought against the Idumeans, was transferred to the

* Geog. Pien. tom. ii. p. 415—419.

† Dict. of the Bible, under Petra.

‡ Works, vol. i. pp. 237, 238.

§ We think Jos. cont. Ap. l. ii. § 7, ought to have been quoted, as producing the most ancient voucher for this calumny.

¶ Plutarch has followed Tacitus in adopting it. See Selden de Diis Syris, p. 368.

It is noticed first by Tertullian among Christian writers: see Apol. c. xvi. especially the notes of Havercamp, in his edition of that work, p. 169—171.

¶ See, in addition to the arguments of Mr. B. the testimony of Ælian, in Huet. Dem. Ev. p. 112. 4to. edit. Sir John Marsham relates, from Plutarch, that the Coptites, on some festivals, throw an ass down a precipice, from a resemblance of its colour to that of Typhon. Can. Chron. p. 199. fol. ed. Sacred honours were paid to this animal at Rome. See, beside Mr. Felix and Tertullian, Ovid. Fast. l. vi. l. 347.

Jews. pp. 19—22, and 31, 32. That the ass was highly valued and religiously revered in various parts of the world, and particularly in the East, even to their being exalted to a place in the sphere, Mr. B. has abundantly evinced, and his arguments might easily be corroborated: He reasonably conjectures that the chief cause of the honours which were paid to it, was its sagacity in discovering waters in deserts; pp. 23—26.

Our author endeavours to derive strength to his opinion by a criticism, and we are satisfied it is well-founded, on Gen. xxxvi. 24. For *mules*, which Anah is celebrated as having found in the wilderness, as he was feeding his father's asses, Mr. B. would, upon the authority of Jerom, translate *waters*. pp. 25, &c. This emendation is confirmed by a great number of MSS. which read וַיִּמְצֵא מַיִם for וַיִּמְצֵא, and by the observation of Diodorus Tarsensis, to be found in Bos's edition of the Septuagint, on the place—evidence; additional to that which our author has produced **: Mr. B. supposes the name of מַיִם to have been imposed with relation to this discovery.

It is not improbable, as this author further conjectures, that the misrepresentation of Tacitus arose from a confusion of this story with that of Moses' producing water from the rock at Meribah ††.

Mr. B. then immediately proceeds to the particular account of Balaam, whom he considers as a prophet of Bethora; and, applying the cardinal principle which runs through the work, he observes, that the God of Jacob, in this as in other instances, forced the representatives and prophets of the heathen deities to be ministers of his commands, and to bear witness of his superior power. This point he illustrates at large by a particular consideration of the proceeding of the false prophet. Concerning the supposed contemptible nature of the instrument our author argues in a very satisfactory and judicious manner. pp. 37—51. †† At the two following pages there are some very remarkable

** See likewise Rosenmüller on the place.

†† What Reland says of the origin of this fiction is undoubtedly very plausible. Diss. de Num. Sam. pp. 31—42.

‡‡ See Wetstein, Nov. Test. on 2 Pet. ii. 16. for numerous instances, recorded by heathen writers, of animals speaking with a human voice.

references, which confirm the history under discussion. The peculiar value of asses in the East is resumed, p. 56, &c. A curious tradition, concerning an ass, which was endued by Bacchus with a human voice in reward for having preserved him when in danger of being overwhelmed by a flood, and another of the same kind relating to Typhon, occur, p. 66. Some observations are then made upon the sublimity of the prophecy of Balaam.

Mr. B. endeavours to identify Seth with Peor; and the children of Seth, spoken of in the prophecy, he infers, were the priests of that deity. In confirmation of this hypothesis, he appeals to the name of a region in the vicinity, called Shittim. But the difference of the letters in the two words weaken the supposition. The difficulty from Deut. xxiii. 4, which assigns the prophet to Mesopotamia, we think is sufficiently solved by supposing, that an error has taken place in the Hebrew text by the conversion of ש into ש, and that the true reading is Edom. Every circumstance, likewise, of the history of Balaam, so ill accords with the opinion, that he came from any considerable distance, especially over a barren desert of large extent, that we cannot deny our entire acquiescence in the reasonings and conclusion of this acute writer, pp. 81—102. We could have wished, however, to have found his emendation confirmed by some MSS.

The remainder of this dissertation is occupied in fixing the situation of the Eastern region, ארץ, and in establishing and explaining the amended reading of פני in Numb. xxii. 5.*

We have suffered ourselves to be detained the longer upon this dissertation, because the argument is certainly novel, and we think, in general, both just and important. We cannot, however, dissemble that we should have been better satisfied, if the Onolatry had been brought to the country of Balaam by direct evidence, and not merely by a deduction, however ingenious, from the sagacity of the ass in finding water; from the honour paid to it on that account; from the vicinity of Midian to an extensive desert; from the tradition concerning Anah, who lived in those parts; and

* The Vulgate and other Versions read פני, many Heb. MSS. have the same reading.

from the obscure assertion of Epiphanius respecting the worship of the ass among some semi-pagan Christians.

The next treatise we shall dispatch in a shorter compass. It is concerning Sampson, and his victory at Lechi, (Judges xv. 14—19), which, contrary to the order of scripture, is introduced here, on account of its supposed relation to the transaction just examined. There was a place called Lechi, which tradition fixes near a city built in later times, called Eleutheropolis. The name Lechi signifies the jaw bone of an animal, in all probability that of an ass; and was given, Mr. B. supposes, with relation to the superstition of the place. Here he supposes was a sacred fountain, existing before the transaction recorded of Sampson, although some writers have imagined that it derived its origin from the miracle then wrought. That the ass was offered in sacrifice, and that it was even esteemed delicious food, Mr. B. has very satisfactorily proved; and he assumes as a probable supposition, when explaining the conduct of Sampson, that a sacrifice and feast of this animal had just been celebrated by the Philistines, and that the Israelitish hero was thence supplied with the instrument of their destruction. The throwing away of this instrument, after he had accomplished his purpose, and his giving the place the name of Ramah-Lechi, or the rejection of Lechi, he conjectures to have been a further indication of the abhorrence in which the idolatry there practised ought to be held. With the same marked aversion to the fountain of Lechi, which was likewise an object of superstitious veneration, a fountain was miraculously supplied, to allay the thirst of Samson, from the jaw bone of the ass; hence called the Fountain of Invocation, מְקוֹם קוֹל.

At pp. 133—147, the reader will find much curious information, particularly concerning places deriving their name from the animal here spoken of, especially its jaw bone. In fixing the position of Eleutheropolis Mr. B. again differs from Reland. The main question, however, is nothing affected by their difference.

The last article in this dissertation is a kind of appendix, and discusses the expedient of Sampson to fire the corn fields of the Philistines. Mr. B. here introduces the well known and very remarkable passage in Ovid,

Fast. I. iv. and contends that foxes, not jackals, were the animals employed. In this supposition, however, which is supported by no argument of any consideration, we feel ourselves compelled entirely to dissent from the respectable writer; and the grounds

of our dissent may be seen in an ingenious paper in the fragments subjoined by the editor to the last edition of Calmet's Dictionary of the Bible.*

(To be continued.)

* No. ccix.

REVIEW OF REVIEWS, &c. &c.

To the Editor of the Christian Observer.

I AM an occasional writer in the Anti-jacobin Magazine, and have been for several reasons a constant reader of the Christian Observer. I certainly range myself with the Anti-calvinists, though perhaps I might, like many of my coadjutors in that very useful work, have been of the number of those you deem in page 698, Vol. II. to have carried on war against Calvinism with great ignorance; but that does not much affect me, as I deem one christian practical truth producing its genuine effects in the life worth more than great critical knowledge of doctrinal points. My reason for writing to you is to express how much your correspondent ΦΩΩ, has expressed my opinion of the Christian Observer, though I have often thought with G. S. O. P. M; but after hearing much that has been vehemently urged on both sides, I have now made up my mind respecting your work; and not only myself but our little coterie are all disposed to think, that from the concessions of both parties, and the occasional dissatisfaction of the violent of both parties, it must have been conducted with a great portion of that spirit of conciliation, wisdom, and moderation, with which the framers of our never enough to be praised and admired liturgy were actuated. May you continue, Sir, to act in that spirit, and still go on making the scriptures your rule, our excellent Church, whose doctrines and discipline you have so ably defended, your guide, and you must have the hearty prayers of all her true sons for your success, as well as those of your sincerely obliged,

AN OCCASIONAL WRITER IN THE ANTI-JACOBIN.

To the Editor of the Christian Observer.

IN THE ANTI-JACOBIN REVIEW for November last, p. 296, the reviewer, after giving an extract from the bishop of Oxford's Charge* observes, "this is the genuine doctrine of the Church of England." "It savours not in the least," he adds, "of those 'points of doubtful disputation' which, for the first time, we have been lately told, from high authority, subsist in the Church of Christ." What those points are we are yet to learn; we are bigots enough to believe that the doctrine and discipline of the Established Church are derived from divine authority; and that though heretics and schismatics may make this a subject of *doubt*, there are, in fact, no more scriptural grounds for their doubts than there are for the doubts of those who deny the divinity of our blessed Redeemer. We are not in the least surprised, that many of our clergy should have omitted the strange passage in one of the prayers for the fast day to which we here allude; but we should be surprised that such a passage should have made its appearance, in such a place, if any thing could surprise us in these revolutionary times." I forbear to quote the remainder of this paragraph, because; though it may be very ingenious, I am unable to unravel its meaning, or to connect it in any way with the admirable prayer which has excited so powerfully the indignation of the reviewer.

IN THE ANTI-JACOBIN REVIEW for December, p. 435, the subject is resumed, and a letter is inserted from Mr. Pearson, of Rempstone, in which the reviewers are temperately and judiciously urged to retract the above

* The greatest part of this extract will be found in your review of that work, vol. ii; p. 31.

observations. Their reply is, that "on the calmest and most deliberate reflection they are not disposed to retract the observations of which Mr. Pearson complains;" and with the professed view of refuting Mr. Pearson's arguments, they introduce a letter signed Orthodoxus, which is so futile in its reasoning, and so impotent in its conclusions, that I shall not delay its passage to oblivion by a single comment.

Allow me, Sir, to subjoin to this statement a few remarks on the part which the ANTI-JACOBIN REVIEWERS, the champions of orthodoxy and established order, have taken on this occasion. It will be necessary, however, to premise, that I greatly doubt the accuracy of their assertion, that "many of our clergy have omitted the strange passage" in question. I have enquired very diligently into the fact, and the result of my enquiry has been, that two and *only* two clergymen were guilty of the omission, viz. Mr. DAUBENY, and his curate, Mr. SERRY; these two, I firmly believe, stand alone in this violation of order. It rests, therefore, with the Anti-jacobin Reviewers to substantiate, if they can, their assertion; for some persons will otherwise be so uncharitable as to suspect that the purpose of the reviewers, in endeavouring to implicate *many* in the charge, was merely to throw a shield over their friend, which might protect him from the odium of having dissented from the general voice of the Church.

But let us consider the attempted justification of this *singular* procedure. In the doctrines of the Church of England, say the reviewers, there are no points of doubtful disputation. I need not say that the fact is unquestionably against them; and that with no truth can the Anti-jacobin Reviewers or Mr. Daubeny, whose lives have been consumed in controversial discussions with members of the Church of England, maintain that this is "the *first time*" they have been told of points of doubtful opinion subsisting in that Church! Mr. Daubeny, I believe, has too much good sense and consistency to advance such a plea, as it would imply, that he deemed his own interpretation of the doctrines of the Church to be infallible; and that none who differ or have disputed with him really belong to the Church. So great a change must have taken place in Mr.

Daubeny's sentiments, before he could have substituted such a mark of churchmanship, in place of those which it has been one object of his works to establish, as could only be referred to the influence of "*these revolutionary times.*"

Taking it for granted, then, that Mr. Daubeny admits the churchmanship of, at least, some one of those with whom, at different times, he has been engaged in controversy—of Mr. Overton, for instance—the next point of enquiry will be, whether he has any scriptural ground for refusing to pray for him in the words prescribed by our ecclesiastical rulers*. Let us suppose, for a moment, that Mr. Daubeny, justly fearful lest the controversy in which he is unhappily engaged should sharpen his spirit, and impair those sentiments of christian love and kindness which he is bound to cultivate *even* towards his adversaries, should regularly use, before he wielded his pen, some such prayer as the following:—"Give us (viz. myself and Mr. Overton) grace to put away from us all *rancour* of religious dissension; that we who agree in the *essentials* of our most holy faith, and look for pardon through the merits and intercession of the Saviour, may, notwithstanding our differences upon points of doubtful opinion, still be united in the bonds of christian charity, and fulfil thy blessed Son's commandment of loving one another as he hath loved us." Should we not, in such a case, applaud the spirit which had dictated the prayer; and would not the use of it, instead of injuring Mr. Daubeny's spiritual interests, be likely, with the blessing of God, greatly to advance them? Or suppose a third person should pray, in similar terms, in behalf of the two controvertists, would he not be acting a very Christian part?

Let us apply this reasoning to the case in hand. Our bishops, perceiving how much the peace of the Church is injured by the uncharitable rancour and acrimony arising from theological debate, direct its members to unite in prayer to God for the prevention and cure of these evils. Does not their

* I mention Mr. Overton, because his controversy with Mr. Daubeny still subsists. I might, with equal propriety, have mentioned Dr. Paley, some of whose notions Mr. Daubeny has controverted.

conduct, in this instance; approve itself to the conscience of every unprejudiced man, as being in perfect unison with the whole tenor of scripture, and with the spirit which breathes throughout our admirable liturgy? That this prayer is unscriptural, even Mr. Daubeny, acute as he is in argument, will scarcely think it advisable to maintain; yet on no other ground, according to his own principles, can his rejection of its use, when prescribed by his superiors, be justified. If, however, the prayer, though not unscriptural, was omitted in consequence of its discordance with the state of his own mind towards those who differ from him, I would put him upon enquiring whether he does right in taking credit to himself for a *due* measure of christian love?

The Anti-jacobin Reviewers seem to have acquired a suspicion, that the grounds on which they chose at first to rest their vindication of Mr. Daubeny's conduct, was not very tenable; for in the month of December we find them endeavouring to shift their ground. They observe, in replying to Mr. Pearson, that the part in the prayer most open to objection, *and the omission of which would have rendered the other parts almost unobjectionable*, had not been adverted to by him. On examination, I find the part to which they allude, to be "*and in the forms of external worship.*" The ground, therefore, on which, it seems, that the reviewers now wish chiefly to rest Mr. Daubeny's vindication, is the *unlawfulness** of praying for grace to live in christian charity with those, who, though agreeing with us in the *essentials* of our most holy faith, and looking for pardon through the merits and intercession of our Saviour, differ from us in the form of external worship. But, in consequence of the very omission in question, the form of external worship in the Free Church at Bath on the fast day, differed, I will be bold to say, from that in every other Church and Chapel in the kingdom. Agreeably to the principle of the Anti-jacobin Reviewers, therefore, it became unlawful for any of us to pray for Mr. Daubeny or his congregation. But

I would not insist on so singular a case. A society, of which Mr. Daubeny is a member, employs missionaries of the Lutheran communion. Are these missionaries, or are the members of the Church to which they belong, to be excluded from the exercise of our christian charity, because they differ from us in the forms of their external worship? The Church of Scotland is acknowledged by the law of the land to be Christian. Is it then unlawful to pray, that christian charity may subsist between her members and those of our own communion, merely because the Presbyterian form of external worship is less primitive than our own?

The Anti-jacobin Reviewers, it is true, put the discipline of the Church of England, including, I presume, its various *external* ceremonies, on a footing, as to its authority, with the divinity of our Blessed Lord. In this, I trust, Mr. Daubeny will not follow them; for there is a boldness of impiety in the assertion which made me hesitate to transcribe it. That in this extravagant opinion the reviewers wholly dissent from the framers of these ceremonies, who must have best known whether their origin were actually divine, may be ascertained by the most cursory perusal of the preface to the book of Common Prayer, particularly that part of it which treats "OF CEREMONIES." I know, Sir, that you have suspected these reviewers of covering, under their loud professions of attachment, a real enmity to the Church. I have been slow in yielding to this sentiment, though you have supported it with no small shew of argument. I must, however, acknowledge, that such extravagant assertions as that which I am now considering are perfectly consistent with your supposition; for they furnish the readiest means of discrediting the just and well-founded pretensions of the Church of England to universal veneration and attachment.

But another view of the subject remains to be taken. We find Mr. Daubeny at variance with his superiors, and venturing to omit a form of prayer which they have prescribed. For this he will, doubtless, plead conscience. I respect the plea too much not to allow that it has great weight; and it would be uncharitable to question its truth, or to assign any other motive, such as "rancour of reli-

* I say *unlawfulness*, because in no other plea, according to Mr. Daubeny's own principles, can his deviation from episcopal order be justified.

gious dissension," for his conduct. Let us, however, make the supposition that the prayer had happened to accord with Mr. Daubeny's views and feelings, but was repugnant to those of some one or more of those clergymen, whom the Anti-jacobin Reviewers are fond of stigmatizing as Evangelical Ministers, Calvinistic Methodists, &c; and for whom Mr. Daubeny himself seems to entertain no very cordial regard: would these reviewers, or would Mr. Daubeny have been very tolerant of the plea of conscience for the omission of the prayer in their case? I trow not. I advert to this circumstance in the hope that the calm consideration of it may at least tend to impress on their minds the duty of doing as they would be done by; and may soften the harshness of the censures, which they may direct not only against such of their brother clergymen as differ from them in less essential points, but even against Dissenters from the Church.

But do not imagine, Sir, that my object is to plead the cause of Dissenters. I would gladly indeed avail myself of every fair occasion of enforcing that charity towards them, which the bishops, taking the Bible as their guide, have enjoined us to pray for: but, one of my chief objections to the conduct of Mr. Daubeny arises from the direct countenance which it gives to dissent. As he has departed from a prescribed form of external worship, in one instance; doubtless, he will allege, for conscience sake; with what propriety can be attempt to invalidate a similar plea on the part of others? The objectors to our burial or baptismal services, or even to the whole of our liturgy, will not fail to find some plea of conscience for the objection, at least as valid as that which forbids a christian minister to pray for grace, to live in love with those who differ from him upon points of doubtful opinion, and in the forms of external worship; and if the plea be allowed in the one case, it must of necessity be admitted in the other.

You have accused the Anti-jacobin Reviewers of leaning to popery. There is certainly something very like it in the implied pretensions to infallibility already noticed: but that is not the only point of resemblance on the present occasion. The Church of Rome holds that no faith is to be kept with heretics. The Anti-jacobin Re-

viewers give currency to nearly the same doctrine, while they maintain that no *charity* is to be exercised towards those whom they deem heretics, viz. all who differ from them upon points of doubtful opinion, or in the forms of external worship. From such a sad perversion of the doctrine of Christ and his apostles may our Church be mercifully preserved!

Much more might be said on this subject; but I trust I have said enough to shew the impropriety of the omission in question, as well as to prove myself—

A SINCERE FRIEND OF THE
CHURCH OF ENGLAND.

To the Editor of the *Christian Observer*.

DR. Hales on Methodism fell into my hands the other day; and, from the two excellent extracts you quoted from it; (Vol. II. p. 552) I was induced to read it attentively. The spirit of it I admire, and wish with you that the same candour was observed in all christian discussions. But I can by no means agree to all his principles, and must therefore beg leave to make a few remarks on some parts of his pamphlet, and on the views to be collected from them: I deplore with him the enthusiasm of the Irish missionaries: I believe the men wished to do good, and were in some cases instruments of good; and any person who is acquainted with the gross ignorance of the poor papists of this kingdom, must grieve that more effectual efforts are not made to give them spiritual light. But these men laboured as hard to advance the peculiarities of methodism; as to instruct the poor papists in the first principles of christianity. By peculiarities, I mean their views with respect to inward feelings and sensible inspirations, and their notions on the subject of perfection, which I entirely agree with the learned Doctor are anti-scriptural, and in a high degree injurious; producing in many cases, enthusiasm, self-delusion, unnecessary distress and anxiety of mind, an undervaluing of that essential branch of true godliness which consists in external duties, as well as self-complacency, pride; and a tendency to think more of themselves and less of Christ. I know at the same time, many among them who are completely free from such errors, and whose spirit and life clearly testify that they are led by the spirit of God.

The learned Doctor's comment likewise, on the 1 John iii. 6, &c. appears to me in *one* instance to be just, according to the sense of our church; but I think the passage goes to a far greater extent than merely being saved from the guilt and imputation of sin; it implies also that change of heart wrought by the spirit of God, by which sin becomes hateful, loses its dominion in the heart, and is resisted by all the power of the will, directed and strengthened by the spirit of grace.

This change of heart and death unto sin, this new principle of life, whereby we no longer live after the flesh, but after the spirit, I think the Doctor has not fully exhibited; and in his zeal to overturn the Methodist doctrine of perfection, he seems to leave too great a latitude for those who think they are growing in true christian holiness, because they have become more serious in manner and more attentive to the forms of godliness, while at the same time their hearts are unchanged, and they are glad of every excuse for retaining their besetting sin, and their love of the world. His idea of progressive religion is beautiful and true, but his reference to the stoical opinions, Cicero, &c. I wholly condemn, especially when he brings them in to elucidate scripture. The christian should compare spiritual things with spiritual: of the scripture view, of holiness the heathens could form no idea, nor is any near approach to it to be discovered in their writings, and still less in their conduct.

I must differ from the learned Doctor also in his idea that the strong language in the epistle to the Romans belongs only to very advanced christians: "all scripture is given by inspiration of God; and is profitable for doctrine," &c. to the least as well as to the greatest; and there is not a view nor an hope, a doctrine nor an exhortation, set before us in this epistle, which may not be applied to the benefit of every true believer from the beginning of his christian course. St. Paul likewise appears to me to speak as high of other churches as of that in the imperial city. The Corinthians "enriched in all utterance and knowledge, coming behind in no gift," &c.; the Ephesians, "blessed with all spiritual blessings in heavenly places in Christ," &c. And in every age, as well as in the present; there have been young converts in whom tribulations have

worked patience, patience experience, and experience hope, and in whose hearts the love of God has been shed abroad. The idea that this epistle is not for ordinary believers, is a most dangerous one; it tends to check the progress of believers, and strengthens the cry of the world against those who preach the essential, vital, doctrines of christianity from the epistles:—"these are not for us or for our days, preach to us morality, &c."

There were certainly gifts given to the christians of those days that are not given now, and which are not now necessary. But there is a great difference between gifts and graces, and they should be carefully distinguished. Miraculous gifts are not for our days; but the graces, or the heavenly tempers wrought in us by the Holy Ghost must ever be the same, and this the Church has universally understood. As love then is among the graces or fruits of the spirit, I must dissent from the Doctor, when he says that the love of God shed abroad in the heart was among the gifts given only to the first christians: it is not a gift, but a grace, and it makes the essential difference between a spiritual, and a natural man who does not love God; nor is it possible for a man to be a real christian, in whose heart the love of God is not shed abroad, however the exercise of it may be hindered and pressed down by unsubdued carnal affections; but in proportion as these are subdued by the power of grace, this flame which is kindled in the heart will shine brighter and brighter. I confess, at the same time, that the Methodist's sense of the word experience, as I understand it, differs from the apostle's, and I believe that this part of their system has produced much evil.

I think the learned Doctor has given a meaning to the 28th verse of the 8th of Romans, which the Greek cannot bear, and which is contrary to the sense that Origen or Chrysostom or any commentator I have seen have given it.

I must likewise dissent from the Doctor when he supposes that the apostles were not filled with an assurance of their salvation, for there are no terms stronger than those in which they express it. Nor does the passage in 1 Cor. ix. 27. militate against this idea. The Apostle was shewing the necessity of crucifying the flesh as a means of perfect holiness; for,

"we are called not to uncleanness, but unto holiness," which we are commanded to perfect in the fear of the Lord. And by his expression, "while I preach to others I myself may be a cast-away," he strongly declares, not that he doubted of his own salvation, but that graces are of more consequence than gifts; and that though he spake with the tongue of men and angels, and had not love, he would have been as a tinkling cymbal or sounding brass. See Matt. vii. 20. &c. But although many in the present day, I trust, rejoice without delusion in the hope that maketh not ashamed, I know that some have carried the doctrine of assurance to an awful pitch of presumption.

I agree heartily with the learned Doctor in reprobating the idea that the violent workings of the imagination, and nervous affections excited by preaching, &c. are proofs of conversion; and I lament that so many sincere men should have countenanced such a delusive notion. The Doctor's account of conversion is also just and scriptural. But in the Note of his Appendix, his view of the fall of man, and the corruption of our nature, I think is not scriptural, nor according to the sense of our Church. It is not in the natural man that there are two jarring elements; he is altogether corrupt, and until a new principle is communicated to him by the Holy Ghost, there is no contest between his flesh and spirit. Thus our article says, "Man is very far gone (quam longissime) from original righteousness;" the homily on man's misery concludes, that of ourselves we are not able to think a good thought; and all

the homilies on this subjects are full of the total corruption of man. The scriptural declarations, that we must be born again, born of the spirit, renewed, become new creatures, &c. are decisive on this point: and I am surprized that when the Doctor adopted the strong texts quoted in the admirable appendix, he could say that holy writ was in favour of his two principles in the natural man. I am still more surprized to find him referring to heathen authority, which is altogether inadmissible. The Gentiles who, without the law, did by nature the things contained in the law, were not the world in general of which St. Paul gives so black a description in the 1st chapter; they were the few in whose hearts the law was written by the Holy Ghost, the few in every nation who "feared God and worked righteousness."

These remarks I have made, not from a spirit of opposition to the Doctor, but in defence of what appears to me the doctrine of our Church, and to obviate evils which may arise from the ideas he sets forth, being wrested to favour the prejudices of those, who are enemies to vital godliness, and who are vilifying and opposing those clergymen who endeavour to preach and to defend the doctrines they have solemnly subscribed. I hope sincerely that the Methodists will read his work without prejudice, and seriously consider the abuses he justly attacks, and the important truths he sets forth, and that it will lead them into much profitable self-examination, and sober enquiry into the word of God.

R. S.

Waterford, Dec. 1803.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

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The Lectionarium Hebraicum contains all the Proper Lessons for Sundays and Holy-days; that are in the Hebrew. The Lectionarium Græcum contains the Proper Lessons taken from the Septuagint version, and from the Greek Testament.

The Greek and Hebrew books are intended for the accommodation of persons, who are desirous of seeing our Church service in the original Languages.

The Clarendon press has occasionally been employed, for the last five years, in a very useful manner, in giving to the public cheap convenient editions, of some of the standard writings, of English divines. The following works, have been already published, in pursuance of this plan:

HOOKE'S Works, with the *Life of the Author*, by ISAAC WALTON, 3 vols. 8vo. 12s.

BISHOP PEARSON'S *Exposition of the Creed*, 2 vols. 8vo. 10s. 6d. BISHOP STREILING'S *Origines Sacrae*, together with his *Letter to a Deist*, 2 vols. 8vo. 19s.

Twenty-two *Sermons on Various Subjects*, selected from the Works of ISAAC BARROW, D.D. 8vo. 4s. 6d. Ditto, a Second Selection from the same author, 8vo. 6s.

JONES'S *New and Full Method of settling the Canonical Authority of the New Testament*; to which is subjoined, *A Vindication of the former Part of St. Matthew's Gospel*, 3 vols. 8vo. 15s.

BISHOP BURNER on the *Thirty-nine Articles of the Church of England*, 8vo. 5s. WHEATLEY'S *Illustration of the Book of Common Prayer of the Church of England*, 8vo. 6s.

Bp. SHERLOCK'S *Discourses on Several Occasions*, 8vo. vol. 5, 3s. 6d.

GLOSTER RIDLEY'S *Sermons*, 8vo. 5s.

ADDISON'S *Evidences of the Christian Religion*, 4s. ARCHBISHOP SYMCOE'S *Gentleman's Religion*, 3s.

WELLS'S *Geography of the Old and New Testament*, 2 vols. 8vo. 11s.

BOOK OF HOMILIES, 8vo. 6s.

The *Narrative of a Voyage of Discovery to New South Wales*, performed by Lieut. JAMES GRANT, of the royal navy, in the *Lady Nelson*, a brig of 60 tons, fitted with sliding keels, according to a late invention of Captain Schank, is in the press, and will speedily be published. By this

Voyage, the separation of Van Diemen's land from New Holland, as first discovered by Lieut. BASS, is completely ascertained.

In the press, *A Historical Epitome of the Islands of Malta and Gozo*, by Mr. C. WILKINSON; and a new Edition, with several highly finished engravings, of FALCONER'S *Shipwreck*, with Critical Notes and Dissertations; by the Rev. J. S. CLARKE. A new Edition, being the fifth, of the *Sermons of PRESIDENT DAVIES*, of America, is also in the press, and will be very shortly published, by the Proprietors of the former Edition, in 3 vols. 8vo.

The late Dr. BLAYNEY, Regius Professor of Hebrew in the University of Oxford, directed, by will, that his *Critical Papers* should first be submitted to his patron and friend, the BISHOP OF DURHAM, and then deposited in the library at Lambeth. This has been done accordingly; and that library now contains the following MSS. of the late Professor.—I. A New Version of the Psalms, 2 vols. 4to.—II. A Critical Comment on the Psalms, 3 vols. 4to.—III. Notes on Isaiah, 3 vols. 4to.—IV. Remarks on the Minor Prophets, compared with Archbishop Newcome's Version and Commentary, in 1 vol. 4to.—V. Remarks on the Song of Moses, Psalm xviii compared with 2 Sam. ch. xxii; and Deborah's Song; and Jacob's Blessing, Gen. xlix; and Moses's Blessing, Deut. xxxiii; and Moses's mouttry Song, Deut. xxxii.—VI. Further Observations on some of the Psalms; and on some chapters of Isaiah; and on several of the Minor Prophets, particularly Zachariah; in one vol. folio.

The same library is also in possession of Archbishop Newcome's *Interleaved Bible*, in four vols. folio, containing emendations of the authorized Version, and critical Notes.

We think it right to inform our readers in town, that the following persons have undertaken to sweep chimnies, by mechanical means, wherever practicable, in pursuance of the plan prescribed by the Committee of the Society for superseding the necessity of Climbing-Boys, by encouraging a new method of sweeping chimnies, and for improving the condition of children and others employed by chimney-sweepers:—RICHARD PAGE, No. 23, Colonnade, near Guildford Street; THOMAS WOOD, No. 36, Potland Street, Oxford Street; THOMAS TAYLOR, No. 9, Wells Street, Oxford Street; GEORGE SMART, No. 15, Great Bell Alley, Coleman Street; at his Timber Yard, Pratt's Place, Camden Town; and at Ordinance Wharf, Westminster Bridge.

The following Report has been made of the number of persons who have received Vaccine Inoculation, free of expence, at the stations of the ROYAL JENNERIAN SOCIETY, to the 20th of November. These stations we enumerate for the purpose of informing our readers, resident in the metropolis, where they may procure

proper Vaccine matter:—Central House, No. 14, Salisbury Square, 1266 persons; School-room, Surry-chapel, 836; No. 20, Maze-pond, Southwark, 150; Mr. Townshend's, Meeting-house, Rotherhithe, 184; No. 172, High-street, Shadwell, 124; No. 2, Epping-place, Mile-end, 190; No. 6, John-street, Minories, 98; No. 119; Bishopsgate Without, 359; Sunday-school, Hoxton, 235; Sunday-school, Golden-lane, 193; Soup-house, Clerkenwell, 78; Sunday-school, Drury-lane, 74; No. 29, Great Castle-street, Oxford-market, 465; Sunday-school, Castle-street, King's-Mews; 71; Inoculated before the Central-house was opened, 275; total 4598. To which enumeration it may be added, that 2008 charges of Vaccine Virus have been supplied, free of expence, from the Central-house, to 1559 applications; many of them from remote parts of the British Empire, and foreign places. The supply of Vaccine Matter from the other stations has also been very considerable. From the above statement, it must be evident that the benefits of the Society, to the public have already been very important and extensive; but when to these are added the prospect of its increasing utility; and the means and stimulus which it affords to the propagation of Vaccine Inoculation in all parts of the British Empire, and throughout the world, it assumes a character of very considerable importance to mankind.

The 20th REPORT OF THE SOCIETY FOR BETTERING THE CONDITION AND INCREASING THE COMFORTS OF THE POOR, has recently been published. We shall give a short abstract of its contents:

1. *Extract from an Account of a Supply of Blankets for the Poor, at Hanxton, by the Rev. JAMES PLUMBRE.* For the trifling expence of about three guineas, and with very little trouble, Mr. P. has had the satisfaction of providing about 30 families, almost all the poor in his parish, with good blankets. His plan was to sell them a little under prime cost, receiving payment by weekly instalments of sixpence. The money was brought to him with the greatest punctuality, and all expressed how much they were obliged, how comfortable they found the blankets, and how little they had felt the expence. It is not so much the amount of the money, as the mode of application, that enables a man to do good. The same sum expended in firing had soon been consumed; if given in blankets had supplied only a few: thus applied, many will enjoy the comfort for several winters, while it calls forth industry, teaches punctuality, and creates good will.

2. *Extract from an Account of a Society in West-street, for the Relief of their Poor Neighbours in Distress, by THOMAS BERNARD, Esq.* This account, which is to be had separate, we most earnestly recommend to the attention of all who wish to do good to the bodies and souls of their poor

neighbours. The happy effect of the institution, in the parishes of St. Giles's, we trust, will excite a more than ordinary solicitude to follow the path which has there been so beneficially traced out. We find it impossible, within any moderate limits, to give an outline of the plan. The chief contributors to the fund are the poor themselves.

3. *Extract of an Account of a Supply of Food and Employment for Cottagers' Families, at Mongewell, by the Rev. DAVID DURELL.* The Cottager deposits with the Farmer, previous to the 1st of November, such sum as may suit him, not exceeding a guinea and a half; and during the winter he receives the amount in whatever articles, the produce of the farm, he may choose, at two shillings below the market price. The lord of the manor has also purchased worsted and flax, to employ the children at school, and the women in bad weather. The cloth made from it is very durable; and is sold to the cottager at twopence a yard below the shop price. In addition to which, the Hon. Mrs. BARRINGTON has furnished each cottager with a stock of bees, on certain conditions. The produce of these assists in paying his rent; but that is not its only value. It turns his mind to observation, and affords him amusement while working in his garden; and it incites him to keep it clean, as the bees thrive best in gardens which are in good order, and thus fills up profitably many an hour which might otherwise be spent in idle diversions, or at the alehouse.

4. *Extract of an Account of the Introduction of Straw-plait, at Avebury, in Wiltshire, by THOMAS BERNARD, Esq.* In the severe winters of 1800 and 1801, this parish was reduced to a state of the greatest wretchedness from the combined effect of the famine, and want of employment arising from the introduction of spinning machines. Mr. DOUGAN, a name well known to the friends of humanity, prevailed on the parish to have the poor taught the plaiting of split straw. A person from London was engaged to teach it, and in a few months their progress had been so great, that a split straw manufacturer at Bath found the work so well done, and the persons employed so numerous, that he agreed to come once a month and take the whole of the straw, paying for it, with ready money. In about ten months the platters were able to do all the work at their own homes, and nearly 100 women and children, almost all of whom had been living on parish allowance, were at that time enabled to earn from 3s. to 10s. per week, and the average produce of the straw plait at Avebury, when the last accounts were received, was £80 a month. In less than a twelvemonth, through the benevolent exertions of Mr. Dougan, warmly seconded by the clergyman and neighbouring farmers, "the whole of the parish poor of

this populous village (cripples, aged poor, and infants excepted) *have been enabled to earn their livelihood by their own exertions, without receiving any relief from the parish.** In six weeks a young woman from Avebury instructed 30 persons at Devizes, in the whole art of the straw platt. The work is therefore easily learnt. The raw materials is of very little value. The work encourages cleanliness, it being indispensable that the hands at least should be clean; it is done at home, and it may be done by children of eight years of age, and persons incapable of other employment. Subjoined are *Hints as to the Manufacture of Split Straw*, which were published by Mr. Dougan for distribution.

5. *Extract from an Account of the Ladies' Schools, and some other Charities at Leeds*, by THOMAS BERNARD, Esq. Five Schools of Industry, lately established, contain each 50 poor girls, who are instructed in reading, knitting, and sewing. The schools begin and close each day with prayer; and two hours every week are devoted to religious instruction, and to the catechising of the children. The schools are equally open to all persuasions of Christians, and are each under the direction of a committee of twelve ladies, chosen annually from among the subscribers. The committee meets only once a quarter; the members exercising in weekly rotation the office of visitor, whose duty it is to attend the school twice a day, and to ascertain whether the families who solicit admission for their children are proper objects of the charity. Each subscriber may recommend one girl not under nine years of age, who shall be a proper object, and whose parents will enforce diligent attendance.

* Dr. Briggs has introduced the straw platt into the school at Keisid. Several of the girls now earn half a crown a week by it, and yet devote part of the day to sewing-work. It may thus maintain children at school, without interfering with their education.

The children attend alternately, half from nine to twelve, and the other half from two to five, or in winter from one to four. Besides these schools, there are several other well-conducted charities in this town: *Donations of coals, blankets, clothing, &c. at Christmas—friendly female societies—alms-houses, supplying cottages, and annual allowances to sixty aged and distressed individuals of the lower class; and decent habitations, and a comfortable allowance for ten or twelve decayed gentlewomen, above sixty years of age—a general infirmary, open to strangers as well as townsmen—a work-house, which begins to support itself, the elder children spinning and weaving cotton, the younger setting cards, carding wool, and plating straw; the sexes being separated—a strangers' friend society, which distinguished itself during the late typhus fever by extraordinary exertions, seeking out the poor and friendless, visiting the sick and forlorn stranger in the abodes of misery and infection—and an infection fever-house, for which £.3000 have been raised, above twice as much as repeated solicitation has been able to raise in London.*

6. *Advice to the Foundling Apprentices on the termination of their apprenticeship.*

AN ECLIPSE of the MOON took place on the evening of the 26th inst. AN ECLIPSE of the sun will happen on the morning of the 11th of February next, larger than any which will occur for twelve years to come. The sun will be about three-quarters eclipsed in this part of the kingdom. In latitude thirty degrees north, and longitude six degrees east, the sun will be centrally eclipsed at noon: there will then be a small ray of solar light encompassing the moon on every side. At London the eclipse will begin at twenty-seven minutes past ten, its middle will be at thirty-nine minutes past eleven, and its end at fifty-five minutes past twelve: digits eclipsed, eight degrees thirty-six minutes.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

An Exposition of the Lord's Prayer; in which are comprehended, an Account of the Origin of the Prayer, an Explanation of its several Petitions, and a demonstration that it contains a complete Summary of Christian Doctrine; with illustrative Notes; by the Rev. Joseph Mendham, M. A. crown 8vo.

A Sermon preached at the church of All-hallows, London-wall, on the late General Fast-day; by the Rev. William Beiloe, 1s.

A Sermon preached on the Fast-day to a Congregation of Protestant Dissenters, at York. By Charles Wellbeloved. 1s.

A Letter to the Bishop of London; suggesting a further consideration of a Passage in the Gospel of St. Matthew. 2s. 6d.

The Sentiments proper to the present Crisis; a Sermon preached on the Fast-day; by Robert Hall, A. M. 1s. 6d.

A Sermon preached on the Fast-day, at Chatham Church; by James-Lynn, M. A. 2s.

A Discourse delivered in the Dissenting Chapel at Lympston, on the late Fast-day. By the Rev. Thomas Jervis. 8s. 6d.

The Tears of Peter, a Sermon, translated from the original French of Peter Du Bosc, Pastor of the French Church at Rotterdam. 1s. 6d.

Sacred Hours; or, Extracts from Private Devotions and Meditations; comprehending the Psalms, classed under various Heads; with Prayers, Hymns, &c. chiefly selected from Scripture. 8vo. 10s. 6d. boards.

The Influences of Religious Principle upon the present State of the Nation; illustrated from a Review of the Cause of the French Revolution. 8vo.

Three Discourses by the late Rev. William Turner, of Wakefield.

The Churchman's Remembrancer, No. 2. 8vo.

Occasional Sermons. By Samuel Herbert, D. D. 8vo.

The Benefits of Wisdom and the Evils of Sin, a Sermon preached before the Honourable Society of Lincoln's Inn, November 6; 1803. By the Rev. Robert Nares. 8vo.

The Sword of the Lord and of Gideon, a Discourse preached at Epsom. By the Rev. Robert Gutch. 8vo.

The Christian Directory, or a sure Guide to present and eternal Happiness. By the Rev. and pious Richard Baxter, abridged from the Original by Adam Clarke, translator of Sturme's Reflections. 4 vols. &c. &c. in 2 large vols. 8vo. 16s. boards.

Rev. Mathew Henry's Methods for Prayer; a new Edition; to which is added his daily Communion with God, in which the References to the Scriptures are added. 12mo. 3s. board.

MISCELLANEOUS.

Vol. 4, of the Bibliographical Dictionary, containing a Chronological Account, alphabetically arranged, of the most curious, scarce, useful, and important Books in all Departments of Literature, which have been published in Latin, Greek, and other Foreign Languages, with Biographical Anecdotes of Authors, Printers, and Pub-

lishers, &c. including the whole of Dr. Harwood's View of the Classics, &c. 12mo. 6s. boards, or on a Royal Paper, hot-pressed, 9s.

An Account of the Astronomical Discoveries of Kepler; including an Historical Review of the Systems which had prevailed before his time. By Robert Smart, F. R. S. 8vo. 7s. 6d.

The Fourteenth Volume of the *Archæologia*, 11. 11s. 6d.

The Revolutionary Plutarch, exhibiting the most distinguished Characters in the recent Annals of the French Republic, including the whole of the Consular Family, with the Generals and Admirals employed to invade England. To which is added, a Reprint of the celebrated Pamphlet "Killing no Murder." 2 large vols. 12mo. 12s. boards.

The Necessity of the Abolition of Pluralities and Non-residence, with the employment of Substitutes by the benefited Clergy, demonstrated in an Enquiry into the Principles and Consequences of the Establishment of Curates. 8vo. 7s. 6d.

The Causes and Consequences of the Neglect of the Clergy; and the Condition of the Clergy as it relates to his present Majesty. 8vo. 2s. 6d.

A Practical Grammar of the Ancient Gaelic; or, Language of the Isle of Man, usually called Manx. By the Rev. John Kelly, I. L. D. 4to. 6s. boards.

Christ raising the Daughter of Jairus; a Seatonian Prize Poem. By the Rev. William Cockburn, M. A. 2s.

Substance of a Speech delivered by Lord Castlereagh in the House of Commons, upon the Army Estimates. 1s. 6d.

The Substance of a Speech intended to have been spoken in the House of Lords, November 22d. By the Bishop of Landaff. 1s. 6d.

A Serious Address to the Public upon the present Times. 1s.

Honest Apprehension; or, the Unbiassed and Sincere Confession of a plain, honest Layman. 2s. 6d.

A plain Answer to the Misrepresentations and Calumnies contained in the Cursory Remarks of a near Observer. 2s.

RELIGIOUS INTELLIGENCE.

AMERICA.

An extract from the minutes of the general assembly of the Presbyterian Church which met during the last summer at Philadelphia; giving a view of the state of religion within the bounds of that Church, has been published in this country. We lay

the substance of it before our readers.

"There is scarcely a Presbytery from which some pleasing intelligence has not been announced; and from some, the communications have been so in a very high degree. In most of the northern and eastern

Presbyteries, revivals of religion varying in extent, but attended with no extraordinary circumstances of bodily agitations have taken place. Many hundreds have thus been added to the Church in the course of the last year. In many of the Southern and Western Presbyteries, revivals still more extensive have taken place; but these have been attended in multitudes of instances with great bodily agitation, and other extraordinary appearances; but at the same time with increasing evidence that it is indeed the work of God; as the ignorant are enlightened, the vicious reclaimed, the erroneous made to acknowledge and obey the truth as it is in Jesus; the infidel humbled and brought to bow, penitent, and believing, at the feet of Christ, and the general aspect of society changed from dissoluteness and profanity, to sobriety, order, and comparative purity. Instances have occurred of the most malignant opposers of vital piety being convinced and reconciled; and of some learned, active, and conspicuous infidels becoming the signal monuments of that grace which once they despised: so that in the last year, several thousands have been brought to embrace the Gospel of Christ within the Presbyterian Church, and zeal and strength as well as numbers have been added to it. Even in those places where there have been no extraordinary appearances, the ordinances of the Gospel have been more attended, infidelity is less bold and active, and the aspect of things more encouraging. The revivals spoken of above, were generally preceded by the institution of praying societies, and have been attended with an increasing desire to spread the Gospel among the Blacks and Indians. On the frontiers, new Churches are rapidly forming, and increasing in numbers. The assembly indeed, see much to lament in the vice and irreligion which still abound; but they think it would be ingratitude to God not to acknowledge that the state of religion is more favourable than at any time during the last forty years."

We cannot close this account, which every Christian must, in many respects, contemplate with real satisfaction and thankfulness, without again expressing our deep regret on account of the encouragement which seems to be given by ministers to those

bodily agitations and other extravagancies with which this transatlantic revival is attended. We refer our readers to the first volume of this work, p. 667, for a fuller statement of our views on this subject than our limits will now permit us to give. At present we shall content ourselves with remarking, that in the Bible we can find nothing which resembles these violent agitations, excepting the instances which are given of demoniacal possession; and we have little doubt, that in the case before us, they are in a great measure the work of Satan, who thus tries to discredit religion, if he cannot altogether impede its progress; and who hopes, by the substitution of so unscriptural and delusory a mark of grace, arising from impressions made on the imagination and which are easily communicated by the power of sympathy, to lead men to a groundless presumption of the safety of their state, and thus to make them perhaps more his children than they were before. We should therefore have been much more gratified with the account, had we found ministers, so faithful to their duty, and so regardless of popularity, as uniformly to discourage and reprove these disorders. In such a case (we speak from observation) these disorders would speedily cease to disgrace the cause of religion; while the progress of vital godliness would be far more sure and stable. We shall take a more convenient opportunity of expressing fully our sentiments on this point.

UNITED BRETHREN.

The thirty-eighth number of their periodical accounts has lately been published. A few extracts from it will be gratifying to our readers.

1. The state of GREENLAND is represented as now greatly changed. *Lichtenau* (the southernmost of the three Moravian settlements) alone can now be considered as a mission among the heathens, the inhabitants in the neighbourhood of that place being still addicted to heathenish practices. Of these thirteen were baptized in 1802. But the inhabitants around the other two settlements, *Nookarribut* and *Lichtenfels*, consist chiefly of persons baptized by the brethren, and educated in Christian principles. Those who do not belong to the brethren's Church have all been baptized by the

Danish Missionaries, so that NO TRACE OF PAGANISM IS NOW LEFT IN THAT NEIGHBOURHOOD. "That power of Saturn, which peculiarly manifests itself in a land where heathenism bears the sway, and of which people living in Christian countries cannot well form an idea, seems to have been entirely subdued in that part of Greenland; and the general darkness has fled before the light of the Gospel. Even those who do not as yet devote themselves with their whole hearts to their God and Saviour, are aware of and enjoy its blessed influence as in other parts of Christendom." Let us join the brethren in blessing God for his unspeakable gift!

2. At *Sarepta* near *ASTRACAN* a fire had burnt down a saw-mill and two flour-mills, and the brethren's settlement narrowly escaped. Their loss by the fire has been considerable. Although the mission at this place has not succeeded in communicating the Gospel to the *Calmucks*, it has been very useful among the German colonists on the *Volga*.

3. The mission of the brethren at *FRANQUEBAR* has now entirely ceased.

4. At *SURINAM* the Missionaries were all well in July last, and their labours among the Negroes and Indians continued to be attended with the divine blessing. At the close of 1802, the Negro congregation at *Paramaribo* consisted of three hundred and thirty-eight; twenty-five adults were baptized during the year; at *Bambey* it consisted of forty-nine, three having been baptized.

5. In *St. Kitt's*, from Easter 1802 to Easter 1803, one hundred and thirty-nine adults were baptized.

6. The number of Negroes belonging to the brethren's Church in *ANTI-GUA*, in August 1803, was one thousand seven hundred and thirty-four, exclusive of new people*. During the last ten years, the number baptized in the island by the brethren, was five thousand four hundred and twenty-four. In 1773, the congregation did not exceed five hundred. The mission first

began in 1757, since which time thirteen thousand two hundred and eighty-seven have been baptized. Only thirty-seven brethren and sisters have been employed in this mission from the beginning.

7. The congregation at *BARBADOES* has not increased much of late, but it consists of faithful persons. The Missionaries have received assurances of protection from the government, and, in general, enjoy the favour of the white inhabitants; but they have had to encounter difficulties from the Negroes.

8. No accounts have been received, during the year, of the mission among the *Hottentots* at *BAVIANS-KLOOF*.

This number contains also an interesting account of the two *Otabeiteans* who lately died in *Yorkshire*; the substance of which we shall endeavour to give in our *Obituary* of this or some future month.

*The life of one of the Missionaries, *FREDERICK VOEGTLE*, who, after labouring thirty-eight years with unwearied patience among the *Arawacks* in *South America*, died in the seventy-ninth year of his age, is likewise given. The following extract will afford our readers some idea of the laboriousness and zeal of this servant of God. "In his younger years he was one of the most active and laborious of men, and sought, by the labour of his hands, not only to earn his own maintenance, but to support the mission as opportunity offered. He could make shoes, do carpenter's and joiner's work, build boats, and understood farming. He also rendered great service to his fellow Missionaries by his medical and surgical knowledge. To serve and help others was his delight, and even in old age and infirmity he was ever ready to exert himself for the good of the congregations in any way that offered."

A Letter from the Reverend *Mr. LA TROBE* gives, at considerable length, a very remarkable account of the merciful preservation of the lives of two Missionaries on the coast of *Labrador*, which we have read with peculiar interest.

* Meaning people who attend divine worship, though not admitted members of the Brethren's Church.

VIEW OF PUBLIC AFFAIRS.

INSTEAD of making any reflections of our own on the present state of public affairs, we shall lay before our readers some extracts from a Sermon which has lately fallen in our way, and which appears to us admirably calculated for raising and invigorating the spirit of the country, to meet the dangers which threaten us*. The text is taken from Nehemiah iv: 14. "I rose up, and said to the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: Remember the Lord, who is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses."

"What an interesting picture does Nehemiah here exhibit," observes the preacher, "of the union of religion and patriotism; of faith, which refers success in war to the blessing of heaven; and of valour, which contends for victory on the high places of the field! May his example, and his exhortation awaken in our hearts every christian and manly principle of conduct; and, in the defence of our country, make us to glow with a faith and courage like his own."

"The enemies of the Jews were strong and implacable; their object was not to conquer, but to destroy; and, to human appearance, they had power to effect their design. Such is the character and views of our enemy. He possesses every feature calculated to inspire terror. His stature and proportions are enormous and gigantic."

"One half of Europe constitutes the Colosses of his might, and the other half trembles and crouches at his feet." "At his stern and rapacious command, his vassal kings surrender the gold and silver of Pers, the wealth of Brazil and Naples, the industry of Holland, and the commerce of the north of Germany. His soldiers are veterans flushed with victory, and flushed with slaughter; inured to hardships, familiar with danger, and skilled in all the arts of war." "The flaming villages of Germany

* This patriotic Sermon was preached to the Loyal MACCLESFIELD FORESTERS, on Sunday, Nov. 27, 1803, by MELVILLE HORNE, Minister of Christ Church, Macclesfield. It is sold by Button, in Pater-noster Row, price one shilling. We shall be glad if the extracts now given should lead any of our readers to assist in promoting its circulation, particularly among our soldiers, both regulars and volunteers; as we doubt whether among the innumerable popular tracts of the day, any one has appeared better adapted both to raise and to regulate their zeal and courage in the service of their country.

and Helvetia, the cold-blooded massacre of Jaffa, the violated daughters of Swabia and Hanover, the merciless requisitions extorted wherever they go, and the more than human horrors of their warfare in St. Domingo, are dreadful witnesses, that they have heads to contrive, and hearts and hands to perpetrate every crime.

"At the head of this formidable body we see a man, the wonder of his age, and whose name, feared and execrated, will never be erased from the page of history. A foreigner, a needy adventurer, of mean birth, and of a contemptible nation, has found means to raise himself above his fellow generals, and to establish a military despotism among a people still delirious with theories of impracticable liberty. Unprincipled, fierce, subtle, bloody, and remorseless, he tramples on all the laws of God and man."—Hatred and revenge impel him to the desperate attempt of invading our island.

"The magnanimity of British counsels, the resources of British commerce, the spirit and freedom of the British nation, and the successful valour of the British arms, frustrate his vast plans of empire, cherish the dying embers of freedom, and remain the last hope and asylum to the ravaged and intimidated continent. Our brave old King will not prostitute his crown and dignity to this upstart Human. Hezekiah trusts in his God, and braves the sword of this vain-glorious Sennacherib. The patience of this far-famed hero, when God created and rested from his labour, can bear no more. He extends his exterminating arm to Britain. His chains are forged, his torches lighted, and unbounded licence of conflagration and slaughter, lust and pillage, proclaimed to his barbarous hordes. Himself, like the destroying angel, will ride on the tempest, direct the storm, and execute his proud decrees, or perish in the attempt. And if my country has spun her last bright line of empire, and filled the measure of her sins; if this be her fatal hour, and there be on earth a nation, an army, a general, equal to the task of pouring the phials of wrath on our guilty heads, France is that nation, Bonaparte that general, and the myriads of sanguinary Frenchmen, who now shade our coasts, form that army.

"Nevertheless, my brethren, I exhort you, by the mercies of God, which have never failed us in time of need, and by the memory of your brave progenitors, who

† These are the servile flatteries addressed to him in France.

were never wanting to themselves in the hour of danger, *Be not ye afraid of them.* If our danger be great, great are our advantages and means to repel it."

"Therefore, let no man's heart fail him, but *be of good courage, and play the men for your people, and the cities of your God; and the Lord do what seemeth him good.*

"But I should ill merit your confidence and betray the dignity of my office, if in balancing our hope and fear, our safety and danger, I should exclude from the account, what may be the disposition towards us, of that Power, by whom alone empires stand or fall. Not so, did the pious and brave Nehemiah. A ruined city, and feeble guard of citizens, their spirits broken with slavery, and their bodies worn with labour and watching, had no tendency to inspire confidence in an arm of flesh. He evidently rests his confidence where it ought to stand, on the Rock and Strength of Israel. *Remember, saith he, the Lord, who is great and terrible.* Remember he is eminently a merciful God, who heareth prayer, who saveth the poor destitute, who hateth the violence of the spoiler, and abasheth the proud looks of the haughty." "What is man, that you should fear him? Will you tremble before the face of a reptile, when you are invited to trust in that great and terrible Lord, whose frown disjoins the solid fabric of the earth, and melts the elements with fervent heat? Battle and victory are his: his favour is your safety; his displeasure inevitable ruin.

"If Nehemiah's sentiments be just, my brethren, (and no man can doubt them, who believes the great God governs the earth he created,) to what purpose do we weigh armies against armies, and compare the respective strength of contending nations? All these reasonings are merely probable, and conclude nothing."—For "sometimes the battle is given to the weak, the race to the slow, and to the foolish counsel: and that, in a manner so extraordinary, and with so astonishing a disproportion between apparent causes and their effects, that we are obliged to acknowledge the agency of God: This is visibly the character of the day in which we live. Mark how God laughs at the calculations of man's wisdom, and baffles the efforts of his rage and strength. Who would have believed, that a combination of all the great powers of Europe should be defeated by a new Republic, conquered by anarchy and civil war? or that the conqueror of Italy and Egypt, should be driven from the walls of a ruined town, by a handful of English seamen? Who could have supposed, that the man, who fled from Egypt, like a deserter, should forcibly seize the helm of empire, turn the scale of conquest, impose an imperious peace on Europe, and dare to think of invading our

sea-girt shores? On this stormy ocean of Providence, we navigate without chart or compass. We can determine nothing; when the storm shall subside, or whether our ship, piloted by an unerring hand, shall weather its fury. One solemn fact we know; that God's judgments are heavy on the earth, and are designed to strike a salutary fear into nations, not yet ripe for ruin. Who can tell, whether the Lord will only menace us with his glittering sword; or whether he will spare the root, after pruning the branches of our vine; or whether the fiat is gone forth, and the blood-thirsty Corsican, raised by his providence to the proudest pinnacle of fortune, is the appointed implement of his vengeance? Who hath been the Lord's counsellor, to resolve this question? And yet, if it be not resolved, who can say, *There is no danger, and we have no cause to fear?*

"Have we not greatly sinned against the Lord, against our country, and against our own souls? Have not luxury and dissipation spread themselves, from the rich and noble, through all ranks of the community? Are not swearing, cursing, fornication, adultery, drunkenness, and contempt of the ordinances and day of the Lord, so common and flagrant, as to excite no surprise, and little detestation? Not to call over the black roll of our transgressions, it is notorious, that we have neglected scandalously the glorious Gospel of our salvation, and trifled with our day of grace. And who shall dare to say, that the Lord *may not, or will not,* visit us, for these things?"—"Sinful and ignorant man is an incompetent judge of what line of conduct becomes his holy and wise Creator; and, most of all, when he presumes to sit in judgment on his own guilt. Through the prevalence of self-love, comparisons between ourselves and our neighbours are generally fallacious; and, when they are conducted with all possible humility and impartiality, they administer so slender a stream of comfort, that it is not only wiser and safer, but more consolatory, to renounce every other ground of hope and consolation, and to cast ourselves wholly, as penitent sinners, on the *sure mercies of David.*"

But shall we, though conscious of our guilt, "be inaccessible to fear? Shall we continue obdurate, careless, defying death, and never bend a suppliant knee, never shed a contrite tear, before the Power, which is alike able and willing to save us? O infatuate men! What infidel sophistry has perverted, what cold poison stupefied our senses, or what more-dreadful judgment of God, has bereft us of every principle of sound reason? What! When the eternal Father of mankind smites not one, but millions of his children; not of a single nation, but of half the Christian World; and while the sword is flaming over our

heads, dare we indulge the guilty thought, *that we are innocent*, and to breathe the proud blasphemy, *there is no danger*? Can our fleets, our armies, our wealth, form bulwarks impregnable to Omnipotence? Away then with confident boasts of victory, before we have braved the perils of the field. Such conduct betrays arrogance and security; it is unmanly and contemptible; begets sloth, negligence, and cowardice; discourages repentance and godly sorrow; provokes divine indignation, and predicts defeat and ruin. Fear God, and fear none else."

But "if I have shewn that the righteous Lord may punish us, let it not be understood that I presume to say, He will do so. He is a long-suffering God, of great kindness, and repenteth him of the evil."—"We have, indeed, no national covenant and promises, like the Jews, yet have we been peculiarly favoured; and the grateful acknowledgment of his past and present mercies, should encourage us to hope, and trust in Him;" "encourage the belief that He will still deliver us." "The attitude in which our country stands, fixes the attention, and involves the best interests of the continent. Our victory will break their chains, and our defeat will rivet them on. We have, therefore, their prayers and good wishes. So extensive and various are our connections with the many-peopled earth, that the blow which strikes us must reach every civilized land, and the concussions of our falling empire be felt from shore to shore. A nation, so great in every point of view, so allied to Europe, to the World, and to Christianity herself, so long and so highly favoured, must be very precious in the sight of the Lord; nor can I persuade myself, that He will extinguish the fairest light of the earth, and lay waste the glory of all lands. Concerning this evil, He will yet assuredly be entreated. Let us then pray in hope, and with good courage. It is good to hope in the Lord, but to despair is impious; dishonourable to his mercy, and destructive to our own exertions."

"Although these reasonings," "amount to nothing more than a high degree of probability, yet" they are the more to be regarded, "as they proceed on the mercy and power of God, and not on the merit and might of sinful man. Our general repentance would, indeed, place them on the ground of certainty; but who can flatter himself with the hope of a blessing so great! We must, therefore, cease" to inquire into the future, "patiently tread the path of duty, and work out our own salvation with fear and trembling. The providence of God made us British subjects, and his word enjoins us to obey British laws, and to defend the British isles." Unprovoked war is forced on us by our implacable enemies, and no alternative is left us but to defend ourselves as men; or to be shamefully deceived and enslaved,

like the Swiss and Venetians, in the midst of a fallacious peace. You are not soldiers by choice, but necessity; and while that imperious necessity subsists, you are warranted to believe you act under a divine sanction, and that your just and righteous cause will be crowned with success. But in the midst of war, remember that the Lord of Hosts is still the very God of peace. Let his fear be before your eyes, and let all his precepts be held of sacred obligation. Shun all military licence; and among your warlike occupations, cultivate pacific and christian virtues. Do not imagine that the temperance, sobriety, and devotion of the Christian, are incompatible with the gallantry of the soldier. They will set the keenest edge on your valour, and form you to a discipline which courts martial cannot establish. Particularly, beware of lewdness, inebriety, and blasphemy; for, as sin has brought this evil on the land, if, in becoming soldiers you cease to be christians, your wickedness will be more formidable to your country than your valour to her foes. It concerns every man to keep his great account clear with Heaven; but none so much as the man, whose occupation obliges him to meet death every day.

"Faith and prayer, however efficacious, do not supersede the use of the means calculated to effect their desired end. As the husbandman ploughs, and sows, and harrows, before he hopes to reap his harvest; so must the soldier cut out the path to victory with the point of his sword."

"Remember, you are not an invading, but an invaded people; you do not offer, but repel aggression; you march not under the banner of rapine, but to resist the violence of the spoiler;" "you are not Conscripts, dragged to slaughter, but Volunteers, whom freedom and property, religion and laws, have called to the field of honour; your hands are not armed with torches, to burn the houses of your neighbour, but with swords, to preserve your own houses from the flames. Weigh well these considerations, and you will acquit yourselves like men; and no part of your future conduct will disgrace the gallantry with which you have come forward, at the beginning of this contest."

"Suppose, (what my heart trembles but to imagine), suppose your country conquered: Will you live to witness her disgraced fall, to see the yoke of slavery riveted on the necks of your children, and your wives and daughters exposed to every species of indignity. "At least, leave them this melancholy consolation, while their tears embalm your honourable wounds, that you died in their defence."

"If the country be devoted to ruin, what wise or good man would be anxious to survive it?" "Who could hope to escape a full share in the common calamity? Not the rich and noble. These cedars would

fall the first before the axe. Not the brave and loyal; for they would have died, sword in hand, and spared themselves the disgraceful spectacle of a conquered country. Not the ministers of the Church of England; for they are too firmly attached to the British monarchy to find mercy from its destroyers. Not the Dissenters of England, for they breathe too bold a spirit of civil and religious liberty, to merit the protection of their Gallic tyrants. Not our merchants and great traders; for what France wins by her valour, she will keep by her policy; and commonsense dictates, that the nation, to be held in the trammels of slavery, must be steeped to the lips, in poverty. Not the husbandman, labouring manufacturer, and little tradesman; for the husbandman will eat but a scanty portion of his labour, and when the immense capitals, which feed our manufactories, are diverted to the emolument of French generals, the manufacturers will starve, with their wives and families, by ten thousands in our streets. Little tradesmen there will be none; for the manufacturing poor, who are their principal customers, will be totally annihilated. But may not our vigorous youth support themselves in the general wreck? Alas! no. Their youth, their vigour, and their spirit, will be their crimes. They cannot be trusted in a land, where the blood of their fathers demands expiation; and where every object that strikes their eye, and every tender recollection of former times, prompt them to erect the standard of freedom. Torn from the bosoms of their mothers, and transported to foreign, sickly climates; they must waste their dangerous valour, under Gallic banners, and propagate to other lands, the miseries which overwhelm their own. Who then will be safe? The scum and refuse of the land; every base betrayer of his country; the flagitious Jacobin, and blasphemous infidel; and all other wretches, lost to honour and humanity. These will fraternize with France. "Their shame shall be their passport to honour; and their crimes their best claims to public trust." "The last refuge, which kept open to the Swiss and Hanoverian, will be precluded to us. Alas! we cannot flee: the seas poured round our shores, now our defence, will then form the walls of our prison, and prevent every possibility of escape."

"While it is in our power, let us prevent these extremities of wretchedness. Let the horrid picture I have drawn rouse your spirits beyond all former examples of heroic daring. Now, to be prodigal of blood and treasure is economy, is mercy. Thanks be to God, this is the general sense of my countrymen! They are all ardent; all in arms."

"That the French will attempt our coast, is past a doubt." "An extensive line of coast must be vulnerable in some point. We may then expect them in Eng-

land; nor do we go to bed a night in which some post may not break our rest with the news that they have landed. Every man, therefore, should be held in a state of instant preparation; Incapable of conquering the country, they will effectually disturb its peace, and ravage it with fire and sword. The necessity of opposing this desolation, and the state of the kingdom, destitute of strong fortresses, will induce your generals to lead you to battle sooner than they could wish. What is deficient in discipline, must be made up by determined courage. You will find an enemy worthy of your arms, and who will defend himself with savage ferocity. The struggle will be various, obstinate, and sanguinary; and victory will not settle on your banners until many a gallant volunteer is stretched on the field. These considerations you should duly weigh, and make up your minds to conquer, or to die.

"Finally, brethren, consider the vast reward of victory, and the inestimable blessings you purchase with your blood. Their attempt of invasion frustrated, our enemy will not hastily repeat the experiment. Defeat will humble Bonaparte's pride, and break his power. The fires of this blazing star will soon be extinguished." "The Powers who tremble at the arms of the French Republic, will insult her fallen greatness, and all her conquered provinces cast off her galling yoke. France, harassed with revolutionary changes, and exhausted of men and treasure, will be taught to wish for peace, and to cultivate the arts necessary to maintain it. Europe will owe her safety to your valour; and, to your patriotic spirit, fifteen millions of your countrymen will be indebted for every divine and human blessing." "Returning with laurel and olive, victory and peace, your grateful country shall receive you, as deliverers and benefactors; with triumphant acclamation, and the liberated nations shall catch the joyful shout, and swelled by the common voice of Europe, it shall be reverberated" from shore to shore. "These are the warm hopes of an English heart. May Almighty God realize them in their utmost extent! The effect of your exertions depends on his blessing: pray like christians, fight like men, and let the Lord do us seemeth him good! Amen!"

CONTINENTAL INTELLIGENCE.

The intelligence received from the continent during the present month has been unusually scanty, and has served to throw no new light on the projects and proceedings of the First Consul of France. All accounts concur in stating that the preparations for invading this country are continued with undiminished activity. Bonaparte lately visited the ports on the channel with the view of inspecting what was going forward, but he is said to have returned to Paris.

The peace of GERMANY does not seem to stand upon a very stable foundation, and various subjects of discussion are said to have arisen between the Emperor and the Princes of the Empire; but it is difficult to ascertain what degree of importance is to be attached to those differences. In the mean time the trade of England with that country seems to be in no degree affected by the shutting up of the Elbe and Weser. The immense consignments of English goods, which formerly were sent by Hamburgh, now pass from Embden into Holland, and throughout the whole interior of Germany.

Considerable commotions had taken place in TURKEY, and Constantinople itself was said to be threatened by the forces of some refractory Pashas; but subsequent accounts state that the danger had been avoided, by a seasonable adjustment of the points in dispute.

An infectious fever had committed great ravages at Malaga in Spain, carrying off numbers of the inhabitants; but its course had been almost entirely stopped when the last letters came away.

AMERICA.

The convention by which Louisiana was ceded to America by France has given rise to much discussion in the legislative houses. Many of those even who considered the convention to be highly favourable to the United States, questioned its justice, as France, it was asserted, had no right to enter into the contract, and was not authorized to convey Louisiana to a third power, without the consent of the Spanish government. A motion was made,

which had for its object an investigation of the title of France to dispose of the territory in question, but it was overruled. We could wish to have seen in the American government a more scrupulous regard to the equity of the case than they seem, in this instance, to have shewn. In arbitrary governments, where the will of an individual directs the proceedings of the state, we are prepared to expect occasional deviations from the path of political rectitude; nor does their occurrence materially implicate the character of a nation. But when a government, which, as in America, is the delegated representative of the people, pursues a line of conduct palpably and notoriously unjust, for the sake either of territorial acquisition or commercial gain, we are led to suspect that very low ideas of morality are generally prevalent. Louisiana is a very convenient accession to America; America, therefore, overlooks the obstacle which the justice of the case throws in the way of her convenience; and thinks only whether she is strong enough to occupy and maintain her purchase. We pretend not to say, that France had no right to make the conveyance in question; but America should at least have investigated and ascertained the point.

ST. DOMINGO.

We are happy to announce to our readers the complete evacuation of this island by the French. General Rochambeau surrendered with all his army and the shipping at Cape Francois, to the English squadron, in the month of December. The whole had arrived at Jamaica. We shall give the particulars in our next.

GREAT BRITAIN.

We are greatly concerned to state that his Majesty has been indisposed with a complaint on his foot. He was prevented by it from attending at court on the queen's birth-day. It is stated, however, to have been a mere local affection proceeding from a rheumatic gout, which is now nearly removed. His health, in other respects, we are happy to hear, is extremely good. The peculiar circumstances of the times naturally increase the lively interest which all classes of the community take in whatever affects, in the slightest degree, the health of our sovereign.

The only encounter, of any consequence, which has taken place during this month between our cruisers and the enemy's gun-boats, happened on the night of the third instant, when a flotilla, which was attempting to escape under cover of the land-batteries from Calais to Bou-

logne, the grand depot of the French equipment, was attacked by the Archer and Griffin gun-brigs; which, notwithstanding a heavy fire from the batteries on shore, succeeded in capturing a French lugger gun vessel, mounting an eighteen and a twelve pounder, with five seamen, a lieutenant, and twenty-six grenadiers on board, and four other vessels, one laden with gin and the rest with timber for building boats. Each vessel had three or four soldiers on board.

Orders have been issued by Lord Hawkesbury, that no neutral vessels, coming from Holland or from countries occupied by France, shall be permitted to enter any port or harbour on the east coast of Great Britain excepting Yarmouth and the Downs.

The weather has been uncommon severe

during the present month, and the newspapers have been full of the most melancholy details of shipwrecks. None of our men of war, however, seem to have suffered materially. The blockade of Brest was interrupted for a few days about the beginning of the month, Admiral Cornwallis and the greatest part of his ships being forced into Torbay; but he resumed his station the moment the weather would permit. A second interruption of the blockade occurred in consequence of the severe gale which took place on the 19th instant, and which, as well as the former gale, has done immense damage to merchantmen and coasters; but there is reason to believe that Admiral Cornwallis has been able to resume his station without coming into port.

We have been much concerned to observe the differences which have lately arisen in some volunteer corps in and near the metropolis. We do not pretend to enter into the merits of the questions which have been agitated. We would confine ourselves to reminding every volunteer into whose hands this work may fall, of the loud call which his country makes upon him for a temper of unanimity, forbearance, and ready submission. Any symptoms of disunion amongst us at the present moment would afford matter of triumph to our implacable enemy, and would tend greatly to weaken the confidence as well as the strength of the nation. Let every man, therefore, pursue solicitously "the things which make for peace;" and whether he holds a situation of authority, or fills the no less honourable post of a private soldier, let him remember that he may more effectually serve his country by the exercise of a conciliatory spirit, at the present moment, than even by his personal valour or the perfection of his military skill.

We do not, in these general observations, include the unpleasant circumstances which have taken place at Chester, and which, if the newspaper report be correct, are of a far more serious complex-

ion. A volunteer who had been at sea having been pressed, a great many of the corps proceeded to the prison and demanded his release. Their commander, who strove to repress their violence, was very roughly handled. They then forced the prison, rescued their companion, and committed other excesses, which the magistrates do not appear to have interfered to prevent. We forbear any comments on this transaction, as we conclude it will be made the subject of a judicial enquiry.

A General Bill of all the Christenings and Burials, from Dec. 14, 1802, to Dec. 13, 1803.

Christened in the 97 Parishes within the Walls, 1179.—Buried, 1317.

Christened in the 17 Parishes without the Walls, 4777.—Buried, 4063.

Christened in the 28 Out Parishes in Middlesex and Surrey, 10,002.—Buried, 9025.

Christened in the 10 Parishes in the City and Liberties of Westminster, 5025.—Buried, 5177.

Christened	{	Males . 11054	} In all 20,983
	{	Females 9929	
Buried	{	Males . 9799	} In all 19,582
	{	Females 9783	

Whereof have died,

Under two years of age.....	5355
Between two and five.....	2077
Five and ten.....	790
Ten and twenty.....	531
Twenty and thirty.....	1329
Thirty and forty.....	2025
Forty and fifty.....	2265
Fifty and sixty.....	2044
Sixty and seventy.....	1580
Seventy and eighty.....	1050
Eighty and ninety.....	422
Ninety and a hundred.....	64
A hundred.....	1
One hundred and seven.....	1

Increased in the Burials this year 203.

There have been executed in Middlesex and Surrey thirty; of which number thirteen only have been reported to be buried (as such) within the Bills of Mortality.

DEATHS.

ON Tuesday evening, at six o'clock, the Countess of Talbot died, at her residence in Duke-street, Grosvenor-square. Her complaint was an inflammation in the bowels, with which she was attacked in the morning, and which, in a few hours, made such rapid progress as terminated in her dissolution, at the early age of forty-three. Her ladyship was daughter to the late Earl of Hillsborough, and sister to the late Marquis of Downshire, as well as the

present Marchioness of Salisbury, and mother to the present Earl of Talbot.

Dec. 16. At his son's house at Epping, aged eighty-five, the Reverend CHARLES STUART, fifty years rector of Ashen, and forty-eight years vicar of Steeple Bumpstead, having resigned the latter in favour of his youngest son.

Lately, at his father's house at Bewdley, in his twenty-eighth year, the Reverend T. AYLESBURY ROBERTS, M. A. of Christ-

church, Oxford, and vicar of Hagley; to which valuable living he was presented a few months since.

Dec. 23. At Lichfield, aged eighty, the

Reverend THEOPHILUS BUCKERIDGE, M.A. master of St. John's Hospital in that city, and rector of Mautby, Norfolk.

ANSWERS TO CORRESPONDENTS.

We still doubt the suitableness of OBSERVATOR's narrative to our work.

In reply to TRINITAS; we know of no ground on which a Bishop or Presbyter of the Church of England, is justified in omitting the Athanasian Creed!

The friendly hints of CRITO shall be attended to. Before we received his letter, we were led to suspect that some mistakes had crept into our review of Mr. Milner's History. We shall carefully revise the critique.

THE EDITOR OF THE BIBLIOGRAPHICAL DICTIONARY may rely on our paying attention to his letter; and rendering him all the satisfaction which the case will admit.

The request of ZENAS will be taken into consideration. We are not prepared to answer his enquiry.

We acknowledge the force of some of MYTHOLOGUS's observations; but he assumes too much in supposing that our insertion without any comment of Mr. Faber's remarks, was an admission of their justice.

In reply to PHILARIO: HOME's History of England is the most ably written; but it is disgraced by the author's insidious attempt to wound the cause of religion; and against these the reader must be on his guard; Rapin is a very impartial historian: he and Henry may be read with advantage.

We greatly commiserate the state of PENITENS's mind; but we think that he misapplies the texts to which he alludes in making them a ground for despairing of the mercy of God. Does PENITENS really repent of his sins? His letter seems to imply it. If he does, he will perceive that he cannot be in the number of those whom it is declared to be impossible to reverse again into repentance. Repentance is the gift of God—the work of his spirit: let PENITENS receive it as a token of God's favour, and as an encouragement to apply to the Saviour of sinners. Let him not add to his other sins a distrust of the mercy and love of his Redeemer—and a refusal to obey the gracious invitation, "Come unto me all ye that labour and are heavy laden, and I will give you rest, &c." We beg him to consider with attention, 2 Sam. xii. 13. Luke xxiii. 41. 2 Cor ii. 6, 7, &c. 1 John i. 7, 8, 9, and ii. 1, 2. We recommend to him also Scott's Essay on repentance. We shall be glad to hear from him again.

H. T.'s paper on the Sabbath, we fear is too long for insertion.

We agree with a FRIEND TO MISSIONS.

The letters of PHILO ECCLESIE and AMICUS SANCTORUM, contain remarks of which we approve, but we have not determined the propriety of admitting them.

We have received MR. BENSON's two letters, and were we in love with the *κοινηταια* we should have been abundantly gratified by their perusal. We wish we could praise their candour and ingenuousness, as much as we are disposed to praise the piety, zeal, and benevolence of their author.

D. L. A. A. M. will find a letter addressed to him at the publisher's:

C. E.; CLERICUS JUVENIS; H. T.'s paper respecting *Barclay* as well as his former one; T. S.; CHEIKOTONETHIS; P. CAVANAH; and N. G.; will appear the first convenient opportunity. M. D—G.; KRITIKOS; ADOLESCENS; the lines of T. S.; PRESBYTEROS EKKLESIAS; A RECTOR; TETAGEMENOS; PHILANTHROPOS; HALMS; and ΕΒΑΝΘΡΩΠΙΟΦΙΛΟΣ, are come to hand.

M. R.; T. C. C.; J. L.'s Extracts; A SINCERE ENQUIRER; and D. W. E. H.; have been recently received, and are under consideration.

The extracts from Bishop Grosseterre's manuscripts, are also under consideration, but we wish they had been more legibly written.

We do not recollect having seen the pamphlet mentioned by B. V.

The request of A CONSTANT READER came too late for this Month.

THE
CHRISTIAN OBSERVER.

No. 26.

FEBRUARY, 1804.

[No. 2. Vol. III]

Religious Communications.

ACCOUNT OF THE EXECUTION OF ARTHUR LORD CAPEL, MARCH 9, 1649.

THE execution of the Duke of Hamilton and the Earl of Holland having been performed, the Lord Capel was brought to the scaffold, and in the way he put off his hat to the people on both sides: and being come upon the scaffold, Lieutenant-colonel Beecher said to him, Is your chaplain here?

Capel. No, I have taken my leave of him. And perceiving some of his servants to weep, he said, Gentlemen, refrain yourselves, refrain yourselves. And turning to Colonel Beecher, he said, What! did the lords speak with their hats off, or no?

Col. Beecher. With their hats off. And then coming to the front of the scaffold, he said, I shall hardly be understood here, I think; and then began his speech as followeth:

“The conclusion that I made with those that sent me hither, and are the cause of this violent death of mine, shall be the beginning of what I shall say to you. When I made an address to them, (which was the last) I told them with much sincerity, that I would pray to the God of all mercies, that they might be partakers of his inestimable and boundless mercies in Jesus Christ; and truly I still pray that prayer; and I beseech the God of heaven forgive any injury they have done to me, from my soul I wish it: and this I tell you as a Christian, to let you see I am a Christian. But it is necessary I should tell you somewhat more, that I am a Protestant; and truly I am a Protestant, and very much in love with the profession of it, after the manner as it was established in England by the thirty-nine articles; a blessed way of profession, and such an one as truly I never knew any so good. I am so far from being a Papist, which somebody has very unworthily at some time charged me withal, that truly I profess to you,

that though I love good works, and commend good works, yet I hold they have nothing at all to do in the matter of salvation; my anchor-hold is this, That Christ loved me, and gave himself for me: this is that that I rest upon.

— “And truly something I shall say to you as a citizen of the whole world, and in that consideration I am here condemned to die, contrary to the law that governs all the world, that is, the law of the sword; I had the protection of that for my life, and the honour of it; but I will not trouble you much with that, because in another place I have spoken very largely and liberally about it: I believe you will hear by other means what arguments I used in that case: but truly that which is stranger, you that are Englishmen, behold here an Englishman before you, and acknowledged a peer, not condemned to die by any law of England, not by any law of England; and, shall I tell you more? (which is strangest of all) contrary to all the laws of England that I know of. And truly I will tell you, in the matter of the civil part of my death, and the cause that I have maintained, I die (I take it) for maintaining the fifth commandment, enjoined by God himself, which enjoins reverence and obedience to parents. All divines on all hands, though they contradict one another in many several opinions, yet all divines on all hands do acknowledge, that here is intended magistracy and order; and certainly I have obeyed that magistracy and that order under which I have lived, which I was bound to obey; and truly I can say it very confidently, that I do die here for keeping, for obeying that fifth commandment given by God himself, and written with his own finger: and now, Gentlemen, I will take this opportunity to tell you, that I cannot imitate a better nor a greater

ingenuousness than his, that said of himself, for suffering an unjust judgment upon another, himself was brought to suffer by an unjust judgment. Truly, Gentlemen, that God may be glorified, that all men that are concerned in it may take the occasion of it, of humble repentance to God Almighty for it: I do here profess to you, that I did give my vote to that bill against the Earl of Strafford; I doubt not, but God Almighty hath washed that away with a more precious blood, the blood of his own son, and my dear Saviour Jesus Christ; and I hope he will wash it away from all those that are guilty of it. Truly, this I may say, I had not the least part nor degree of malice in doing of it; but I must confess again to God's glory, and the accusation of mine own frailty, and the frailty of my nature, that it was unworthy cowardice not to resist so great a torrent as carried that business at that time. And truly, this, I think, I am most guilty of, of not courage enough in it, but malice I had none; but whatsoever it was, God, I am sure, hath pardoned it, hath given me the assurance of it, that Christ Jesus his blood hath washed it away; and truly, I do from my soul wish, that all men that have any stain by it may seriously repent, and receive a remission and pardon from God for it. And now, Gentlemen, we have an occasion from this intimation to remember his Majesty our king that last was; and I cannot speak of him, nor think of it, but I must needs say, that in my opinion, who have had time to consider all the images of the greatest and virtuouslest princes in the world; and, in my opinion, there was not a more virtuous and more sufficient prince known in the world than our gracious King Charles that died last: God Almighty preserve our king that now is, his son; God send him more fortune and longer days; God Almighty so assist him, that he may exceed both the virtues and sufficiencies of his father. I pray God restore him to this kingdom, and unite the kingdoms one to another, and send a great happiness both to you and to him, that he may long live and reign among you, and that that family may reign till thy kingdom come, that is, while all temporal power is consummated: I beseech God of his mercy give much happiness to this your king, to you

that shall be his faithful subjects by the grace of Jesus Christ.

"Truly I like my beginning so well that I will make my conclusion with it; that is, that God Almighty would confer, of his infinite and inestimable grace and mercy, to those that are the cause of my coming hither, I pray God give them as much mercy as their hearts can wish; and for my part I will not accuse any one of them of malice, truly I will not, nay, I will not think there was any malice in them. What other end there is, I know not, nor will I examine; but let it be what it will, from my very soul I forgive them every one. And so the Lord of heaven bless you all, God Almighty be infinite in goodness and mercy to you, and direct you in those ways of obedience to his commands, to his Majesty, that this kingdom may be an happy and glorious nation again, and that your king may be an happy king in so good and so obedient people: God Almighty keep you all; God Almighty preserve this kingdom; God Almighty preserve you all."

Then turning about, and looking for the executioner, (who was gone off the scaffold) he said, "Which is the gentleman? Which is the man?" Answer was made, he is coming; he then said, "Stay, I must pull off my doublet first, and my waistcoat." And then the executioner being come upon the scaffold, the Lord Capel said, "O friend, prithee come hither." Then the executioner kneeling down, the Lord Capel said, "I forgive thee from my soul, and not only forgive thee, but I shall pray to God to give thee all grace for a better life. There is five pounds for thee; and truly, for my clothes, and those things, if there be any thing due to you for it you shall be fully recompensed; but I desire my body may not be stripped here, and nobody to take notice of my body but my own servants. Look you, friend, this I shall desire of you, that when I lie down you would give me time for a particular short prayer."

L. Col. Beecher. Make your own sign, my lord.

Capel. "Stay a little: which side do you stand upon?" (speaking to the executioner.) "Stay, I think I should lay my hands forward that way (pointing fore-right)," and answer being made, yes; he stood still a little while, and then said, "God

Almighty bless all this people; God Almighty stanch this blood; God Almighty stanch, stanch, stanch this issue of blood. This will not do the business: God Almighty find out another way to do it." And then turning to one of his servants, he said, "Baldwin, I cannot see any thing that belongs to my wife; but I must desire thee and beseech her, to rest wholly upon Jesus Christ, to be contented, and fully satisfied." And then speaking to his servants; he said, "God keep you; and, Gentlemen, let me now do a business quickly, privately; and pray let me have your prayers at the moment of death, that God would receive my soul."

L. Col. Beecher. I wish it.

Capel. "Pray, at the moment of striking, join your prayers, but make no noise (*turning to his servants*); it is inconvenient at this time."

Servant. My lord, put on your cap.

Capel. "Should I, what will that do me good? stay a little, it is well as it is now." (*As he was putting up his hat.*)

And then turning to the executioner, he said, "Honest man, I have forgiven thee, therefore strike boldly, from my soul I do it."

Then a gentleman speaking to him, he said, "Nay, prithee be contented, be quieted, good Mr. ——— be quiet."

Then turning to the executioner, he said, "Well, you are ready when I am ready, are you not?" And stretching out his hands, he said, "Then pray stand off, Gentlemen."

Then going to the front of the scaffold, he said to the people, "Gentlemen, though I doubt not of it, yet I think it convenient to ask it of you, that you would all join in prayers with me, that God would mercifully receive my soul, and that for his alone mercies in Christ Jesus. God Almighty keep you all."

Execut. My lord, shall I put up your hair?

Capel. "Ay, ay, prithee do;" and then as he stood lifting up his hands and eyes, he said, "O God, I do with a perfect and a willing heart submit to thy will: O God, I do most willingly humble myself." And then kneeling down, said, "I will try first how I can lie;" and laying his head over the block, said, "Am I well now?"

Execut. Yes.

And then, as he lay with both his

hands stretched out, he said to the executioner, "Here lie both my hands out; when I lift up my hands thus, (*lifting up his right hand*), then you may strike."

And then, after he had said a short prayer, he lifted up his right hand, and the executioner at one blow severed his head from his body, which was taken up by his servants, and put, with his body, into a coffin, as the former.

To the Editor of the Christian Observer.

I FEEL some regret, that the question concerning the supposed speaker in the celebrated passage, Rom. vii. 14—25, has been started in your pages. Yet since it has been brought forward, I think it merits more attention than it has received from your correspondents.

Your remark, at p. 94 of the second volume, that St. Augustine first introduced that interpretation of the passage, which considers it as the Apostle's present experience at the time he wrote. If the father himself is to be believed, this assertion is unquestionably erroneous; for he explicitly says, "I am neither the only one, nor the first, who has thus understood this passage of St. Paul." His words are, *Non ego solus aut primus hunc locum Pauli ita intellexi; sed sic quoque intellexit Hilarius, Gregorius, Ambrosius, et ceteri Ecclesie sancti notique Doctores, qui et ipsum Apostolum adversus carnales concupiscentias, quas habere volebat et tamen habebat, strenue conflixisse, eundemque constitutum suum illis suis verbis contestatum fuisse senserunt.* Contra. Pelag. lib. vi. cap. 11. You have probably been led into this mistake by the following assertion, quoted from Vorstius by Pool: *De non renatis locum accipiunt omnes veteres ante Augustinum;* which, as we have seen, is flatly contradictory to St. Augustine's own declaration.

You, however, justly observe, that St. Augustine at first adopted the opinion that St. Paul, in this place, described neither his own existing state, nor that of a regenerate person; but that he afterwards retracted this sentiment. His latter interpretation was, therefore, the opinion of his maturer mind. As many of your readers may be disposed to attach a considerable degree of weight to his judgment, I

beg leave to quote his own words respecting this alteration of his opinion. *Ego putabam verba ista apostolica dici non posse nisi de iis quos ita haberet carnis concupiscentia subjugatos ut facerent quicquid illa compelleret, quod de Apostolo, demeritis est credere; sed postea melioribus et intelligentioribus cessi, vel potius ipsi (quod futendum est) veritati: ut viderem in illis Apostoli verbis gemitum esse Sanctorum contra carnales concupiscentias dimicantium.* Opera tom. vii. col. 1135 and 1136. And in the twenty-third chapter of his book of Retractions, he says, *Potest quisque Sanctus, sub gratiâ positus, dicere ista omnia.* In the following passage, he gives the principal arguments upon which he grounds the interpretation latterly adopted by him; *Concedimus Apostolum, a v. 7, ad 14, agere de homine non renato; at a v. 14, usque ad finem, agit de homine renato. Quod probamus, quia Apostolus, v. 9, 10, 11, perpetuo loquitur in præterito; a versu autem 14, incipit loqui in præsentis tempore. "Ego," inquit, "carnalis sum," non eram, &c. Secundò, quia descriptio subjecti ita se habet, a v. 14, ut nemini nisi renato competat; etenim pugna inter carnem et spiritum non est, nisi in regeneratis. Consule v. 15, 17, 22. Ipsa delectatio boni non nisi gratiâ deputanda.*

These quotations from St. Augustine are given upon the authority of Cradock's Apostolical History, in the margin of which useful book I found them, at p. 238.

You have subjoined a very unsatisfactory note on this text from Doddridge; unsatisfactory I call it, because it is in the irresolute and indecisive tone which was too frequent with that excellent man, and which has been an occasion of no small injury to many of his pupils and admirers. Allow me to copy a note on this subject from his cotemporary Guyse—a commentator always able, manly, and decisive; who has adopted and amplified St. Austin's arguments, and in such a manner as appears to me to be conclusive.

"That the Apostle here, and in the following verses to the end of the chapter, speaks of himself, with relation to what he found after he had been renewed and called by grace, appears from his changing the tense when he enters upon this branch of his discourse. Whereas he spoke, in the former part of the chapter, of

what he was before conversion; he now all along speaks of himself in the present tense, with regard to what he experienced after he was converted, in the struggles that passed in his own soul between the remainders of indwelling corruption, and the principle of grace, which was wrought in him: Accordingly, in relating this conflict, from the beginning to the end, he speaks of two contrary principles, in such a manner as to distinguish his renewed self from sins that dwelt in him, and personalizes *sin* and *grace* under the character of two I's, as though they were two different persons in him, (ver. 15—19.) One of these he calls *the law of sin in his members, the flesh*, and *the sin that dwelt in him*; and the other, *his mind, the law of his mind*, and *the inner man*, (ver. 20, 22, 23, 25.) And the strongest expressions he uses to set forth the power of the sinful principle, such as *his being sold under sin, brought into captivity to the law of his members, and serving the law of sin with the flesh*, (ver. 14, 23, 25,) are by no means, inconsistent with a regenerate state, if we consider them (which the tenor of his expressions intimates we should) as relating, not to the general course of his life, but only to some particular acts, and to a sort of *involuntary* subjection on some occasions, and at some certain seasons, through the lusting or willing of the flesh against the spirit, which he elsewhere represents to be the case in true believers themselves, (Gal. v. 17.) But the *high things* he mentions of his habitually *disallowing* and *hating the evil, which he did*, insomuch that it was not so properly *he himself that did it, but sin that dwelt in him*; and of his *consenting to the law that it is good, delighting in it after the inner man*, and *serving it with the mind*; so that *he himself served it*, his understanding, will, and affections, every faculty of his soul were set with a holy bias towards it: (ver. 15, 16, 17, 22, 25.) All this is much more than can be justly said of any unregenerate man whatsoever, whose judgment and conscience draw one way, while his will and affections draw another, in his conflicts with sin; but the approbation of his mind, the consent of his will, and the delight of his affections, are never *habitually* and *unitedly* set for that which is good. Nor do the Apostle's groanings under the body of sin, and for deliver

ance from it, together with his thankful-confidence of *deliverance through Jesus Christ*, (ver. 24, 25,) agree to any, but those that have the grace of God in truth. We may add to all this, what to me, though not observed, as far as I find, by any expositors, is a decisive evidence, that in these verses the Apostle speaks of himself as *regenerate*, viz. that the *stile*, he here uses is entirely *different* from that in which he speaks of unregenerate men, in the foregoing and following context. There he represents them, as *obeying sin in the lusts thereof; as yielding themselves servants to obey it, and their members as servants to uncleanness and to iniquity*, (chap. vi. 12, 13, 16, 19,) as being *in the flesh*; when *the motions of sins, which were by the law, worked in their members to bring forth fruit unto death*, (chap. vii. 5.) as being *after the flesh* and *carnally minded*; and as *minding the things of the flesh, and walking after the flesh*, and having *such enmity against God, that they neither were, nor could be subject to his law or please him*, (chap. viii. 5—8.) But nothing of this kind occurs in the account he here gives of himself. Let, therefore, any one attentively and impartially read and compare the several parts of these chapters, and then judge whether there be not many of the terms, under which the Apostle speaks of himself in this chapter, from the fourteenth verse to the end, that can never be reconciled to his own description of an unregenerate man in those other passages; and whether they may not be all fairly reconciled to the opposite descriptions, which he there intermingles of believers as *yielding themselves to God, and obeying from the heart that form of doctrine, which was delivered to them*, as being *spiritually minded, and minding the things of the spirit, and walking after the spirit*; and the like, in the most prevailing bent of their hearts, and general course of their lives."

J. P.

To the Editor of the Christian Observer.

I WAS induced by your correspondent's (C. L.) criticism in your second volume p. 715, on Isaiah lxiv. 6. "All our righteousnesses are as filthy rags," to examine the subject with some care; and as I have good reasons for wishing to be satisfied about it, I

shall be obliged to you to insert the following remarks in your useful publication.

A *singular* noun, like that *plural* in the passage abovementioned, is rendered *ornament* or *ornaments*, Exod. xxxiii. 4, 5, 6. 2 Sam. i. 24. Is. xlix. 18. Jer. ii. 32. iv. 30. Ezek. xvi. 7, 11. xxiii. 40, and perhaps in some other places. I say a *singular* noun, though sometimes translated as plural, because the old lexicons considered it as such; the construction in some places (the points out of the question) absolutely require it to be so considered, as it is neither *in regimine*, nor with an *affix*; and especially, because in Ezek. xvi. 7. the words rendered *excellent ornaments* are in the original and in the margin *ornament of ornaments*, the first word being the same as in the other places, the second being the only instance in which the plural of that word occurs, in the whole scripture, at least as far as I can find; and this plural is regularly formed from the singular which precedes it. (though some consider it as a dual.) In none of these places is the epithet *gaudy* necessarily implied. In some, as Is. xlix. 18, it cannot be admitted; it is simply a substantive; and, how far, being added to the word *garment* can entitle it to that epithet I do not determine. According to this interpretation it is literally a *garment of ornaments*, and in what sense they who confessed themselves to be "*all as an unclean thing*," could properly add, "*and all our righteousnesses are as a garment of ornaments*," may be the subject of future consideration. The plural word in Is. lxiv. 6. not only differs from the plural Ezek. xvi. 7. in respect of the masoretick pointing, but by the want of the additional *Jod*, and is the plural from *ו* not *ע*. One meaning of the root is to *remove* or *take away* (Prov. xxv. 8.) and from this meaning the word in question is supposed to signify *sordes, quod ab oculis removeri solent*; filthiness, because it is usual to remove them from the sight, or *rejectionem*, things to be cast away; in this sense it is literally a *garment of filthinesses*, which to me appears more consistent with the context than the other inter-

* ער ערים ער ערים nouns masculine take ם in the plural as ען a tooth, ערים a kid, ערים, Vid. Grey's Heb. Gram.

pretation, as also the most ancient; but I should be glad to receive further light on the subject. It being evidently the contrast to the robe of righteousness mentioned Is. lxi. 10, no doubt the pointing joined to the consideration of the context, had great weight with the venerable translators of the scripture; and, unquestionably, this is often an useful guide to the proper reading, though not always to be adhered to. Castalio translates the clause *pammiculus abjectissimus*, the Septuagint has the same sense, and so has our old version, though not so well expressed: and, considering the passage (as I do) to be a prophetic prayer, suited to the case of the Jews when converted to their long rejected Messiah, and the clause as referring to their own righteousnesses on which they had hitherto depended, there seems to be a peculiar propriety in the humiliating language: and whether, compared with the perfect rule of the holy law, and in respect of justification before God, it be too humiliating even for true Christians concerning their best works; I very much question. Since, though as fruits of the spirit they are intrinsically good, there is in them all a mixture of evil and very many defects.

T. S.

For the Christian Observer.

"EVERY man praying or prophesying, having his head covered, dishonoureth his head; for a man ought not to cover his head, forasmuch as he is the image and glory of God." 1 Cor. xi. 4 and 7

These words of the Apostle have been to me a subject of perplexity, since it is well known (as Dr. Whitby and others have proved) to have been the custom, not only among the Greeks and Romans, to appear in religious assemblies with their heads covered, but it is certain that the Jewish priests, by divine appointment, appeared thus, with a kind of turban (called bonnets, Exod. xxviii. 40.) during their sacred ministrations. However this difficulty seems to be removed by Dr. Doddridge (Fam. Exp. note, sect. 21. vol. 4.) who mentions a custom which prevailed in the synagogue of the men wearing veils, and he supposes the Corinthians had

adopted it out of regard to pharisaical traditions. Comparing this passage with that in the next epistle (chap. iii. 13. to the end,) I am led to conclude, that if veils were worn it was only by those who ministered in the synagogue, and that they were used in commemoration of the veil of Moses which covered the glory of his countenance when he spake with the people. R. Menachem on Ex. xxxiv. 33. says, "that the former ancients of Israel, at the reading of the book of the law, covered their faces, and said, he that heareth from the mouth of the reader is as he that heareth from the mouth of Moses." If this usage of the synagogue was introduced by the judaizing teachers into the Corinthian Church, it was evidently done with a view to exalt the glory of the Mosaic dispensation, which accounts for the Apostle's reprehension of it in this epistle, and allusion to it in the next: here, as foreseeing the opposition of these Jewish zealots, he closes the subject by saying, "But if any man be contentious we have no such custom, neither the Churches of God." It also deserves to be considered, that no covering of the head, except that of the veil, has in any country been made the symbol of subjection; but the Apostle argues from its being such for the propriety of women being veiled if they prayed or prophesied in a religious assembly; and we can hardly suppose that two different coverings of the head are meant to be expressed in the same passage.

A. A.

P. S. Dr. Doddridge's version of 2 Cor. iv. 3.—"But if our Gospel be under a veil too, it is veiled to those that are perishing," is evidently more consonant to the original, and agreeable to the context than our common translation, and tends to confirm the explanation above given.

To the Editor of the Christian Observer.

I PRAY you, good Christian Observer, in reading your Bible, did you ever observe any people or congregation choosing and appointing their own minister? I want to know whereabouts this custom hath any scriptural foundation; for I confess unto you, that I could never see such a thing in

all the New Testament; and shall be much obliged to either Dr. Haweis, who talks so much about it, or any of our dissenting brethren, to shew it to me. I recollect that Mr. Milner says, that the Apostles themselves, and not those who were to be hearers, were the choosers of ministers of the Gospel in their days; and, as indeed there never has been a sufficient discernment in the generality of mankind to choose their own pastors, I cannot but suppose, that if good bishops should, even without the votes or suffrages of the people, send forth a minister into every Church, their conduct, in this particular, would be truly apostolic. At the first hearing, the word χειροτονειν, which literally signifies to stretch out the hand, does, it must be owned, seem to lean to the dissenting way of managing this business; but it is very remarkable, that we read of the Apostles χειροτονουντες προεβουτερες κατ' εκκλησιαν (Acts xiv. 23.) having ordained elders or presbyters in every Church without the call, vote, or suffrage of any body. Likewise Josephus in Ant. lib. vi. chap. iv. § 2. tells us of Βασιλευς υπο τε Θεου χειροτονησας, a king appointed of God, not surely, my good Sir, by the call or suffrage of the people. In fact, it seems most evident, that, in the New Testament, wherever we meet with this word expressing ordination, or an appointment to the pastoral charge, it always means to ordain or appoint to the office without any votes or suffrages whatsoever; for the brother χειροτονησας υπο των εκκλησιων appointed or "chosen by the Churches" to travel εν τη χαριτι ταυτη, with this favour [of charity] is nothing at all to the purpose. What congregational call were those elders ever to have whom, at Crete, Titus was to ordain in every city? Tit. i. 5. Therefore, however reasonable many may think the dissenting mode of choosing their own ministers, it cannot be considered scriptural by

Your approving reader,
CHEIROTONETHIS.

To the Editor of the Christian Observer.
Being called upon by "A Constant Reader" of the Christian Observer, in consequence of a quotation I gave from Robert Barclay, to explain how

far his Apology is to be considered as a Test of the Quakers' Principles, it might, I apprehend; be sufficient to say, that the public notoriety of the fact, and its acknowledgment as such, both by the society and others, as appears from the controversies to which it gave rise; together with the declaration of the author in his address to King Charles the Second prefixed to the work, "that it contained a true account of this people's principles," are together such proofs as to supersede the necessity of any other. Stronger evidence is, however, easily added. The first publication of the work was under the sanction of the society; and it having passed through two or three editions in English, as well as some in other languages, before Leslie could have written the controverted passage, are circumstances which fix upon him a wilful misrepresentation of the society.

Besides the above information respecting the Apology, it may be proper to add, that it was first printed in Latin in 1676, has since passed through eight editions in English under the sanction of the society, besides one printed in Dublin, and another at Birmingham by Baskerville. It has likewise undergone three editions in German, two in Dutch, two in French, one in Spanish, and one in Danish; also a second edition in Latin. All or most of these in foreign languages have likewise been at the direction and expence of the society; and a year never elapses without a public recognition of the work by the society at large, by reading over a list of books in their annual meeting, in order to consider of the republishing of such as are nearly out of print. Nor is this all, it is a book, and as far as my knowledge extends, the only book which has been given by the society to many of the public libraries in Europe, as well as to some sovereigns and ambassadors, for conveying a correct information of their principles, and for counteracting those misrepresentations with which adversaries, such as Leshe, have endeavoured to impress the public mind.

It is presumed, that the preceding will be deemed a sufficient proof that "the Apology of Robert Barclay is generally received among the Quakers as the standard of their doctrine, and the test of their orthodoxy." I believe it is not so "unquestionable a

fact" as a reader of Leslie may suppose, "that many persons, calling themselves Quakers, have expressed themselves on the subject of the atonement in such terms as fully to justify the representation made by Leslie;" and believing also that no writings can be proved to have existed to substantiate this charge, I consider the question respecting their rejection as premature. However thus much may be said, that unsoundness respecting the christian faith is not only censured by the society of Quakers, but it is, perhaps, the only christian society in England which supports its discipline in such a manner, as to disown those members who by word or writing profess or propagate deistical principles; when, after due labour, such cannot be brought to the acknowledgment of their error.

I must beg leave to caution your Constant Reader against forming his opinion of the Quakers, and indeed of any society, from the representations of their avowed opposers; and especially from such as Leslie. His publications against that society were answered soon after they appeared; and they who desire to see his charges against the Quakers refuted, particularly those contained in "The Snake in the Grass," are referred to a Reply by Joseph Wyeth, printed in 1699, entitled, "A Switch for the Snake; being an Answer to the third and last Edition of the Snake in the Grass, wherein that Author's Injustice and Falshood both in Quotation and Story are discovered and obviated."

With respect to the allusion to the sentiments of William Law on the doctrine of the atonement, it may be sufficient to say, that I am unacquainted with them; and so, I apprehend, is a large majority of the Quakers. I am, indeed, at a loss to conceive what this society has to do with Law's sentiments on the present occasion. I suppose he was a clergyman of the Church of England, or, at least, one who had taken orders. Some of his writings I have read, and consider them as containing a great mixture of truth and error; and although some of his sentiments may coincide with those of the Quakers, they can by no means follow him in those labyrinths of mysticism, in which he appears to be a follower of Jacob Boehmen.

H. T.

To the Editor of the Christian Observer.

THE subject of Sunday-drilling has been often adverted to in your pages, and has been ably combated on religious grounds in a late pamphlet by the Reverend Mr. Cooper. But, alas! Sir, what avail religious arguments opposed to political expediences? what efficacy have motives of religion weighed against the suggestions of worldly interest? they are as the small dust upon the balance.

I have wished, therefore, Mr. Editor, to see the subject taken up on other grounds, and the advocates for Sunday-drilling met upon their own principles. While the practice is questioned as an offence against God, and a breach of his laws, the temper of the times will not even allow it a serious discussion; but a sneer at scrupulous consciences, and an exclamation against puritanical preciseness, will settle the business.

Let us then suppose, that the sabbath is no divine institution, that the fourth commandment is no longer obligatory. The most liberal and rational of our modern Christians will be satisfied probably with this concession, and will, on their part, it is hoped, be ready to grant us, that religion is a useful auxiliary to human laws, and ought by all means to be cultivated and promoted, at least, among the common people. I ask no more. If sound policy require that the people be religious, the sabbath should be sacred. No means were ever more inseparable from the end, than this institution and the preservation of the religious principle in the world. The existence of any religion at all depends upon it, and the manner of its observance affords, perhaps, the truest indication of the quantum of religion and good morals in any country. In Scotland, according to all accounts, the sabbath is more strictly kept than in any other christian nation, and in Scotland more piety and better morals prevail throughout the middle and lower classes of society than are to be found elsewhere. In England a looser practice is very general, and the manners of the people are proportionably relaxed. There is less patient industry, sobriety, chastity, &c. among us than among our fellow-subjects of the north. Yet even with us (thanks be to God) the sanctity of

the sabbath has hitherto been preserved in a degree greatly beyond what is known in the nations of the continent; and, accordingly, if our manners suffer on a comparison with those of the Scottish commonalty, they nevertheless assume a consolatory aspect when contrasted with the vices of Italy, France, and Germany. The religious ignorance and gross profligacy of the *Catholic* parts of continental Europe may exceed, perhaps, what is found in the *Protestant*; but in both (so far as my information goes) the Sunday is the great day of festivity and dissipation; and in both the standard of morals is sunk many degrees below the point at which it stands with us.

The influence of the sabbath, I am inclined, Sir, to think, operates more extensively and beneficially than even its best friends are aware of. It not only affords to the poor man, who is religiously disposed, almost the only means of instruction, and the chief opportunities of devotion, which his situation admits of; but it may, and I doubt not *does*, produce some effect in the way of restraint on many of those who habitually neglect its ordinances and violate its rest. The regular recurrence of this period of devotion; the abstinence from ordinary secular occupations and public amusement, which it imposes upon every man; the resort of his neighbours to places of worship, if he frequent them not himself; the very sound of the bells which announce the hours of divine service and call to prayer—all these circumstances must make some impression on the most thoughtless of mortals; they prevent his quite forgetting that there is a God; they keep up in his mind, however unwillingly, the idea of responsibility to some supreme power; they prevent the religious principle, in short, from becoming altogether extinct. And who can tell how much evil (of the more atrocious and pernicious kinds at least) is hereby checked and arrested in its progress, which otherwise would be perpetrated to the augmented criminality of the offender, the aggravated injury of society, the more rapid filling up of the measure of national iniquity? Thus the secret, unobserved, good influence of the Sunday may be incalculable. Indeed its obvious incontestible benefits place its im-

portance in so conspicuous a light that even infidels must see it, if they have any regard to the peace and good order of the world, and do not wish the total dissolution of society; nay, so universally is this acknowledged, that, I dare say, not an individual of all those in both houses of parliament, who lately voted for Sunday-drilling, would lend his support to a bill for the *abolition* of the sabbath. But if the abolition of the day would be bad policy, can the needless violation of it be good policy? It is, indeed, difficult to determine which of the two is most impolitic and pernicious. By the *former*, those laws which the piety of our forefathers framed for preventing the profanation of the sabbath would be abrogated directly and professedly; by the *latter*, the abrogation is virtual and indirect, but scarcely less effectual. The principles on which those laws were founded, and the ends which they were intended to promote, our present legislature seem to me, by their late conduct, to have, as much as in them lay, subverted, defeated, and stigmatized. They have set up, and with all the weight of their authority they support, a counter-principle, which, if acted upon must, as Mr. Cooper has well shewn, completely secularize the day, and frustrate all the ends of its institution; the principle, I mean, "that the law of God may be broken without concern or guilt, whenever it may chance to interfere with the worldly views and interests of mankind."—Cooper's Pamphlet on Sunday Drilling.

That the measure was necessary, it is in vain to plead. The most ordinary understanding must perceive, that there can exist no necessity for doing that on a Sunday which is to be done only twice or thrice in the week; for what shall prevent any man, who has not religion enough to restrain him, from adopting a precedent so well suited to his inclination, and provided for him under the most imposing and commanding of all earthly sanctions, that of the collective wisdom, learning, and dignity of his country? By such a precedent, will not the timid be emboldened, and the profligate be hardened in their customary profanations of this holy season? With what face can a religious magistrate or clergyman attempt in future to enforce the laws for the

due observance of the Lord's day, when the lawgivers themselves have thus taught the people to regard these laws as obsolete; and to hold in contempt as weak and superstitious, the principles on which they were framed? But an evil remains to be noticed, which appears to me of still greater magnitude, and pregnant with still more disastrous consequences. Has not the measure which I am now deploring, a direct, and unavoidable tendency to cherish that licentious spirit which the infidelity of the age has generated, which scoffs at all tenderness of conscience as superstitious scrupulosity, and confounds the most solid and scriptural piety;—a piety which rests on no other principles than these, that God is to be obeyed rather than men, that his favour is better than life, that no earthly advantage can compensate his displeasure,—with the vain imaginations, the baseless dogmas of fanaticism. In saying this, Sir, I speak the language not of anticipation but of fact. What was to be foreseen has happened. Every man who has dared, for fear of offending his God, to avail himself of the privilege which the law allows of declining to exercise on the Sunday, has found himself exposed to the sneer and ridicule of his companions; and is liable to be treated either as a weak enthusiast, or a designing hypocrite; and perhaps, (with equal injury and injustice,) to be even suspected of disaffection to the cause of his king and country. Many more; however, it is to be feared, dreading that contempt which they have not had the virtue to encounter, have violated their consciences by compliance, and thereby lamentably impaired the dominion over their minds of those principles of piety, integrity, and truth, which are the best safeguards of social order and public virtue; and which, therefore, every wise legislator will studiously endeavour to strengthen, and dread to diminish.

What advantage, Sir, can the makers of this law propose, that will balance these evils? What advantage, alas! can balance the weakening of religious principle throughout a nation, the encouraging of the profane in their contempt of things sacred, the discountenancing of the pious in a firm adherence to the dictates of their consciences, the aiding and abetting

of the cause of infidelity by teaching men to disobey the scriptures, (which is as bad at least as *disbelieving* them,) and the provoking against us, by all these means, of the God of armies and the giver of victory. But to hazard the displeasure of the Almighty at such a crisis, at the very instant when we most want his succour, when our lives, our fortunes, our liberties, our *all* is at stake, is surely, of all the political errors which a statesman can commit, the most egregious and insatuated. I tremble, Sir, in common with many more who have the cause of religion and their country at heart, at the unhappy omen. May God avert it! May he put it into the hearts, at least, of our bishops (the appointed guardians of our religion and morals) to oppose the continuance of the practice of Sunday-drilling! May he incline the majority of the legislature in both houses to listen to their remonstrances, and by repealing in the present session this part of the general array bill, to “confess their sin^{*}, and give glory to God!” To this prayer, Sir, I am sure, that you, that every true Christian, that every real patriot, will heartily say, amen!

N. G.

To the Editor of the Christian Observer.

ONE of your correspondents, in an early number of the *Christian Observer*, described a sect of which, as he observed, ecclesiastical history had given no account to the public; namely, *the Antisectarian Sect*.

I beg leave, through the medium of your useful miscellany, to bring to light another sect which, as it appears to me, has been too much overlooked; and which, I fear, may be now extending its baneful influence in this country.

* This term may seem severe, but I fear it is just. If the measure here censured originated in religious indifference; (the very spirit of infidelity, and which diffuses itself far more widely than the theory,) then the propriety with which the word is used will not be questioned. And even should we suppose it attributable to inadvertence, or to a mistake of judgment in the first instance, yet its continuance, after the experiment of its consequences has been fully made, and much time has been allowed for reflection, will undoubtedly be *sinful*.

The sect of which I am going to speak is of great antiquity, as I mean to prove from the most authentic records. It has, indeed, subsisted in all ages, though it has flourished more particularly at certain periods. It prevailed before the deluge; it throve during many periods of the Jewish history; it was in great vigour at the time of our Saviour's appearance; and it also prospered for some time before the reformation. It remarkably declined after each of the two last mentioned æras, but it is now again a large and comprehensive body; and I doubt whether it may not boast a superiority in point of numbers over every other religious party within this kingdom.

The sect to which I allude is at present without a name, but I will give to it a title as descriptive as any which I can devise: I will term it "*the Sect of the NON-DOERS*." By this appellation I would denote all that class of persons who maintain the profession of christianity without the practice, including some who are observant merely of its forms, and others who attend also to its doctrines; in short, all those *who say and do not*.

I suspect, Mr. Editor, that both the prophets in the Old Testament, and the apostles in the New, allude to this sect more frequently, and also oppose it more earnestly, than some of our moderns seem to apprehend; and I shall therefore, in the first place, call the attention of your readers to a few scriptural authorities on the subject.

The first of the *Non-doers* recorded in holy writ, whom I shall mention, is *Cain*, a man remarkably condemned in the sacred pages. That he was a professor of religion appears from his offering up sacrifice at the same time with his brother Abel. That he was a *Non-doer* is plain, both from his killing Abel, and also from that passage in the New Testament which says, "And wherefore slew he him? because his own works were evil, and his brother's righteous." It will, perhaps, be objected, that the scriptures, in one part of them, describe the error of Cain as consisting in the want of faith. "By faith Abel offered a more excellent sacrifice than Cain, and became heir of the righteousness of faith." I answer that Cain

undoubtedly wanted both faith, and works, for the one, if it be genuine (as I am glad to have here the opportunity of observing,) is ever productive of the other; but I likewise reply, that he seems not to have neglected to make a certain *profession* of faith, and that he therefore most clearly is to be ranked among the class of persons of whom I am treating.

My second example of a *Non-doer* shall be *Balaam*. With what excellency did he speak upon religion:—"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab and destroy all the children of Seth."—"Let me die," said he, "the death of the righteous, and let my last end be like his!" And again, "If Balaak should give me his house full of silver and gold, I cannot go beyond the commandment of the Lord to do either good or bad of my own mind." Nevertheless, we are guarded in scripture against the religion of Balaam, since we are there told that he had a heart exercised with covetous practices, "and loved the wages of unrighteousness." He admired the death, but he lived not the life of the righteous. His religion consisted in words rather than in works.

Saul, on whom the divine displeasure fell in so striking a manner, was of the same sect of *Non-doers*. He offered some sacrifices to the Lord, but refused to execute the command which the Lord gave to him; for he spared the best of the sheep and of the oxen which he was required to slay, and therefore it was said to him by the prophet—"Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams."

But not to dwell on the case of individuals, I mean to shew that *the Jews in general* were of the same professing and *non-doing* sect. So strong were their occasional professions, that we sometimes are in danger of mistaking the Jews for a pious and obedient people. How lively, for example, did their religious joy and gratitude appear to be when they sung their song of triumph at the Red

Sea! "The Lord," said they, "is my strength and song, and He is become my salvation." With what humility did they demean themselves at certain seasons under the divine chastisement! "When He slew them, then they sought Him, and they returned, and inquired early after God; and they remembered that God was their rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouths; and they lied unto him with their tongues. For their heart was not right with him, neither were they stedfast in his covenant."

Nothing could be more unreserved than that promise of obedience which they made to Joshua. "And they answered Joshua, saying, all that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we hearkened to Moses in all things so will we hearken unto thee." This same Israel, nevertheless, continually "started aside like a broken bow," and repeatedly provoked the Lord to anger.

The Jews who lived in later periods are, in like manner, occasionally described by the successive prophets as a professing and yet a sinful people. "To what purpose," says Isaiah, "is the multitude of your sacrifices? Bring no more vain oblations. Incense is an abomination to me. It is iniquity, even the solemn meeting. Wash you, make you clean, put away the evil of your doings from before mine eyes. Cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow."—"Behold," says Jeremiah in the name of the Lord, "I will bring evil on this people, because they have not hearkened unto my words, nor to my law. Your burnt-offerings are not acceptable, nor your sacrifices sweet unto me."—"Trust ye not in lying words saying, the temple of the Lord, the temple of the Lord, the temple of the Lord are we." In like manner, says the Lord by his prophet Ezekiel, "they sit before me as my people, and they hear thy words, but they will not do them; for with their mouths they shew much love, but their heart goeth after their covetousness; and lo! thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument, for they

hear my words, but they do them not."

I am afraid, Mr. Editor, that the very laudable ardour of our zeal for sound doctrine has sometimes led us to contemplate the Jews, and especially the Scribes and the Pharisees, too exclusively in the light of persons who doctrinally erred. They erred both doctrinally and practically; and I will now proceed to shew that their practical error, which I have sufficiently proved to have been condemned in the *Old Testament*, is also very pointedly attacked in the *New*.

John the Baptist, in announcing the new dispensation, begins by declaring, that the Jewish idea of religious privilege without religious practice was now about to be done away. "Think not," said he, "to say unto yourselves we have Abraham for our father; for now also the axe is laid to the root of the tree; every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire." *Our Saviour*, in the beginning of his ministry, I mean in his sermon on the mount, adopts nearly the words of his forerunner. "Every tree," said he, "that bringeth not forth good fruit, is hewn down and cast into the fire. Wherefore by their fruits ye shall know them." At another time, he characterises the Jews by comparing them to a son who, being commanded to go and work in his father's vineyard, replies, I go, Sir, but went not; and he also repeatedly represents a hypocritical profession of religion to be the great vice of the Scribes and Pharisees. "Woe unto you," said he, "Scribes and Pharisees *hypocrites*." And again, "Beware of the leaven of the Pharisees which is *hypocrisy*." And again, "What they (the Pharisees) bid you observe and do, that do ye; but do not after their works, for they say and do not."

St. Paul opens his Epistle to the Romans by condemning the Jews on the same ground. "Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, &c. Thou, therefore, which teachest another, teachest thou not thyself; thou that preachest a

man should not steal, dost thou steal? thou that makest thy boast of the law, through breaking the law, dishonour-est thou God?" and he had before said, "For not the hearers of the law are just before God, but the *doers* of the law shall be justified."

Is it not therefore clear, that how-ever justly we may charge the gen-eral body of the Jews with great doc-trinal error, and particularly with the grand error of self-righteousness, one chief point of view in which they ought to be contemplated is that of being *sayers* and not *doers*—professors of religion without the practice of it?

But let it not be supposed that the Jews have been the only body of *Non-doers*, and that the sect expired when the Christian dispensation was established. Some even of the *hearers of Christ* must have inclined to the same error; for how are we other-wise to account for his so strongly guarding them against it, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my father which is in heaven."—"Whosoever heareth these sayings of mine and *doeth* them, shall be likened unto a man that built his house upon a rock. But whosoever heareth these sayings of mine and *doeth* them not (here the *Doers* and the *Non-doers* constitute his great distinc-tion) shall be likened unto a man that built his house upon the sand, and the rains descended, and the floods came, and the winds blew; and beat upon that house, and it fell; and great was the fall thereof."

That *St. Paul* perceived this sect to have gained a footing in the Chris-tian Church is plain from his using such expressions as these—"There are many unruly and vain talkers and deceivers; they profess that they know God, but in works they deny him." And that he foresaw the growth of it may be inferred from the following prophetic declaration:—"This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, having a form of godliness but denying the power thereof."

That *St. Peter* was afraid of this *non-doing* sect is sufficiently clear from his exhorting Christians to add to their faith virtue, and to virtue many other

graces, that so they might not be barren, nor unfruitful, in the know-ledge of our Lord Jesus Christ; "for he that lacketh these things," said he, "is blind and cannot see afar off, and has forgotten that he is purged from his old sins."

That *St. Jude* was well aware of the existence of the same sect is implied in his remark, that "certain men had crept in unawares—ungodly men, turning the grace of God into lasciviousness. They are clouds," says he, "without water, trees whose fruit withereth, without fruit, twice dead."

That *St. John* wished to guard his followers against it, appears from his observing to them, "Little children, let no man deceive you; he that *doeth* righteousness is righteous."

And that *St. James* was of the same mind with Christ, and with Paul, and with Jude, and with Peter, and with John, is evident from his saying—"But be ye *doers* of the word and not hearers only, deceiving your own-selves."—"What doth it profit, my brethren, though a man say he hath faith; and have not works; can faith save him? Even so, faith, if it hath not works, is dead, being alone; for as the body without the spirit is dead, so faith without works is dead also."

It further appears from the *Book of Revelation*, that towards the close of the first century, when most of the apostles had left the world, the *non-doing* spirit had begun considerably to prevail in some of the Christian Churches; for unto the angel of the Church at Ephesus, John is command-ed to write—"I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quick-ly, and will remove thy candlestick out of its place." And unto the Church of Sardis he is enjoined to write—"I know thy works, that thou hast a name that thou livest, and art dead; for I have not found thy works perfect before God. Remember, therefore, how thou hast received, and heard, and hold fast, and re-pent."

I request your pardon, Mr. Editor, for being thus particular. It has been my wish in the first place to establish, by the authentic evidence of scrip-ture, the existence of this *non-doing* sect in all the earlier times. I will

now speak more briefly of its prevalence in later ages of the Church.

Popery is a religion which has substituted a multitude of forms in the place of religious practice. Under the very plea of piety how much evil has been sanctioned, as well as perpetrated, by the Romish Church. How many unjust wars have been undertaken by Popish princes through a pretended zeal for God! How many corrupt treaties have been formed "In the name of the Most Holy Trinity!" How many distant territories have been violated, under the pretext of propagating the true faith! Who can doubt that many Popes and Cardinals have themselves belonged to the sect of the *Non-doers*; nay, that they have taken it under their special patronage; and have directed their anathemas against those who have been its opposers? This sect has contained the great bulk of the Popish laity. It has at the same time embraced in its capacious arms each order of the clergy. It has flourished within the secret recesses of the very monasteries, and both Franciscans and Dominicans have contributed to swell its numbers.

I have already intimated that the sect of which I speak declined soon after the reformation. That great era introduced both new doctrines and new practice. We Protestants then professed to take our leave of the *Non-doers*: but have none of us returned to them? A relaxation soon took place in the reformed national establishment, and, in the time of the First Charles, the degeneracy was such that the term *cavalier* implied at once a son of the Church, and a friend to certain liberties in practice.

But did no *Non-doers* appear among the Puritans? Among them also might be seen religious profession without religious practice. "In the name of the Lord" Cromwell and his adherents trampled on the plainest rules of morality. Extremes often meet. He and his fanatics hated popery, and yet they proved themselves to be as true members of that most Popish sect, I mean the sect of the *Non-doers*, as any Cardinal or Pope.

But is the non-doing spirit, at the present time, extinguished? Far from it. The vigor to which it has again

attained is the occasion of my now addressing you upon it. This dangerous sect abounds, as I conceive, Sir, at this hour in our cities; it infests our towns; it pervades our villages; it enters our seats of learning and religion; and our very churches and meeting-houses are not free from it.

Permit me, Mr. Editor, to express my hope that you will expend some considerable portion of your zeal in opposing its destructive progress. I am well assured that many of those enemies of our excellent establishment, who are so incessantly labouring to overthrow it, derive their chief strength from that class of sectaries, within the church, of which I have been complaining. These traitors within the citadel should be exposed, as I conceive, Sir, without reserve; for though they may give to us a shew of numbers, be assured that they constitute our chief danger. Exclude the *Non-doers* from among the ranks of Christians, and how invincible would then be the select band which would remain. "One of them would chase a thousand" of the infidels, "and two would put ten thousand of them to flight."

I will add one important observation. By the term *Non-doer*, I have intended, through the whole of this paper, to denote, not merely those who are inattentive to the plainest duties, but all who fall short of that standard of practice, and who want those peculiar dispositions of the mind which are represented in the scriptures as essential to the follower of Christ. Christianity may be considered, first, as revealing to us new facts; secondly, as founding on these facts new doctrines; and thirdly, as raising on the foundation of these facts and doctrines, the superstructure of a new practice altogether different from that of even the most moral unbelievers. If we disbelieve the historic facts of the Gospel, then we are acknowledged infidels; if we deny the doctrines involved in the facts, then undoubtedly we are heretics; if admitting both the facts and the doctrines, and even if also observing the morality of unbelievers, we attain not to the evangelical practice enjoined by our Lord and his Apostles, we are then of that sect of the *Non-doers* of which I have been speaking.

Does this remark need additional illustration? If so, let me refer your readers to some of those clear delineations of christian practice, and those earnest exhortations to it, which are given in the New Testament.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind."—"Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;"—"even as Christ forgave you, so also do ye: and, above all these things, put on charity, which is the bond of perfectness: and let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful."

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying."—"And grieve not the holy Spirit of God." "Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another."—"Let him that stole steal no more, but rather let him labour working with his hands the thing that is good, that he may have to give to him that needeth."

"Finally, brethren, whatsoever things are honest, just, pure, lovely, or of good report; if there be any virtue, and if there be any praise, think on these things."—"Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient towards all men. See that none render evil for evil, but ever follow that which is good, both among yourselves and to all men. Rejoice ever more. Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you."—"Abstain from all appearance of evil. And the very God of peace sanctify you wholly, and I pray God your whole spirit, soul, and body, be preserved blameless, unto the coming of our Lord Jesus Christ."

S. P.

For the Christian Observer.

I AM much pleased with the adoption of the name *Augustinian* by your correspondent G. S. O. P. M. as I think it may prove an advantageous substitution for that of *Calvinist*; which, besides being very obnoxious to many who know little of its import, is applied to numbers who differ considerably, in points both of doctrine and discipline, from that celebrated reformer.

There is one special advantage which might result from this change, and which, considered in the light of charity, is very important, and may well be urged in its favour. We have yet many French Catholics amongst us; motives of policy and piety combine to render efforts for their conversion our duty: but no name through all the Protestant Churches is with them so opprobrious as that of *Calvin*; and it can scarcely be expected they would read a book, or listen to a conference, connected with it. Whereas *St. Augustin* being honoured by them as a most eminent father of the Church, any deference paid to him would so far conciliate their minds, as to incline them to believe that we possessed more religious knowledge than they have been taught to suppose; and surely, if a name may facilitate the good work of "instructing those that oppose themselves," a name is *their* valuable.

But it may be further considered, that the Church of Rome, in general, is now shaken by the convulsions of Europe, and it is to be expected that many of its members will be disposed to attend more candidly than heretofore to the doctrines of the reformation; it therefore becomes the duty of Protestants to remove, as much as possible, every obstacle out of their way; what they esteem such may best be learnt from themselves, especially from the controversial writings of *Bossuet* and *Arnaud*; but truth must be separated from the exaggerations of both sides, and, I believe, no book will be found more useful to such as are from duty engaged in such discussions, than *Le Blanc's Theses Theologicae* (Professor of Divinity in the Academy of *Sedan*), which has the singular testimony, from Papists and Protestants, of having *justly* stated the controversies between them.

Before I conclude, permit me to

express my regret at seeing the word *Calvinist* inserted in the title page of several late respectable publications against the Socinians, as if the controversy rested with them as such; whereby many serious-minded persons, who have no information beyond their own circle, are led to imagine that every man who is *not* a Calvinist must be at least verging to Socinianism; and this mistake the Socinians are skilful to improve to the credit of their own party. When the acknowledged fundamentals of christianity are attacked, those who step forth in defence of the common cause should drop all particular names, which, on other occasions, may, like technical terms, be convenient, when judiciously used, to prevent confusion and avoid needless circumlocution.

A. A.

ANSWER TO S. P. ON THE LAWFULNESS OF WAR.

Will the Editors of the Christian Observer permit me again to appear in defence of the Quakers? When a society is singled out, and its principles attacked, it cannot be thought unreasonable, that they should be solicitous that these principles may be rightly understood. The remarks of S. P. in your twenty-first number, on what he is pleased to call "those Prejudices against the Lawfulness of War, which are entertained by the Quakers," seem to require some animadversion.

I do with S. P. "dislike all quibbling in morality;" and frankly acknowledge, that could the present threatened invasion be prevented by such means, as spiked gates, or walls covered with broken glass, I believe the Quakers would readily join in such preventative means to avert an evil, which they unite with their fellow subjects in deprecating, and which appears the effect of an unbounded ambition, that makes its possessor the common enemy of mankind. But the means considered necessary to repel this enemy are very different from such a mode of defence; and I leave it to my readers to determine, whether there is any fair analogy betwixt such means of prevention as S. P. mentions, and those hostile measures made use of by nations engaged in war.

In making this reply, I find great support from the arguments which the Christian Observer has advanced in the same number against duelling, and cordially unite in the observation that "it is necessary in the first place distinctly to observe, that in the investigation of a point of duty we are ever to beware of confounding the distressing consequences, which may ensue from a particular line of conduct, with the binding principle by which our conduct is to be decided." If this consideration be (as is ably shewn) sufficient to subvert the most specious arguments in favour of duelling, it is presumed that it will be no less so with respect to war; the evils resulting from which are greater in an incalculable proportion. It is true we cannot plead the law of the land in our favour; but if the law of Christ is, as we believe, decidedly for us, we trust with Christians (and with such we are now arguing) it will be allowed, that no human law can absolve us from it. Now the law of Christ is the law of love, and that even to enemies; it forbids us to return evil for evil; it enjoins us to forgive injuries; and even makes our forgiveness to depend upon it. Whoever considers our blessed Lord's life and doctrine will find it very difficult indeed to reconcile the exercise of those animosities and passions inseparable from war, and from which an inspired apostle tells us they proceed, with those dispositions which the precepts of christianity expressly inculcate. If S. P. can reconcile this supposed difference, if he can shew that wars do not now, as formerly, proceed from those lusts which war in our members; but that it has so far changed its nature, that it is altogether reconcilable with the mild and peaceable doctrines of the Gospel: or if he can shew that it was no part of the object of our blessed Redeemer's coming to produce peace on earth, and good-will toward men, I shall then relinquish to him the palm of victory. But if, on the other hand, these supposed contrarieties cannot be reconciled, it remains for him to consider how we should act under the circumstances which he mentions.

To assume particular extreme cases, which have arisen under the influence of different principles, is by no means a fair mode of considering a

subject; for a nation, which has ever acted under the influence of martial principles, to lay them aside just at the time when O'Connor is raising an insurrection, or Buonaparte attempting an invasion, may serve for a statement to bewilder the judgment, or mislead the understanding; but it is not such a one as will enable us to decide with clearness on the subject in question. We consider that the peaceable spirit of the Gospel should be united with all the other virtues which it recommends, and which, indeed, are pointed out as its necessary prelude. "The work of righteousness is peace." Truth and justice, meekness and humility, are all essential to a Christian; and, where they are rightly inculcated and imbibed, will produce a reliance on divine providence for protection and support. If with the exercise of these and other virtues, a nation should think it right to lay aside the practice of war, they would have a well-grounded hope that what was suffered to befall them was under that superintending Providence, to which it is ever our duty and our interest patiently to submit. But this is not all; if we take into our calculation the calamities attendant on nations concerned in war, we can hardly suppose any greater, nor indeed so great, afflictions to arise from the abandonment of a system which entails so much misery on mankind; and in which we very frequently find that the justice of a cause is far from ensuring its success.

This peaceable principle, I conceive, "establishes no fanciful distinctions;" and that it may not appear incapable of being reduced to practice, I shall state the case of the early settlers in Pennsylvania, who are generally known to have been Quakers, and in whom the administration of government for a considerable time principally existed. That their kind and equitable (not to say generous) conduct towards the native Indians was the means of freeing them from a state of war, whilst the neighbouring colonies were engaged in frequent hostilities, has been so often repeated in the page of history as to need no further proof of its existence; and it is also well known that whilst the members of this society retained their influence in the state, it was preserved from foreign and intestine war, peace

being uninterruptedly enjoyed for the space of sixty or seventy years.

Another circumstance respecting this society may also be brought forward as an humble acknowledgment, as well as a proof, of a superintending Providence over those who act under the influence of religious principle. It is well known, that the members of this society refuse to take an oath, on any occasion, from a belief that Christ and his apostle have unequivocally forbidden it. Now the law of the land is such, that no person can be legally convicted by another but on an oath; in consequence of which evil designing and dishonest people may be supposed more frequently to make the members of this society the subjects of their attacks on private property, because, if they did it without the knowledge of others, they would not be likely to be convicted; but we find no such consequence resulting from this refusal of swearing, nor is there any reason to suppose that Quakers suffer more than others from thieves and robbers.

This people do, however, sometimes find, that their religious principles subject them to outward suffering, although they have abundant cause gratefully to acknowledge the leniency of the British legislature towards them. But when suffering is their lot, they can reason with the Christian Observer in this manner. "For us Jesus Christ voluntarily endured poverty, ignominy, and death. If we refuse to endure poverty, ignominy, and, if need be, death itself for his sake, are we his followers? In primitive times his followers rejoiced that they were counted worthy to suffer shame for his name. They took joyfully the spoiling of their goods. They proved themselves his servants in much patience; in afflictions, in necessities, in distresses, by dishonour, by evil report; being made a spectacle unto the world, as the filth of the world, and the offscouring of all things." All which they endured that they might preserve "a conscience void of offence toward God and toward men."

In making this defence, I am far from being desirous of casting reflections on those who differ from me in principle and practice. "To give a reason for the hope that is in us, in meekness and fear," is, however, a

Christian duty; and as S. P.'s remarks may have a tendency, at this critical juncture, to irritate the public mind against a people who desire to live peaceably in the land, I trust

this explanatory vindication will not be deemed either unseasonable, or unworthy the attention of a Christian Observer.

H. T.

MISCELLANEOUS.

To the Editor of the Christian Observer.

A SHORT time ago, I paid a visit to an old friend at his residence in a remote part of the kingdom, whom I had not seen for eighteen years, and I am disposed to think the narrative of the circumstances of that interview, and of the consequences attending it, will not be uninteresting to yourself or your readers.

My acquaintance with Theophilus (for that is the title under which I shall conceal the name of my friend,) began at the university, which we entered and quitted nearly at the same time; and it was improved into an intimacy by an occasional intercourse of several years. He was sensible, lively, affable, generous, and humane; but with these qualities he had one fault, which often made me tremble for its consequences, an impetuosity of temper, which ill brooked opposition or restraint. In 1785 I left England, under a promise of writing to Theophilus, which I never performed, although I always retained a sincere regard for him. I returned to my native country at the close of the last century, and enquiring after the companion of my youth, I learnt that, in 1787, he had succeeded to a large estate in ———shire, and had ever since lived in the country, visiting the metropolis only when called to it by business of importance.

Intending to surprise him by an early visit, I forebore writing to him, but from circumstances which it is unnecessary to particularize, I had no opportunity of executing my intention before the beginning of last September, when, without any previous notice, I repaired to his house. At the distance of three quarters of a mile from it, I passed through a village, which I was informed had been established by Theophilus; the neatness of the cottages, and the appear-

ance of their inhabitants bespoke industry, order, economy, and comfort. My name, as that of a perfect stranger, was announced to him by a servant. I heard it repeated with a vivacity which convinced me that I was not forgotten, and that I should be a welcome visitor: in a moment afterwards my friend took me by the hand, and his voice confirmed what his countenance expressed, that he was really glad to see me.

We had chatted more than an hour, with all the hilarity and interest which a renewed friendship, after long separation, inspires, when we were most disagreeably interrupted by rude noises at the gate; a servant entering announced the arrival of some clamorous complainants, who required the interposition of my friend as a magistrate. — He immediately arose, apologised for the necessity of attending his duty, and was preparing to leave the room, when I requested to accompany him. The parties stated their complaints, which had arisen out of a drunken brawl, with the greatest vehemence, although they were so trifling and ridiculous, that I could not suppress my vexation at the ill-timed intrusion. My friend, however, heard them, not merely with patience, but with complacency, and I admired the dexterity with which he soothed and composed the enraged opponents, and the well-adapted impressive admonition with which he discharged, after having reconciled them. All this was done without any emotion, and with so much good humour, that I could not conceal my surprise. Theophilus, smiling, replied, "You knew me at a time when I should not have borne such a scene, with so much composure, but since our separation I have been studying morals and manners in that book, (pointing to one which I saw was a Bible); in that," continuing his discourse with a rising animation in

his voice and eyes, "there is a character described, which no mortal can ever hope to equal, but which I daily study, as a model of unattainable though imitable perfection; a character which combines such dignity and condescension, such sublimity and humility, so much forbearance under affront, such patience under ill usage, such love to God, and such good will to man, evinced by habitual piety and philanthropy, that even men of the world are compelled to admire it, whilst those to whom it is given to understand it love and adore it. Imagination never conceived a character so amiable, so elevated." From this and some other expressions I suspected that Theophilus had become a *Methodist*; and the morning and evening use of family prayer, with the general tenor of his conversation, so different from what it used to be, tended strongly to confirm the suspicion, although I saw nothing in his behaviour or in that of his family, of the cant, precision, and formality attributed to people of that denomination. The suspicion, however, (I now confess it with shame,) abated somewhat of that cordiality which I felt on the first renewal of our intimacy; but an intercourse of a few days completely annihilated it, and my admiration of his character and love of his person hourly increased. His deportment was so invariably courteous and kind, his conversation, though serious, was so free from gloom, so affable and cheerful, his whole demeanour was so graceful and engaging, that I never saw the character of a fine gentleman more strikingly displayed than by him. Decorum, civility, and politeness, we expect, and usually find, in persons of a certain rank in life; but in him they appeared the expressions of innate benevolence. His complacency was without effort, the result of principle, the indication of a mind disciplined and composed, and although I knew that his thoughts were frequently occupied by business of urgent importance, which required intense consideration, I never saw him absent or embarrassed in society, or inattentive to conversation, to which, without any appearance of dictating, he often gave an improving and entertaining tone. But nothing struck me more forcibly than his behaviour to young people; he seemed to feel that

to be extensively useful to them he must possess their esteem and confidence, and as this was an object which he had constantly in view, he conciliated their attachment by a familiarity which never lessened their respect for him; he would join them in the hours of recreation, participate their gaiety, and promote their innocent amusements; and without the repulsive formality of instruction contrived, even at those times, to impress upon their minds useful knowledge and important truths; and when he assembled them, as he often did, for the express purpose of instruction, it was conveyed in such a mode that they seemed as anxious to receive it as he was willing to impart it. Nor was the society of Theophilus less agreeable to the aged; the same behaviour endeared him to them which conciliated the young: in short, as a master, a landlord, or a member of society, he was equally respected and esteemed by his family, his tenants, and his neighbours, and the influence of his opinions and conduct was beneficially felt wherever they were known. The embarrassed applied to him for advice, the distressed for assistance, and the unhappy for consolation, and the sympathy which he felt and exhibited on such occasions gave a grace to his generosity, and a softness to his admonition, which gained the affections, as well as the gratitude, of those whom he relieved. I regretted that I could not see him in the character of a husband and father, but he had lost his wife three years before my visit to him, and the death of his only child had preceded that of its mother.

When I visited Theophilus it was my intention to pass a few days only with him; but I was attracted by the irresistible fascination of his society to prolong my stay. I joined in all the daily devotions of the family at first, rather (I will not disguise the truth) from a motive of conformity than from a sense of religion. But it was impossible to be long in the company of Theophilus without feeling the influence of his character. The union of piety and external elegance is irresistible; in him they were united, beyond what I ever saw in any man, and it was evident that he had not learned politeness from the fashionable world only, but that it was the expression of principle and feeling

combined. The prayers which he used in the family were either those of our Church, or compilations from the different services of it, or compositions of our best divines; and they were uttered by him with so much unfeigned devotion, that it was impossible to hear them often without being affected by them. I had, in fact, become in love with religion before I knew what it was; for although my mind had not been indurated by the maxims of infidel philosophy, I had never seriously considered the subject of révelation.

Theophilus remarked with pleasure the traces of this alteration, he improved the opportunity afforded him by it, of introducing moral and religious topics of conversation, to which, in the first days of our renewed acquaintance, I should have paid little attention; and he led me insensibly to the perusal of books calculated to enlighten my understanding, and awaken and alarm my apprehensions. Sometimes he would descant on the frivolous or vicious pursuits of the times, expatiate on the misery occasioned by them to individuals, families, and the nation; or contrast the turbulence and anxiety of a life of dissipation with the solid composure of a religious mind, and the dying despair or insensibility of the impenitent sinner, with the serene confidence of the true believer. All this was done with so much judgment, that I felt its effect without perceiving the object of it. To shorten the narrative, I had passed a month with him, when one evening after he had read a discourse, to his family, which furnished the subject of our subsequent conversation, he addressed me with an awful affecting seriousness, and in terms which I shall never forget.

"I love you, Edward," (said he), "and I mean to give you a solid proof of my affection. Our friendship began in youth, and was founded on a similarity of dispositions, which led us to the same occupations and amusements. Let the friendship of our declining years be cemented by the rational desire of promoting the eternal welfare of each other. I now look back to the time when we passed our mornings and evenings together, in follies and pleasures, as a period of delirium; and whilst I tremble at the recollection of the dangers in which we were plunged by it, I adore with

unspeakable gratitude the mercy which rescued me from it. To you I am bound to make this confession as an atonement for my criminality, in encouraging by my example and participation the thoughtless dissipation of your younger years. Ignorant of your situation abroad, and unapprised even whether you were living or dead, what pain have I not felt from the recollection of that period, and often have I raised my voice in prayer for you to the God of mercy, that he would look down upon you with compassion, and recal you from the dangerous courses in which you began the career of life. Most devoutly do I thank him; that he has afforded me an opportunity of telling you this myself; most devoutly do I implore him, that under his good providence I may be the means of rescuing my friend from the misery and destruction of sin. Eighteen years, the third part of our lives, have elapsed in absence from each other; they have passed like a dream; and the remainder of our allotted existence, be it more or less, will soon vanish in the same manner, and the question, which we cannot evade, will then be asked, how we have passed our lives? Have we lived to the glory of God or to ourselves? What an alarming question to beings, who are created for an eternity of happiness or misery, deriving from nature a propensity to evil and aversion from good; with an incapacity in themselves to will or to do any thing pleasing to God. But the gracious father of mankind has not placed his children in a state of remediless misery, he has not imposed obligations upon them which cannot be discharged; and though we cannot save ourselves, he has provided a salvation for us. Peruse the volume of eternal life, which has been given for our information; there the mystery of the redemption of man, which human imagination could never have conceived, is plainly revealed: Ruined by sin, man must have perished for ever, if the Son of God had not descended from heaven and made atonement for the sins of the world. He has borne the burthen of our iniquities, and the gates of immortality are no longer barred against us. Through faith in him we have access to the mansions of heavenly bliss, for he is the way, and the truth, and the life. But we can-

not enter them with the pollutions of carnal desires and appetites, with earthly passions and affections; our desires must first be spiritualized, our affections sanctified, our nature must undergo a purification, we must become new creatures before we are meet to be partakers of the inheritance of the saints in light; for this purpose a sanctifier is no less offered to man than a Redeemer, who sheds his purifying influence upon those who devoutly implore it, in the name of Jesus. Thus redeemed and sanctified what a scene of glory opens to our view. The earth, with all its thrones and potentates, their dignities and splendours, fade before it like the shadows of the night before the rising sun. But it is a theme too vast for mortal tongue, a vision too bright for human eyes."

Here Theophilus paused for a few moments, absorbed in contemplation of the divine wisdom and benevolence displayed in the redemption of man.

"Such (continuing his discourse) is the glorious hope which God in Christ has revealed to us; it is no fiction of the imagination, but rests upon the immutable promise of the eternal word, by whom the world was made. He calls upon all men to accept it, and prescribes the indispensable conditions of repentance and faith. Believe and be saved; but faith, let it be remembered must ever be shewn in love to him evinced by obedience to his commandments; that love which will make the duty of obedience easy and pleasant.

"But the same Jesus has also declared this alarming truth, that there is a state of endless misery for those who reject the gracious offers of God through him; who refuse to believe in their Saviour. Strive, my dear Edward, to escape it, whilst yet the hour of grace is given to you. The first step towards religion is a deep humiliating conviction that you are a sinner, and as such, an offence to a holy God, whose eyes are purer than to behold iniquity; this will lead you to the consideration how you are to escape his wrath, and to the interposing mercy of Christ. May the divine grace impress this conviction deeply on your heart; implore it in the name of Jesus; put up your petitions also for understanding to comprehend the great

mystery of redemption through a crucified Saviour, for repentance and faith; and I will offer up mine that the holy spirit may pour down upon you his illumination, and by his sanctifying influence renew you in that righteousness and holiness without which no man shall see the Lord."

The tears fell from his eyes as he concluded, and mine had bedewed my cheeks whilst he was speaking. He strained me to his bosom with an affectionate embrace, and we separated for the night.

I was too much affected by his discourse to enjoy much repose, and although my mind was in some degree prepared for its impression, it excited a variety of ideas which I had never before, or imperfectly, entertained. "If this be true, in what condition am I? Have I not lived without God in the world? a mere conformist to the practice of religion, without any knowledge of its spirit? What would become of my soul, if God this night should require it of me?" Such amongst many others were the reflections which occurred to me. I felt a desire to pray, as well as the necessity of prayer; but I could scarcely utter more than repeated ejaculations. In the morning, though dejected, I was somewhat more composed, and I then confessed my sins to God, and implored his pardon in the name of Christ, with a devotion which I had never before felt. I made no hesitation in communicating all my emotions to Theophilus; he rejoiced to perceive them, and whilst he endeavoured to relieve my mind from despondency, earnestly inculcated the duty of benefiting by the grace of God, which through his means had been offered to me, as well as the danger of rejecting it.

You will anticipate the conclusion of my narrative: my invaluable friend, who, by the blessing of God, sowed the seed of the word in my heart, never ceased to water it and promote its growth. We daily read the scriptures together, he shewed me the connection between the Old and New Testament, pointed out the most remarkable prophecies which had been completed, particularly those relating to the Messiah; explained difficult passages, and noticed others as affording important subjects for meditation, and he read the sublime strains

of devotion in the scriptures with a rapturous animation that seemed almost inspired.

How different do I now appear to myself from what I was when I entered the house of Theophilus. I look back with horror to many scenes of my life, which I used to retrace with complacency; and I feel more satisfaction from this contrition than I ever derived from that dissipation in which I formerly thought myself happy. Under a deep and humiliating sense of the iniquities of my past life, I take a delight in spiritual meditations, which, six months ago, I was incapable of conceiving. I look with trembling hope for pardon and redemption, through the atonement of a crucified Saviour; and whilst, in humble dependence on the assistance of divine grace, I endeavour to work out my salvation with fear and trembling, I feel a joy and peace in believing, unknown before.

Such, Sir, is my present state, for which, by the blessing of God, I am indebted to Theophilus. This narrative, if it have no other effect, will exemplify the great importance of a conformity between external manners and internal rectitude. If, instead of appearing to me as he did, I had found my friend reserved, formal, and precise; if he had not won my esteem by the kindness and urbanity of his deportment; in short, if christianity in him had not appeared as amiable as his profession of it was sincere, though I might have respected his virtues, if I could have discovered them, I should, probably, have left his house after a few days residence in it with the same mind with which I entered it. But I would not be understood, by any thing I have said, to depreciate from the worth of those plain, simple, unpolished characters, who bear the rich jewels of christian faith and love in an unseemly casket. The religion of Christ is, doubtless, made for the poor and uneducated, as well as for the rich and polite. Its proper effect, however, in all is to produce that genuine politeness of manner which consists in affability, kindness, courtesy, and condescension; and although many are debarred from acquiring the easy and graceful manners, and the external polish of Theophilus, yet the christian humility and the christian love,

which give to these their intrinsic value, are equally attainable by all who are truly religious, and ought to be uniformly exhibited in their conduct and conversation.

This last week has placed Theophilus in a new point of view. He has been confined to his room, for the first time of his life, with a most painful disorder, which scarcely allows him sleep or repose. But his temper has suffered no alteration; placid, patient, and submissive, he bears the severity of disease without a murmur, and leaves the event to him with whom are the issues of life and death. There are intervals in which the fervour of devotion suspends the intensity of pain; and when he expatiates on the ineffable love and mercy of God, as revealed in Jesus, the animation of his countenance bespeaks not only gratitude but all the joy of hope.

You will ask, Sir, what are my feelings on this trying occasion: I know not how to describe the mixed sensations of grief, anxiety, admiration, fear, and affection; they are best expressed by my fervent prayers to God for his recovery. The crowd of anxious enquirers, which surrounds his house, shews how extensively he is beloved; and returning yesterday from the Church, the humid eyes, desponding faces, and unsuppressed sighs of his friends and neighbours, who explored my looks with penetrating anxiety, affected my heart in a manner which I cannot describe. He is now somewhat recovered; and we have a fair prospect of his restoration to health. I tremble, however, whilst I write; but would say, Thy will, O God, be done.

ASIATICUS.

To the Editor of the Christian Observer.

IRRELIGIOUS people, as it appears to me, are apt to make a demand upon the religious, for certain agreeable qualities, which they have no right to expect. Religion, for example, will not communicate good taste to the vulgar, learning to the illiterate, or strong sense to men of a weak capacity; neither will it impart neatness to the sloven, nor give graceful manners to him who is, naturally awkward in his gait. If, nevertheless, a

pious man should happen to be particularly wanting in any of these qualities, it is well if his religion, because it fails to cure the evil, is not represented as being in part at least the very cause of it. "Well, I never can believe that religion consists in being so slovenly as Mr. —," is a sarcasm which I once heard a lady utter against a very worthy man, whose coat I must admit was not at that time sufficiently brushed. In vain was it replied that it was the province of christianity, not so much to remove the powder from the cap, or to perfect the exterior of the man, though it might a little contribute to these objects; as to purify the heart. The opinion of this lady seemed to be, that religion, if it did any thing, ought to do every thing, and especially that it ought not to leave unreformed so important an article as that of dress.

In further illustration of the general remark with which I set out, I beg to present you with the two following letters; the first is from a gay young man to a religious friend; the second is the answer to it.

DEAR SIR,

I return you my best thanks for your obliging endeavours to do me good, but to tell you the truth I have no great wish to become one of your converts. As to your doctrines I really do not well understand them, but as far as I do they seem to me to be very uncomfortable. I love to look at the bright side of things; and detest, above all the sins in the world, the sin of being melancholy. "Let's be merry while we may," is the motto to my escutcheon. What I therefore most dislike in you religious people is, your terrible gravity and dullness. On yourself, indeed, my dear Sir, I mean to make no reflection. I know you to be a man of sense, and, though you may have some particularities, I can pardon these for the sake of some fine natural qualities, which all your religion has not been able to drive away. You are frank and good humoured, and though so wonderfully devout you have also a vein of cheerfulness which is delightful to me. But do not try me too far by your religious correspondence. I have resolved to tell you plainly, that I am not altogether pleased with this part of your communications; and also that I

most particularly dislike a number of those religious friends, and associates of yours, to whom you have done me the honour to introduce me. They are so grave and formal, so dull and stupid, and so uncomfortably strict and severe; in short, so unlike the people with whom I am used to live, that you must not entertain the least hope of making me one of your party. They may be good kind of people in their way, but their manners and mine are so extremely different, that we are very bad company for each other. Indeed some of them appear almost as desirous to avoid me as I am to take my leave of them. In short, let me have as much of your society and as little of theirs as you please. You and I may also as well agree to be silent on one subject; and then we shall be the more merry and communicative on every other. Such, at least, is the intention of your very sincere friend,

LOTHARIO.

MY DEAR FRIEND,

Do not be surprised when I say, that I cordially thank you for your letter. I love the frankness of it. You gay and giddy people are for the most part invincibly silent, when any thing of a religious kind is said to you; and this silence is ten times more ominous than even the fiercest contradiction. I am not at all disposed at this moment to urge upon you "*my doctrines*," as you call them. I have wished, it is true, to recommend them by exhibiting to you the practice of those who entertain them. It seems, however, that you find my religious friends, to the brightness of whose virtues I was disposed to make my appeal; to be "grave and formal," to be "dull and stupid," and to be also "uncomfortably strict and severe."

You will remember, however, that I never described these friends as men of wit; I only promised that you would find them to be good men, who would prove the excellency of their principles and the sincerity of their religious professions by their practice; and who would have a claim to your respect and be fit objects of imitation. You say they are dull: I grant they may be a little less lively than a set of acquaintance who should be selected merely on the ground of liveliness. You love men

of wit and merriment, no matter if a little immoral and profane—I, men of morality and religion. You chuse your associates from among the one class—I, mine from among the other; and then you complain that my pious friends are intolerable, because they are not exactly as merry as all the giddy men whom you have gathered together. My friends, however, know how to be cheerful as well as your's, though they may not consecrate as large a portion of their lives to laughter; and there are among them men of various and superior endowments. In truth, my dear Sir, we are not sent into the world in order to be quite so merry as you seem to think we ought to be. There is a medium in this respect which religion teaches. A Christian belongs to the sect neither of the laughing nor of the weeping philosopher. He judges of the world as it is, as a mixed scene in which there is much to lament, much to rejoice in, and much to be thankful for. Let me remark to you, that true happiness arises rather from a calm contentedness of mind than from incessant sallies of joy. Where there is too much laughter there is apt to be some folly; folly is but another name for sin, and sin, as you know, in the end leads on to sorrow.

Think, therefore, a little seriously before you resolve to avoid all the acquaintance that I introduced to you. Perhaps you have seen them to disadvantage. Possibly some of them may have put on a more than usual gravity with a view of correcting your levity. Suspect the fault to be in yourself. Above all, let me beseech you not to execute the threat expressed in the last lines of your letter, I mean that of closing our communications on religious subjects. So long as you abuse me and my friends, I shall have some hope of you; but as soon as you turn silent I shall be tempted to bid you farewell.

My dear Sir, truly your's,

AGATHOCLES.

To the Editor of the Christian Observer.

I AM the country gentleman that addressed you some time since respecting the new rector of my parish*. I

have no reason to thank you for any extraordinary civility. It is true, that you published my letter; but as to your opinion, which I solicited respecting the parson, you did not think fit to say a word. Two of your correspondents, indeed, speedily gave me theirs; a favour for which I take this opportunity of thanking them. Their opinions seemed, in many respects, opposite; and that of the writer, who signed himself Fanaticus, I did not very well understand. But the gentlemen were both of them perfectly right; both shewed themselves thoroughly aware that this clergyman was, with all his pretences to piety, a very worthless fellow. Yes, yes, Sir, the mask has dropped off. Excuse me if I use warm language. I cannot think of him with patience. Sir, there are occasions when it would disgrace a man not to be out of temper; and this is one of them. I have too much spirit, too much proper pride, not to feel as warm as I ought to feel. If you wish to know what he has done, I will tell you plainly: he preaches at people. I could give you twenty proofs. What else could he mean by his infamous sermon about Nimrod? But I had better tell you first how the matter was; and I will endeavour to be as calm as I can.

You must know, then, that though I never have become intimate with the rector, a circumstance the blame of which lies wholly at his door, as he has persisted in having nothing to do with the occupations in which alone he very well knew that acquaintance with me was to be cultivated, yet I have always been upon perfectly civil terms with him; and, in truth, though in neglecting to obtain my friendship by partaking in my diversions, he has grossly failed in his duty to me as one of his parishioners, he has treated me, whenever we have met at home or abroad, with apparent respect and cordiality; a proceeding which aggravates the iniquity of his conduct to me in the Church. Partly from an idea that he probably took the liberty of secretly disapproving some things in my way of spending my time, and partly from certain expressions and sentiments which I heard in some of his sermons; I had for a considerable period entertained a lurking suspicion that he had myself in his eye during his preachings. Once or twice he had preached about the

* Vol. I. p. 784.

deceitfulness of riches; now I happen to be the richest man in the parish—then he told us a few Sundays afterwards not to be proud of our usefulness; and in the very week that preceded his discourse, I had sent a hedge-breaker and seven poachers to the county gaol; and in the following month he admonished his hearers not to set up as judges of what they were not qualified to decide upon, meaning, as I fully believe, to intimate to the people that I was not competent to form any opinion about his sermons because I had not taken my degrees at the university. Various other testimonies of the same kind gradually strengthened my conjectures; when at last comes that scandalous discourse which I have named, and turned them all into certainties. Sir, I acknowledge that I am passionately fond of all sports of the field; and if that fondness be not highly laudable I am much mistaken. Did not Hercules gain his glory by killing lions, and Bacchus by harnessing tigers to his chariot? Why are these and similar stories unremittently driven into us at school, but to teach us how meritorious it is to subdue the wild inhabitants of the woods? And if we are obliged here to make war on foxes and hares instead of lions and tigers, the fault is not in us, but in the country which breeds no better objects of the chase. As for myself, when I read in the newspapers the account of the tiger which had escaped from the shewman into a tract of woodland, I declare that I longed to join in the pursuit of it; and if the wolf had been turned up, as was proposed, on the Yorkshire Wolds, I had resolved to set out with four of my stoutest greyhounds for the spot. But to return to Nimrod. The rector thought proper to write a flaming discourse upon the character of this emperor; and after describing him as a great tyrant, and I know not what else that was wicked, pronounced him to have been, among other things, a *mighty hunter*. There was not a sensible man, woman, or child in the church but must know, if they would confess it, that he meant me. I felt my face as hot as fire, and could scarcely keep my seat. Then he had the cunning, while he was talking about the *mighty hunter*, never to turn his face towards my pew, which slyness convinced me more and more

that he meant me. To crown all, he had the impudence to say that the name Nimrod signified, in Greek or Latin, I forget which, *u rebel*. This assertion, Sir, was intended to hold me up as a Jacobin. I could have torn him out of the pulpit; but, considering his cloth, I managed to curb myself, and resolved to proceed by indictment; and the moment the service was over, I ran to two of my friends, whom I saw in the Church, and fixed upon as my evidences, to desire them to put down the words while still fresh in their memories. Here, however, I was disappointed. One of them I found, through the fog-giness of the day, and the heat of a crowded Church (which used to be so cool and comfortable in the old Doctor's days), had been asleep during the whole sermon; and the other, having happened to begin to think, just when the text was given out, about the most eligible mode of draining a swampy meadow which he had recently purchased (a plan which I hope he will not adopt, as I never cross that meadow without getting three or four shots at snipes), had continued to think about it so closely that he had not heard a syllable of the discourse. This is the more unlucky, because, though the parson's meaning was so plain, I find it difficult to get evidence in other quarters. Many people in the parish are so bewitched by him, that they are as fond of him as if he was their father. Others I find unwilling to speak out, though I am certain that they understood him. Others pretend that they do not exactly remember what he said. But never fear, Sir; I shall unkenne! him yet; and when once I have unkenne!ed him, I will forfeit all my character for perseverance if I do not chase him through every court in the kingdom.

Now, Mr. Editor, my reason for addressing this letter to you is to desire your opinion; or, if you do not chuse to favour me with it, that of some of your correspondents. But do not misunderstand me: I do not want your opinion, or that of any man, as to the manner in which I shall treat this rector. I am the guardian of my own honour; and shall not trust it out of my own hands. The point on which I wish the sentiments of yourself and your friends to be decidedly expressed, is the scandalous practice of preaching at people.

Do not imagine that I am the only person on whom our rector has thus vented his malice. I protest that often, when he has been preaching, I have seen half the congregation hanging down their heads, and looking as if they thought what he was saying was an exact description of themselves; and I understand that many individuals have at different times said, that they were absolutely sure that the parson could not have described their case with such accuracy, if he had not purposely intended to do so; but they have added, with a degree of folly which is to me utterly unaccountable, that they were exceedingly indebted to him for what he had done; and some of these block-heads, I am told, have actually been meanspirited enough to go and thank him for his pains. Sir, the good old Doctor, whom I regret more and more every day, used to exclaim in the strongest language of abhorrence against preaching sermons which were aimed at any persons or sets of persons. He did not scruple to aver, that it was a species of blasphemy; and was accustomed to enlarge in private, with great satisfaction, on his conscientious and successful care to avoid so great a sin. He told my uncle and myself repeatedly, being naturally anxious for his character on a point of such importance, that in speaking of sin he always made it a rule to use the most general expressions which he could find (except in preaching against poachers, whom he justly considered as a set of outlaws, with whom no terms were to be kept), in order that no person might think himself intended more than others, or fancy himself in any way worse than his neighbours; and for the same reason he studiously shunned an abominable custom which prevailed, as I am informed, among our ignorant old divines, and is the delight of the present clergyman, that of tacking a tail to a sermon and calling it an *application*. I should be glad to see rules to this effect printed by order of the bench of bishops, and pasted up as a memento in every pulpit in Great Britain. Sir, a clergyman ought always to preach about man in the abstract. He would then be almost

in as little danger of the people taking his sermon to themselves, as he would be if he preached about elephants in the abstract. He should always preach in the third person; or if now and then he chancés to meet with a particularly unmanageable sentence he may speak in the first person, as thus—"We all have our faults."—"We are not so good as we should be;"—or more commonly in the singular number, thus—"My brethren, I am a very great sinner!" This would shew humility. To set up himself as an oracle, and say, "You must do this," and "you must do that," is insufferable. It makes people immediately fancy that he means them. And in these days of jacobinism he should never seem to lower the rich or impute faults to the higher classes. Let him teach the poor what benefits they derive from the rich living among them; assure them that the rich would never come near the country if it were not for diversions; and thunder against the wickedness of curtailing their amusements by depredations on their manors. If he must now and then touch on their foibles, lest he should be thought partial, let him do it very delicately, with due qualifications and apologies; and with an abundant mixture of hard words unintelligible to the common people, which will prevent mischief and raise their opinion of his learning. I trust, Mr. Editor, that you will vigorously enforce these observations on all your readers; and that you will expose, with merited indignation and contempt, the pretences of those who vindicate preaching at people, by saying, that if the hearer puts the cap on his own head and finds it fit, that is not the fault of the parson, who did not particularly intend it for him. Sir, the parson did intend it for him; or if he did not it is the same thing. Sir, our rector says, and in that I think he is right, that other people know us better than we know ourselves. Then if he draws my picture, and I see the likeness, other people will see it still stronger, and will be sure that he meant me. What is this but preaching at me?

SIR,

Your humble servant,

S. T. ●

REVIEW OF NEW PUBLICATIONS.

CXXXVII. *Bryant's Observations, &c.*

(Continued from p. 46.)

Of the third part of this work, which contains "observations upon the passage in Joshua concerning the sun's standing still in Gibeon," we cannot speak in the same tone of commendation which we have used in examining the preceding disquisitions. The history which Mr. Bryant here undertakes to explain and relieve of its difficulties is to be found in Joshua x. 5—40, particularly 12—14. But he has chosen rather to cut the knot than to untie it. His hypothesis, however, is singular, and we have no doubt that he is entitled to the full credit of being its original inventor. The command of Joshua to the sun and moon to stand still, and their obedience to his command, Mr. Bryant understands, not of the celestial luminaries themselves, but of the idolatrous worship of the Gibeonites, of which these luminaries were the objects. And the command given them to stand still he interprets of an authoritative suppression of the idolatry in question, p. 169 and 179, &c. Two difficulties were to be surmounted to render this interpretation practicable. In the first place, the verb וַיַּעַמְדוּ, which in our version is translated "stand still," must be proved not only to admit, but in some degree to require, as preferable, the signification of an authoritative suppression. The truth is, the word וַיַּעַמְדוּ, or rather וַיַּעַמְדוּ, signifies *cessation*, whether applied to speech, to motion, or to mere existence; and conveys the notion of silence, rest, or destruction. We have examined all the passages specified by Taylor in his Hebrew Concordance for the use of this word; and can find none in which it is applied to the suppression of idolatry, although we do not deny that such an application is admissible. To this point, however, as one of the principal pillars of his hypothesis, Mr. Bryant feels himself concerned to give all the strength he is able. He exerts himself accordingly to this purpose from p. 176 to p. 179; and here his principal evi-

dences are the barbarous versions of Arias, Montanus, and Aquila, who both render the word in question in the sense of silence. But could it even be proved, that these translators mean to exclude the supposition of an actual arrest of the two great luminaries, their authority would weigh nothing against the unanimous rendering of the other versions*. Mr. Bryant endeavours to magnify the variation in the mode of translating to be found in these versions; but we see no greater variation than may be naturally accounted for upon the supposition of the independence of the translators. Nor could even the two translators first mentioned, consistently with their admission of the authenticity of the whole history under consideration; intend to invalidate the supposition that the sun and moon literally stood still; for the verses immediately following the command of Joshua (13 and 14), by the admission of Mr. Bryant himself, expressly and incontrovertibly affirm the fact; and this is the second difficulty which our author has to overcome, and he feels it to militate so directly and so strongly against his hypothesis, that he has no choice left but either to abandon that hypothesis or boldly to pronounce the hostile verses an interpolation. He has chosen the latter, pp. 162, 163. He supposes them to be a quotation from the Book of Jasher, inserted into the text by some foreign hand, and of no authority. What this Book of Jasher, on the Upright, or the Law (as the Chaldee has it,) was, cannot be determined at the present day. At all events, however, the passage purporting to be quoted from it contains a very antient testimony in favour of the literal sense of the passage in dispute. A second testimony, and an important one to the same

* The high authority of the two antient versions, the Septuagint and the Chaldee Paraphrase, confers peculiar strength on the literal and generally received sense of the passage. The latter version has אָרְרָא *expecta*, in the place of וַיַּעַמְדוּ; and Castel, in his Lex. Hept. explains the word אָרְרָא *prolongavit; extendit; prorogatus est; expectavit; moratus est.*

purpose, is *Ecclus. xvi. 4*, which is no ways impaired by the exceptions of Mr. Bryant. This miracle, for our author's interpretation it is none, is recognised by an apocryphal work of considerable antiquity, the psalms of Solomon*. Josephus is not less decisive †; and the unanimous suffrage of all the Hebrew MSS. hitherto examined, and of all the versions, forms together a body of evidence in favour of the passage which Mr. Bryant's hypothesis requires him to expunge, sufficient to establish the genuineness of any passage whatever, to which no greater objections can be opposed than such as this author has adduced. We have so much confidence in the piety of the writer, whose reasonings we are now impugning, as to be convinced that he had before his eyes none of the injurious consequences to which the expedient he has adopted naturally lead; but as, in some degree, directors of the public opinion, we conceive it a duty to enter our warm and decisive protest against such rash and ungrounded charges of interpolation as are brought against the sacred text in the present instance. And we are content to have employed our time and labour to no other purpose than that of reinstating the transaction in question in its original difficulties; difficulties which Mr. Bryant has not only displayed in all their force, but, as might be expected, considerably magnified. The arguments by which our author endeavours directly to support his hypothesis, are without doubt ingenious; but the threshold was first to be passed, the objections which blocked up his way were to be removed before he could legally enter upon the process of direct and positive evidence. In the attempt to do this we think our readers are convinced, as we are, that Mr. Bryant has not succeeded. They will, probably, with us, be as little satisfied with two other elaborate attempts to extricate the history, under consideration, from the difficulties with which it is embarrassed. We will, however, refer to them †.

But although we cannot prevail up-

* They were originally at the end of the Alexandrine MS. and the reference to the miracle of Joshua is to be found in the last verse of the last psalm. See Fabric. Cod. Pseudepig. p. 973.

† Ant. l. v. c. i. § 17.

‡ Antient Un. Hist. vol. iii. pp. 464—474.

on ourselves to adopt the solution of Mr. Bryant, we think we can arrive at his general conclusion in another and a less exceptionable way; and that too, by assuming a part of his hypothesis. The worship which prevailed at Gibeon and Ajalon, and from which they are supposed to derive their names, was, he contends, that of the sun and the moon. This being allowed, the visible and miraculous controul of these luminaries in their wonted course, would furnish, in our opinion, a much more decisive and august display of the superiority of Jehovah over every object of idolatrous veneration, than the mere suppression of the idolatry in question, by whatever circumstances attended or sanctioned. The God of Israel, by such an act, exhibited his power as sovereign of the universe in the sight, and to the confusion, of those who honoured the creature more than the creator. The *circumstances*, however, of this miracle, and the *manner* in which it was performed, we leave, as was before observed, in their original difficulties. All the solutions that have hitherto been attempted, appear to us either evasive or inadequate; and that of Mr. B. we feel ourselves called upon to condemn in the strongest terms.

One remark seems to be necessary upon the conclusion to which we have been brought in canvassing this part of Mr. Bryant's work. Christians are no more called upon to account for every difficulty in the system which they embrace, than men, with respect to the animal part of their composition, are called upon to explain the contribution of every particle of their food to the support of their bodily frame. Why a principle, uniformly admitted by infidels in one case, should be renounced in the other, they have to explain.

We now proceed to the "observations upon the history of Jonah," where we shall have a less irksome office to perform. Mr. B. insists, that this history must be taken entire and in its literal sense; there is no room for evasion. The prophet he supposes to have been of dubious character, which he, in part, accounts for, from his residence in the northern extremity of the Jewish nation

immediately bordering upon the territories of the Gentiles, and debased by an intermixture of heathens. Mr. Bryant supposes that Jonah, by chusing the port of Joppa, from which to embark in his flight to Tarshish, put himself under the protection of the deity of the place. This he did virtually, but whether intentionally, is not necessary to the main argument of our author. Now the deity here worshipped was, as Flinck the naturalist vouches, the fabulous Ceto—*fabulosa Ceto*; and the Ceto, or Cetus, was, according to Hesychius, a sea fish of an immense size, p. 213. Mr. Bryant thence takes occasion to enter into a long examination of the principal deities of the Philistines, and particularly of Derceto, the same as the Ceto just mentioned, the deity of Joppa, and the Venus Marina of the western mythology; and the particular province of that goddess he proves to have been the sea, pp. 220, &c. The religious veneration paid to doves (the prophet's name was $\eta\eta$;) and their constant association with Venus is then enlarged upon; and it is shewn that the term $\eta\eta$, or *dove*, in many countries, denoted a priest, pp. 224, &c.*

Our author brings his detached observations to a point by a conjecture which we apprehend to be entirely new; that the Philistines had obtained possession of several cities in the country of Jonah, and particularly of Gath-Hepher, so denominated to distinguish it from the more famous Gath in Philistia; that Jonah was accordingly infected with their idolatry, and derived his name from the office of priest, which he is supposed to have borne. There was certainly a Beth-dagon in this neighbourhood, a name which strongly savours of the Philistine superstition. Some other arguments are derived from the circumstances of the defeat of Saul, pp. 230, &c. Having thus endeavoured to account for the predilection of Jonah for the deity of Joppa, Mr. B. proceeds to the more immediate consideration of the history of this prophet, which he illustrates with much ingenuity; and observes, in allusion to the great anti-type of Jonah, when the safety of the whole crew required that the author of their distress should be thrown

into the sea—"Thus one was made a sacrifice for all," pp. 235—238†. The fugitive, but detected prophet was swallowed up by a Ceto, or whale, which the Lord had prepared for that purpose; and after three days and three-nights residence in its belly he was, as a noted tradition affords ground to believe, disgorged on the very shore from which he embarked, and in the view of the very representative Ceto, which was worshipped there, p. 239. The immense bones of a sea-monster were preserved to a very remote age on the shore of Joppa; and the fable of Perseus and Andromeda was grafted upon it. Our author then observes, that fishes of the magnitude of the whale are never seen in the seas with which the history of Jonah is connected; he therefore brings the whale which swallowed up this prophet from the north sea, and concludes, that no doctrine of chances will account for the extraordinary concurrence of circumstances which the history under consideration exhibits‡.

† Mr. Bryant remarks the particular coincidence between Jonah ii. 6. and Ps. xvi. 10. p. 209. The superstition of ancient mariners, with respect to the characters of those with whom they sailed, is well illustrated from Theophrastus and Eschylus, p. 236. Cyrus, we are told, preferred a connection with persons of piety, *ὡς περὶ οἱ πολλοὶ αἰγυπτίους μετὰ τῶν εὐσεβῶν μάλλον ἢ μετὰ τῶν ἡσθητικῶν τι δόξαντων*, Xen. Cyrop. p. 437. Hutchinson's note contains some other passages to the same purpose.

‡ This fable is celebrated by eastern as well as western mythologists. See Asiatic Res. vol. iii. pp. 214—225. ed. 8vo. We must not, however, dissemble, that Josephus affirms the prophet to have been discharged from the whale's belly on some shore in the Pontus Euxinus: *Ant. l. ix. c. x. § 2*. And in this supposition he is followed by many writers. The Jewish historian, it is probable, had no authority for his assertion but his own conjecture. It is, however, a curious coincidence that, in the time of the Emperor Justinian, a large fish should be said to have been destroyed in the Pontus Euxinus, after having been the terror of that sea for fifty years. And this fact is produced by Mr. Bryant himself. pp. 245, 246.

§ The editor of the last edition of Calmet's Dict. has attempted to explain the Ceto or whale, in this history, of a ship; but, in our opinion, with very little success. To this purpose he has proposed a number of queries, among which stands the following:—"Is the testimony of Hesychius

* See more to this purpose in Selden, de Diis Syris, pp. 261—279.

The whole work closes with some important observations upon the nature of evidence, among which the following is deserving of peculiar regard: "There has been a golden rule," says this veteran in letters, "which I of old laid down, and to which I have always conformed myself—*never to suffer, what I do not know, to militate against what I do.*" p. 250*.

We view the present work to a disadvantage when we consider it as the production of the author of the *Analysis of Antient Mythology*. The posthumous observations, however, now presented to the public, will be found to exhibit a degree of learning and ingenuity sufficient to confer a considerable portion of reputation upon ordinary writers. To the intention of the author we offer the tribute of our commendation; in the execution of his design some things occur, against which we have stated our objections; but we should not do justice to this eminent scholar did we not declare that, generally speaking, we think highly of the remainder. The christian world is much indebted to Mr. Bryant for having uniformly devoted his great talents to the defence of the religion upon which all their future hopes are founded; and which never required more able defenders than at a period when it has been, and we fear, still is, (though in a declining degree,) attacked by an organised confederacy of the most unprincipled and malignant adversaries†.

decisive, that *Ketos* means, not merely a great sea fish, but also a great sea vessel, fleet, raft, &c? Frag. No. cxlv. p. 143. We are at a loss to know how such a testimony can be extracted from Hesychius. He does indeed explain *Κητος* of a great sea fish, and adds, (but nothing more), *ἄλιος ἢ καὶ πλοῖον*. Under the word *Κητος*, however, we have the following explanation, *πλοῖον μέγα ὡς κητος*. But this is very little to the purpose.

* We were sorry to observe so many errors of the press, besides those which are noticed in this work. The last map, too, on the eastern side of the Lake Asphaltites, is strangely incorrect.

† We wish our countrymen, in general, never to forget that Barruel and Robison have written; we wish them never to forget in what manner they have been answered.—See Monthly Review.

CXXXVIII. *The Sentiments proper for the present Crisis; a Sermon preached at Bridge-street, Bristol, October 19, 1803, being the Day appointed for a General Fast.* By ROBERT HALL, A. M. Second Edition with Corrections and Additions. London, Button. 1804. Price 2s. pp. 78.

THE name of Mr. Hall is well known to the public. He has already gained considerable celebrity by his successful efforts in the cause of religion and social order; but the work before us rises even above the level of his former productions, and considerably exceeds the expectations which our knowledge of his superior talents had led us to form. It is no less distinguished by the general elevation and occasional sublimity of its style, than by the originality as well as excellence of its sentiments. It combines enlarged and comprehensive views of moral and religious subjects with a depth of thought, an acuteness of reasoning, a force of eloquence, and a soundness of principle, which are rarely found united in the same composition.

The text is Jerem. viii. 6.—*"I hearkened and heard, but they spake not aright; no man repented him of his wickedness, saying, what have I done? Every one turned to his course as the horse rusheth into the battle."*

Mr. Hall's first object is to point out the errors both in judgment and practice, into which the existing circumstances of the country will be apt to betray us. Those err, he remarks, "who content themselves with tracing national judgments to their natural causes," forgetting that there is a being "who can move and arrange them at his pleasure, and in whose hands they never fail to accomplish the purposes of his unerring counsel." (p. 5.) Those also err "who, instead of placing their reliance on God for safety, repose only on an arm of flesh," and indulge in "that language of extravagant boast, that proud confidence in our national force," which nothing can justify; and "which, however fashionable it may be, is as remote from the dictates of true courage as of true piety." Those also are to be blamed who "indulge in wanton and indiscriminate censure of the measures of our rulers," forgetful of the respect which, independant of

personal character, is due to civil governors on account of their office; a respect "which we are not permitted to violate even when we are under the necessity of blaming their measures." (p. 10.)* They likewise are shewn to entertain mistaken sentiments, who rely "for success on our supposed superiority in virtue to our enemies;" for admitting the fact, *judgment often begins at the house of God.* But before we can decide on the comparative guilt of nations, "it is not enough barely to inspect the manners of each;" we must "estimate the complicated influences to which they are exposed, the tendency of all their institutions, their respective degrees of information, and the comparative advantages and disadvantages under which they are placed;" a survey to which the supreme judge alone is equal. The religion which prevailed in France, it is further remarked, retained scarcely any trace of the truth as it is in Jesus, whilst we have long enjoyed the clear light of christianity; and is it not "a melancholy truth, that many of us have continued in the midst of all this light unchanged and impenitent; that if our enemies, with frantic impiety, renounced the forms of religion, we remain destitute of its power; and that if they abandoned the christian name, the name is nearly the whole of christianity to which we can pretend?" It will, therefore, he adds, "be our wisdom to relinquish this plea, and instead of boasting our superior virtues to lie low in humiliation and repentance." (p. 19.)

Mr. Hall then proceeds to shew, with his accustomed force, that general acknowledgments of national corruption are very inadequate to the demands of the present season. The sentiments which they excite are too vague and indistinct to make a lasting impression. "He who has been thus employed, may have been merely acting a part; uttering confessions in which he never meant to take a personal share. He would be mortally offended, perhaps, to have it suspected, that he himself had been guilty of any one of the sins he has been deploring." Such an one Mr. Hall justly regards as under a dangerous delusion, and reminds him that his

chief concern is at home. National sins are the aggregate of the sins of individuals. The displeasure of the Almighty "is a fire supplied from innumerable sources, to which every crime contributes its quota; and which every portion of guilt, wherever it is found, causes to burn with augmented violence." (p. 26.)

The preacher having thus traced the errors into which we are prone to fall, proceeds to point out the peculiar duties to which we are called at the present moment. To a devout acknowledgment of the general administration of Divine Providence, we are bound to add an affecting conviction and humble confession, that the evils which overtake nations are the just judgments of the Almighty. In enumerating the various symptoms of national degeneracy, which may be fairly regarded as contributing to our national distress, he gives the first place to a *gradual departure from the peculiar truths, maxims, and spirit of christianity.*

"The truths and mysteries which distinguished the christian from all other religions," observes our able author, "have been little attended to by some, totally denied by others; and while infinite efforts have been made, by the utmost subtlety of argumentation, to establish the truth and authenticity of revelation; few have been exerted in comparison to shew what it really contains. The doctrines of the fall and of redemption, which are the two grand points on which the christian dispensation hinges, have been too much neglected. Though it has not yet become the fashion (God forbid it ever should) to deny them, we have been too much accustomed to confine the mention of them to oblique hints and distant allusions. They are too often reluctantly conceded rather than warmly inculcated, as though they were the weaker or less honourable parts of christianity, from which we were in haste to turn away our eyes, although it is in reality these very truths which have, in every age, inspired the devotion of the church, and the rapture of the redeemed. This alienation from the distinguishing truths of our holy religion accounts for a portentous peculiarity among christians, their being ashamed of a book which they profess to receive as the word of God." "Indifference and inattention to the truths and mysteries of revelation, have led, by an easy transition, to a dislike and neglect of the book which contains them, so that, in a christian country, nothing is thought so vulgar as a serious appeal to the scriptures; and the candidate for fashionable distinction would rather betray a familiar

* Mr. Hall's views on the subject of civil government are just and scriptural.

acquaintance with the most impure writers, than with the words of Christ and his Apostles. Yet we complain of the growth of infidelity, when nothing less could be expected than that some should declare themselves infidels, where so many had completely forgot they were christians.* "The consequence has been such as might be expected—an increase of profaneness, immorality, and irreligion." (p. 32—34.)

"The traces of piety have been wearing out more and more, from our conversations, from our manners, from our popular publications, from the current literature of the age. In proportion as the maxims and spirit of christianity have declined, infidelity has prevailed in their room."

"A lax theology is the natural parent of a lax morality. The peculiar motives, accordingly, by which the inspired writers enforce their moral lessons, the love of God and the Redeemer, concern for the honour of religion, and gratitude for the inestimable benefits of the christian redemption, have no place in the fashionable systems of moral instruction*. The motives, almost exclusively urged are such as take their rise from the present state, founded on reputation, on honour, on health, or on the tendency of the things recommended to promote, under some form or other, the acquisition of worldly advantages. Thus even morality itself, by dissociating it from religion, is made to cherish the love of the world, and to bar the heart more effectually against the approaches of piety." (p. 34, 35.)

Mr. Hall here enters at great length on the consideration of that fashionable but mischievous system of expediency, by which "religion is degraded from its pre-eminence into the mere hand-maid of social morality; social morality into an instrument of advancing the welfare of society; and the world is all in all." We regret that our limits will not permit us to transcribe the whole of what Mr. Hall has said on this interesting subject; but we trust that the sermon itself will meet the eye of many who require to be guarded against the pernicious influence of the system in question.

The following passage with which the discussion on the subject of expediency closes, and in which Mr. Hall

* "If the reader wishes for a further statement and illustration of these melancholy facts, he may find it in Mr. Wilberforce's celebrated book on religion, an inestimable work, which has, perhaps, done more than any other to rouse the insensibility and augment the piety of the age."

expresses, with uncommon strength and precision, views which we ourselves have long entertained, would do honour to the pen, even of a Burke.

"As this fashion of reducing every moral question to a calculation of expedience is a most important innovation, it would be strange if it had not produced a change in the manners of society. In fact, it has produced an entirely new cast of character, equally remote from the licentious gaiety of high life, and the low profligacy which falls under the lash of the law: a race of men distinguished by a calm and terrible ferocity, resembling Cæsar in this only, that as it was said of him they have come with sobriety to the ruin of their country. The greatest crimes no longer issue from the strongest passions, but from the coolest head. Vice and impiety have made a new conquest, and have added the regions of speculation to their dominion. The patrons of impurity and licentiousness have put on the cloak of the philosopher: maxims the most licentious have found their way into books of pretended morality, and have been inculcated with the airs of a moral sage†. "A callous indifference to all moral distinctions is an almost inseparable effect of the familiar application of this theory." "Crimes and virtues are equally candidates for approbation, nor must the heart betray the least preference which would be to prejudice the cause; but must maintain a sacred neutrality, till expedience, whose hand never trembles in the midst of the greatest horrors, has weighed in her impartial balance their consequences and effects. In the mean time they are equally candidates, we repeat it again, for our approbation, and equally entitled to it, provided the passions can be deceived into an opinion; and this is not difficult, that they will come to the same thing at the foot of the account. Hence that intrepidity in guilt, which has cased the hearts of the greatest adepts in this system as with triple brass. Its seeds were sown by some of these, with an unsparing hand, in France, a congenial soil, where they produced a quick vegetation. The consequences were soon felt. The fabric of society tottered to its base; the earth shook under their feet; the heavens were involved in darkness, and a voice more audible than thunder called upon them to desist. But, unmoved amidst the uproar of elements, undismayed by that voice which astonishes nature and appals the guilty, these men continued absorbed in their calculations. Instead of revering the judgments, or confessing the finger of God, they only made more haste (still on the principle of expediency) to desolate his works, and destroy his image, as if

† The unholy speculations of Mr. Godwin were founded entirely on this basis.

they were apprehensive the shades of a premature night might fall and cover their victims!

“But it is time to conclude this discussion, which has, perhaps, already fatigued by its length. I cannot help expressing my apprehension, that this desecration of virtue, this incessant domination of physical over moral ideas, of ideas of expedience over those of right, having already dethroned religion, and displaced virtue from her ancient basis, will, if it is suffered to proceed, ere long shake the foundation of states, and endanger the existence of the civilized world. Should it ever become popular, should it ever descend from speculation into common life, and become the practical morality of the age, we may apply to such a period the awful words of Balaam; *Who shall live when God doth this?* No imagination can pourtray, no mind can grasp its horrors*.” “If the apparent simplicity of this system be alleged in its favour, I would say, it is the simplicity of meanness, a simplicity which is its shame; a daylight which reveals its beggary. If an air of obscurity, on the contrary, is objected against that of better times, let it be remembered that every science has its *ultimate questions*, boundaries which cannot be passed, and that if these occur earlier in morals than in any other inquiries, it is the natural result of the immensity of the subject, which, touching human nature in every point, and surrounding it on all sides, renders it difficult, or rather impossible, to trace it in all its relations, and view it in all its extent. Meanwhile the shades which envelope, and will, perhaps, always envelope it in some measure, are not without their use, since they teach the two most important lessons we can learn, the vanity of our reason, and the grandeur of our destiny.

“It is not improbable that some may be offended at the warmth and freedom of these remarks: my apology, however, rests on the infinite importance of the subject, my extreme solicitude to impress what appear to me right sentiments respecting it, together with the consideration, that the confidence which ill becomes the innovators of yesterday, however able, may be pardoned in the defenders, however weak, of a system which has stood the test and sustained the virtue of two thousand years.

* This passage, indeed the whole of the preceding discussion, is well worthy of the attentive consideration of all who, in their laudable efforts to check the progress of vice, may have been led to countenance the dangerous principle of general expediency, a principle “which, pretending to enter into the designs of the Almighty, makes his laws of secondary authority and supersedes the force of the most sacred injunctions.” See the *Christian Observer*, Vol. II. p. 301.

CHRIST. OBSERV. No. 26.

Let us return, then, to the safe and sober paths of our ancestors; adhering, in all moral questions, to the dictates of conscience, regulated and informed by the divine word; happy to enjoy, instead of sparks of our own kindling, the benefit of those luminaries which, placed in the moral firmament by a potent hand, have guided the church from the beginning in her mysterious sojourn to eternity. *Stand in the way, and see, and ask for the old path which is the good way, and walk therein, and ye shall find rest for your souls.*

“Instead of demolishing the temple of christian virtue, from a presumptuous curiosity to inspect its foundations, let us rejoice they are laid too deep for our scrutiny. Let us worship in it; and along with the nations of them that are saved, walk in its light.” (p. 42—51.)

Mr. Hall notices, as another symptom of degeneracy, the innovation which has taken place in the use of moral terms. *Pride*, for example, though marked in scripture with the severest denunciations of divine vengeance, is now seldom used except in a favourable sense; while *humility*, the leading feature in the character of our Saviour, rarely enters into the estimate of human excellence. He likewise adverts to the growing disregard of religious observances, manifested more especially by the highest and lowest classes of society, and points out with becoming censure the fatal effects to be apprehended from the assignation of the Sunday by the legislature to the purposes of military exercises. We agree with Mr. Hall in thinking it remarkable that this first instance of a legalized breach of the sabbath should occur “at a time when we are engaged with an enemy, whose very name conveys a warning against impiety.” (p. 55.) Surely ministers act unwisely in persevering in this measure. May not a doubt of its propriety be fairly excited in their minds, even by the single circumstance of the pointed censure which such a writer as Mr. Hall, in such a sermon, has felt it his duty to bestow upon it? To these proofs of national corruption, Mr. Hall adds, “that almost universal profaneness which taints our daily intercourse, and which has risen to such a height as to have become a melancholy characteristic of our country.” The enormity of the slave trade, in the last place briefly, but feelingly noticed—“Its enormity no words can express.” (p. 58.) We wish we could have concurred with the author, in acquitting

the nation at large of a share in the guilt of this traffic. It is too notorious that a shameful and criminal indifference to the important interests involved in the question of abolition has prevailed in this country; and if a proof of the fact were wanting, we might refer to the circumstance, that, during the two last general elections, it does not appear that any one body of electors in the kingdom have been led to consider, whether the men of their choice were friendly or hostile to this trade, and to the system which it feeds.

Mr. Hall next proceeds to point out, that the only safe expedient which, under the pressure of our complicated guilt, "remains to be adopted, is an immediate return to God:" "a speedy return to the spirit and practice of the Gospel." "Let it be remembered," he adds, "that repentance is a personal concern. Instead of losing ourselves in a crowd, and resting in general confessions, we ought, each one to examine his own ways and turn from his own iniquity." This duty is urged upon the reader by various powerful and affecting considerations, which our limits will not allow us to particularise. The important truths, however, contained in the following extract, entitle it to distinguished notice.

"We shall ill consult the true interests of revelation by disguising its peculiarities, in hope of conciliating the approbation of infidels, and of adapting it more to their taste—a mistaken and dangerous policy, by which we run imminent risque of catching their contagion, without imparting the benefit of its truths. Let us not for a moment blench from its mysteries: they are *mysteries of godliness*; and however much they may surpass human reason, bear the distinct impress of a divine hand. We rejoice that they are *mysteries*, so far from being ashamed of them on that account; since the principal reason why they are, and must ever continue such, is derived from their elevation, from their *unsearchable riches*, and undefinable grandeur. In fine, let us draw our religion and morality entirely from the word of God, without seeking any deeper foundation for our duties than the will of the Supreme Being, an implicit and perfect acquiescence in which, is the *highest virtue* a creature can attain." (p. 63, 64.)

Some remarks of a consolatory nature are then subjoined.

"We may hope," observes the author, "(that) infidelity runs its length. In truth, its sophistry, in the eyes of men of sense, has been much discredited by the

absurdity of its tenets; and if any have been in danger of being seduced by the talents of its advocates, they have commonly found a sufficient antidote in their lives. We have learned to prize revelation more than ever, since we have seen the ludicrous mistakes, as well as serious disasters, of those mystics of impiety, who chose rather to walk by an internal light than enjoy the benefit of its illumination. They have edified us much without intending it; they have had the effect which the great critic of antiquity assigns as the purpose of the tragic muse, that of purifying the heart by pity and terror. Their zeal has excited an equal degree of ardour in a better cause, and their efforts to extirpate religion have been opposed by contrary efforts, to diffuse its influence at home and abroad, to a degree unexampled in modern times. A growing unanimity has prevailed among the good in different parties, who finding a centre of union in the great truths of revelation, and in a solicitude for its interests, are willing to merge their smaller differences in a common cause. The number of the sincerely pious, we trust, is increasing among us, whose zeal, so far from suffering abatement from the confidence of infidelity, has glowed with a purer and more steady flame than ever. These are pleasing indications that the presence of the *Holy One of Israel* is still in the midst of us." (p. 64, 65.)

The concluding address is admirably calculated to excite and cherish in the breasts of our countrymen, all those energies which the present state of public affairs peculiarly requires to be called into action. We shall not make any extracts from it in this place; as we intend to insert the greatest part of it at the head of our political department. Besides the ornament it will be to our work, we conceive that we shall be doing a real service to the great cause in which our country is embarked, by giving as extensive currency as possible to the sentiments it contains.

Having laid before our readers a view, though we confess a very inadequate view, of the contents of this sermon, it remains that we notice its blemishes. These, however, are few and unimportant, and chiefly respect slight inaccuracies of style. Some passages also are, perhaps, too tumid, and to be perfectly correct, would require to be a little qualified; as when England is represented as the *Thermopylæ of the universe*; (p. 74.) or when it is said that the people of this country are to decide whether freedom shall yet survive or be

wrapt in *eternal* gloom, (p. 75.) But our principal objection arises from the concluding paragraph of the discourse, which, notwithstanding Mr. Hall's ingenious vindication of it in the preface, (p. ix.) we still think calculated to mislead. We wish that instead of defending, he had consented to alter it in his second edition.

Of the sermon, however, as a whole, we think most highly; and we take this occasion of requesting our readers to bear in mind, that our notice of smaller faults is sometimes only an indication of our opinion of the excellence of the work, which we have been at so much pains to criticise. That before us proves its author to possess a mind of extraordinary vigour; an intellect capable of grasping the most extensive relations, and throwing light on the most abstruse subjects in the science of morals; so far as that science comes within the province of reason: while he seems to have both the discernment and modesty to know those bounds, which the human understanding is forbidden to pass; and while the views of evangelical religion, which he has incidentally introduced, are just, elevated, and affecting.

To conclude.—We cannot but regard the accession of such a man as Mr. Hall to the side of true religion and social order as a public benefit, and we trust that his talents will in no long time be employed in some work of a less perishable nature than sermons on subjects of temporary interest.

CCCCXIX. *Four Sermons preached in London, at the Ninth General Meeting of the Missionary Society, May 10, 11, 12, 1803.* By the Rev. S. BOTTOMLEY, the Rev. T. YOUNG, the Rev. G. EWING, and the Rev. I. NEWELL. Also the Report of the Directors. 8vo. pp. 132. London. 1803. Williams.

It would be unreasonable to expect any thing very new on a subject, which for eight successive years, has been the theme of the four preachers annually chosen to solemnize the Missionary Meeting mentioned in the title page. We have therefore little more to do than to mention the leading argument which, on the last anniversary, was chosen by each of the

preachers to forward the purposes of the society.

The text of the first sermon is Rom. ii. 7; from which the preacher purposes to set forth the "advantages of patience" in missionary exertions. "The Motives to Patience," would have been a better description of it; for though it well deserves the attention of a person engaged in the work of missions, yet little will be found in it which the title might lead us to expect: the whole of what directly relates to the *exercise of patience* being contained in a single paragraph. The subject therefore is yet open, and may be resorted to on some future occasion.

The title of the second Sermon is "St. Paul's Conduct, a Pattern for Missionary Exertions." Rom. xv. 20, 21. is the text, from which the preacher enlarges on the *object* the apostle here proposed, viz. the instruction of the heathen; the *means* he employed for this purpose; and the *spirit* by which he was actuated. On the last point, Mr. Young apprizes his hearers, that he means not to confine himself to the single trait of the apostle's spirit mentioned in the text, but to enforce the duty of a Missionary by a general view of St. Paul's character. This he has done in a manner calculated to raise the Missionary above every mean and selfish consideration, in the discharge of his office.

"The ignorance of the Heathen, and the conduct of God toward them" is the subject of the third Sermon, which is founded on the 30th and 31st verses of Acts xvii. In this discourse, the darkness of the heathen world, with respect to religion and morals, is fairly stated; and the duty of supporting and encouraging all endeavours to bring them to the knowledge of the gospel, clearly deduced from the divine command now given to all men to repent. If this discourse be not so animated as the two which precede, it has greatly the advantage as to correct composition. It is a sober, though by no means a frigid demonstration of the duty incumbent on Christians, to endeavour to propagate the gospel of Christ.

"St. Paul's mission to the Gentiles," from Acts xxii. 21. makes the subject of the fourth Sermon. From the words the preacher endeavours to accomplish the purpose of the meeting, by shew-

ing, first, that the salvation of the Gentiles is "an object of divine delight." This proposition he supports by many appropriate passages of holy scripture. He encourages the undertaking by considering, 2dly, "the certainty of the event," to those who labour for the salvation of mankind. In addition to the arguments arising from the assurances of God's word, and the divine helps which the Christian Missionary has to depend on, Mr. Newell brings forward under this head many encouraging instances of the success attending evangelical labours. The 3d head of the discourse, viz. that the salvation of the Heathen is "an infinite blessing," makes way for an earnest address to the hearers, in which they are urged to assist the missionary cause, by such means as they can best apply to so important an undertaking.

These Sermons are superior, in point of composition, to some which have preceded them. And they possess more of that simplicity, which when accompanied with warmth and energy, best becomes the Christian pulpit.

Prefixed to the Sermons is the Report of the Directors of the Institution: an abstract of which has already been given in our Religious Intelligence, Vol. II. p.

CXL. *The Mild Tenour of Christianity; an Essay*, pp. 153. 8vo. London, 1803. Clarke.

This work opens with some quotations from scripture, which are commented upon with the extravagance of a writer of romance, rather than with the gravity and simplicity of a Christian. These are followed by little more than a strange collection of ecclesiastical anecdotes, chiefly intended, as it should seem, to prove what no Protestant denies; that the austerities of monachism do not coincide with the mild tenour of christianity.

The edition of the gospel, which the author appears to have studied, is that corrupted one which, divesting the Almighty of his retributive justice, exhibits him as a God "all mercy;" and overlooking the spirituality and extent of the divine law, and the purity and heavenly mindedness required by the gospel, attempts to reconcile a love of the world and a

conformity to its spirit, with the service of God, and the hope of future glory.

The subject our author has selected is, doubtless, an interesting one; but it requires a very different treatment from that which it is likely to receive from the flippant pen of a gay and confident writer, who, in delineating the mild genius of the Gospel, passes over, without notice, all those facts and denunciations by which, in scripture, the dreadful consequences of sin are depicted. The excellency of christianity in this view of it, arises in no degree from the indulgence it affords to the omission of any duty or the breach of any divine injunction; nor chiefly even from its condemnation of the gloomy austerities of the anchorite, or the exterminating zeal of the persecutor, but from the representation which it gives of the love and clemency, and forbearance, and tender compassion of the Almighty towards sinners; from the encouraging and consolatory language with which it addresses the penitent, the contrite, and the afflicted; from the richness and efficacy of its provisions for the restoration of fallen man to the image and favour of his God; from its authoritatively calling men to the renunciation of pride, anger, malice, hatred, revenge, and other sinful passions; from the mild treatment it requires towards offenders; and from the indispensable obligation it imposes of administering freely to the temporal and spiritual wants of our fellow-creatures. Nay, so little occasion is there to divest christianity of its sanctions, in order to establish its mild tenour; that it will be found on enquiry, that even its loudest threatenings are designed to operate as gracious warnings; and are calculated, by the salutary influence of fear, to reclaim the sinner from the error of his ways; and that the most self-denying sacrifices which it demands tend directly to the promotion even of present peace and happiness.

We should not have thought it necessary to notice this work; but for the commendation it has received from some of our critical brethren.

CXLI. *The Substance of a Speech intended to be spoken in the House of Lords November 22, 1803, &c.* By R. WATSON, Lord Bishop of Lan-

daff. Second Edition. London, Cadell and Davies. pp. 46.

THE compositions of different authors bear, with different degrees of strength, the impression of the mind of the writer. And of different works of the same person one will be much more forcibly characterised than another by his peculiar sentiments and manner. The publication before us presents so strong a picture, not merely of the known opinions, but, if we may so express ourselves, of the very port and demeanour of the Bishop of Landaff, that we think a perusal even of the two first paragraphs would satisfy most men to which member of the Right Reverend Bench the tract, were it anonymous, must be ascribed.

The Bishop, after employing some introductory pages, replete with strains somewhat Tyrtæan, in laudable exhortations to loyalty, patriotism, and heroic exertion under the impending crisis, and in merited encomiums on our free constitution, proceeds to mention measures which he conceives would be of essential moment in contributing to our national defence.

His lordship proposes in the first place,

"That the first class of the people, adopting the division prescribed by a late act of parliament, should be called out and taught the use of arms, not merely as a temporary expedient to answer the present exigency, but annually continued as a permanent measure of the executive government." (p. 11.)

"I readily join," he adds, "in the general praise so justly given to the volunteers; but this commercial nation ought so far to become a military nation, as always to have within itself a sufficiency of men ready disciplined for its defence. This may be completely effected for the present occasion in a short time: and when the pressure of the present occasion is removed, it may be established as a permanent measure in the course of six years, without giving any sensible interruption to our agriculture, our manufactures, or our commerce." (p. 11, 12.)

Concluding that the population of the country would annually supply fifty thousand youths, who, in the preceding twelve months, had attained their seventeenth year, the Bishop calculates that in six years we should thus have three hundred thousand young men sufficiently instructed in the use of arms. Our own occupations give us so little insight into any other warfare than that of authors,

that we shall not venture to pronounce on the military merits or demerits of the plan. We shall only say that, among evils inferior to that of subjugation under a foreign power, there are few which are more to be deprecated than that of this nation becoming a nation of soldiers.

The second proposition which the bishop recommends is the payment of the national debt, or, at least, of that part which has been added during the present and the three preceding wars, by a proportional contribution from every man's property. This plan his lordship recommends not only as easily practicable, but as universally profitable. He decidedly encounters the prevailing opinion, that in taxes on income the rich ought to pay after a higher rate than the poor.

"A man of ten pounds a year is as able to pay (I mean with as little privation of his comforts) ten shilling annually, as a man of five hundred a-year is to pay five hundred shillings. If we trace the matter to the bottom, and speak of luxuries, as distinguished from necessaries, we shall find every thing comparatively speaking to be a luxury. Bread is a luxury to those who feed on the bark of trees; beer is a luxury to him whose beverage has been water; wine is a luxury to him whose ordinary beverage is beer; and a savage in America, with a blanket on his shoulders, is a man of luxury compared with his neighbour who has none. Our inimitable bard has expressed this idea in better language than I can use, where he introduces Lear arguing with his daughter about what was *needful* for his state.

O, reason not the need: our basest beggars
Are in the poorest thing superfluous;
Allow not nature more than nature needs;
Man's life is cheap as beasts.— (p. 21.)

We actually thought, before we read this passage, and inveterate prejudices dispose us still to cling to the opinion, that there exists a real distinction between necessaries and superfluities. We have a lurking repugnance to be convinced that we ought to exchange our bread, however coarse, for the bark of trees, and our coats, however threadbare, for blankets; and our logical powers are unhappily fettered by a prepossession, that, in the present depraved state of human nature, if the life of a man is to be as cheap as that of a beast, it must be very like that of a beast. We must confess too that we extremely doubt whether the speedy removal of the whole, or of

nearly the whole, of our national debt would be a national advantage. We avow, and we make the avowal without any special reference to the present ministers, of whose moderation we, in truth, think very highly, that in our opinion a public debt of some magnitude operates as a salutary check to that facility of entering into wars, and that extravagant enterprise in conducting war, to which, if suddenly released from our burthen, we should be continually obnoxious.

His lordship, in the next place, recommends the payment of stated salaries from the public revenue to the Roman Catholic bishops and clergy of Ireland, as a measure of conciliation and of justice. If public rumour be entitled to credit, such a plan has for some time been under the contemplation of his Majesty's ministers. The questions which it involves are of too extensive a nature to be canvassed in this place; but we think it deserves the deliberate consideration of all concerned, whether the same principle which would sanction government in giving direct countenance and support to Roman Catholic clergymen, the adherents of a church acknowledged to be not only Anti-Christian, but Anti-christ itself, would not justify the payment of Hindu priests and Mahometan Imams, with a view to the propagation of their respective tenets in our eastern dominions. We should be glad that a measure of this nature, so nearly affecting the interests of religion proceeded on some other ground than that of a calculation of expediency. In discussing this subject the Bishop makes, among other remarks, the two following observations:—"I love to have politics, on all occasions, founded on substantial justice; and never on apparent temporary expedience in violation of justice." (p. 26.)—"I wish any one to consider whether there is any time in which it is improper either for individuals, or for nations, to do justice." (p. 28.) We wish that many of our politicians, who profess to be christians, would apply these observations universally. We should not then groan another month under the guilt of the Slave Trade.

The repeal of the Test and Corporation Acts is the concluding measure which the Bishop advises as most conducive to unite all the inhabitants of Great Britain in cordial zeal for the

defence of the country; his Lordship recommends moderation and loyalty to the Dissenters; disclaims any wish to be their champion; admits that, on the point in question, he thinks differently from many members of the upper house; and adduces as delivered personally and decidedly to himself the opinion of the late Lord Camden, that the repeal of the acts could not be, in any respect, prejudicial to the interests of the Established Church. We cannot help wishing that his Lordship had forbore to agitate this delicate question at the present moment.

In the close of the pamphlet, as in other parts, the Bishop characteristically alludes to himself and his own proceedings; and we think in a way which will not always produce on the mind of the reader the impression, or the kind of impression, which was meant to be excited. He states the preservation of the balance of power to be the true and just cause of the war; a cause which his lordship says has been kept too much out of sight, as if we were ashamed of it. He reverts with proper satisfaction to the loyalty and exertion of Britons. But in ascribing to every one of our naval defenders, from the admiral to the sailor, the very unchristian sentiment,

"Within my sword's length set him, if he
escape
 Then heav'n forgive him too,"

we apprehend that he does not do honour either to them or to himself.

We cannot conclude without expressing our sense of the spirit of independence, as well as of zeal and patriotism, which appear in this speech; and though we by no means concur in every position of the learned prelate, we entertain the firmest persuasion that his aim in writing it was the good of his country.

CXLII. *God glorified in his ministring Servants; a Sermon, preached in the Parish Church of Cheddar, in the County of Somerset, on Monday, October 17, 1803, at the Funeral of the Reverend Thomas Drewitt, A. M. Curate of the said Parish. By the Reverend THOMAS BIDDULPH, A. M. Minister of St. James's, Bristol, and Chaplain to the Right Honourable the Dowager Lady Bagot, Bristol, 8vo. pp. 31. 1803.*

If there was an age in which funeral sermons were so frequent as to deprive them of the greater part of their appropriate effect, the present generation has run into the opposite, and not a less unreasonable extreme. There are, undoubtedly, circumstances in the course of human affairs powerfully calculated to enforce the truths and duties of christianity; and none, perhaps, possessing greater efficacy to such a purpose than the translation of an immortal soul into an eternal state, either of happiness or misery. Of occasions so favourable to religious impressions, it is unquestionably the wisdom, if it is not the duty, of a christian minister to avail himself. And we know of no one who has acquitted himself in this neglected field of ministerial exertion, with greater credit than the author of the sermon now before us. Nor will the present production detract from the reputation which he has already earned in the same province of practical divinity.

Mr. Biddulph was, indeed, favoured in his subject when he undertook to celebrate the character, and improve the premature departure, of such a man as Mr. Drewitt. And to his felicity in this respect may, perhaps, in some measure, be ascribed that animation both of thought and expression, by which the reader feels his attention rivetted, and his affections warmed, in the perusal of this discourse.

Mr. Biddulph has taken his text from Gal. i. 24.—“They glorified God in me;” and the division of his subject is as follows:—

“A representation of the manner in which God is glorified in his servants.—An exhortation to an imitation of their conduct, of whom the Apostle says, “They glorified God in me.”—And an appropriate address to the consciences of all present.” (p. 3.)

What occurs of a more personal nature in this sermon is, for the most part, inserted in a communication which has been transmitted to us for our Obituary; to which the reader is referred. There is contained, however, in a note, (p. 13,) a short account of the zeal of Mr. Drewitt, and the affection which was entertained for him by the poor among his parishioners, omitted in the communi-

cation just mentioned, which cannot but be highly grateful to those who feel an interest in the prevalence and extension of christian truth.

A well connected discourse can be represented with justice, neither by an abridgment of its contents, nor by a selection of detached passages. There are, however, in that under our present review, many separate portions, of which the merit would be sufficiently conspicuous, were they exhibited only as extracts. Our general plan determining us to this method, we will present to our readers the two following passages; the first being the commencement of the first division; and the second being the conclusion of the discourse.

“In the first place, God is glorified in the appointment of such instruments as He employs for the accomplishment of His gracious purposes, towards fallen man. Had He commissioned angels to be preachers of His gospel; a more proper correspondence might have appeared to exist between the dignity of the King of Kings who sends, and the ambassadors whom He delegates to make known His will. But it is to be remembered that, though the servant derives all his ministerial importance from the majesty of his Lord, his Lord can receive no honour from him. An abject worm, like myself, speaking in the name of God, and producing credentials from Him, has the same right to demand an attentive audience, as an angel crowned with light. And we may, moreover, add, that the glory of God is more promoted by the plan which His wisdom has adopted, than it could have been by any other. For, had beings of a superior order been employed in the promulgation of the tidings of reconciliation with God, through the blood of the cross, fallen man (so gross is his stupidity) might have attributed the glory of the blessings thereby communicated, in part at least, to the instrument. But this mistake is rendered impossible by the gracious constitution of His kingdom which God has established. For we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. It is made evident that it is not by created might or power, but by the Spirit of Jehovah, that sinners are translated out of the kingdom of darkness into the kingdom of God's dear Son. In like manner, when our Lord opened the eyes of the blind by the application of dust mingled with His spittle (of which the apparent tendency was rather to extinguish than to restore sight) He demonstrated the source from which the miraculous cure was derived. But had He used an eye-salve of approved

virtue, the interference of His own power would have been obscured, and the glory of His grace diminished." (pp. 4, 5.)

The second passage contains a striking apostrophe of the preacher to himself respecting his ministerial office.

"Before I finally close, I must trespass on your patience, while I indulge myself briefly in a train of thought for my own profit. A preacher should not forget, in his solicitude for the advantage of others, to consult his own. And surely it will be allowed that, while the present solemn event reads an interesting lecture to all around me, it reads one of double importance to me and to my brethren in the ministry. While it speaks to all, it lifts up its voice like a trumpet and cries aloud to us:—Thou hast preached, O thou departed man of God, many an instructive sermon to my heart; but none so instructive as this. There is an emphasis in this, which all thy former discourses, however impressive, have wanted. I seem to hear thee say, 'Be ready. Lose no time, and spare no time in making thy calling and election sure.' Leave nothing to a peradventure or to the morrow. Let thy heart, my surviving brother, be wholly given up to God. Look at that breathless monitor. Learn thence the vanity of the world; of all pursuits except that of the one thing needful;

even of all literary attainments, except as they are consecrated at the foot of the cross. Take heed to thyself and to thy doctrines; continue in them, that in so doing thou mayest both save thyself, and them that hear thee. I charge thee before God, and the Lord Jesus Christ, and the elect angels, preach the word, be instant in season, out of season. Remember the worth of immortal souls; and, oh! labour to save them. The time of thy departure is also at hand; and thy continuance in the work uncertain. Up, then, and be doing. Seize the moment as it flies, for the only purpose that is worth a thought. Prosecute thy work with renewed fidelity and assiduity; assured that they who are wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.' Such are the exhortations and encouragements, thou beloved friend of my soul, with which thou seemest to address me. I obey the admonition; and, through grace, am resolved to gird up the loins of my mind, and to pursue, in thy track, the great object of my high vocation, pressing toward the mark for the prize of the high-calling of God in Christ Jesus. Shortly I hope to join thee in that circle with which thou art mingled, and in the high praises of our God and Saviour, for ever and ever. Amen." (pp. 30, 31.)

REVIEW OF REVIEWS, &c. &c.

To the Editors of the *Christian Observer*.

GENTLEMEN,

IN your number for December 1803, you have been pleased to notice the three first volumes of the *Bibliographical Dictionary*; for the favourable terms in which you speak concerning the general execution of that work, the Editor begs leave to return you his sincere thanks. For your endeavours to correct some inaccuracies you have perceived in the same work, you are also entitled to his gratitude. Of these you mention four, which the Editor begs you to reconsider.

In the *Bibliographical Dictionary* the works of *Arminius* are said to have been printed at Francfort 1635; you think the date should be 1631. The Editor has only to say, that he never met with a copy bearing the latter date; nor any bibliogra-

phical work which mentioned such. It bears the former date only in the *Bibliographic Instructive*, No. 661; in the *Catalogue DE GAIGNAT*, No. 491; in the *Dictionnaire Typographique*, par OSMONT, Vol. I. p. 48; in the *Dictionnaire Bibliographique*, par CAILLEAU, Vol. I. p. 63; and in all the safe catalogues which have come under the Editor's notice. It is possible, however, that some copy or copies may bear the date you mention; and indeed your saying you have consulted such an one is sufficient proof; but in your copy it must be an error, as there is every reason to believe no edition ever existed, which exclusively bore this date. Perhaps the difficulty may be solved by supposing the impression was begun in 1631, and finished in 1635; and that some of the volumes, or even some copies, may have been issued with the former date.

You say "in the account of the editions of Poole's Synopsis that which was published at Francfort in 5 vols. *quarto* is omitted." There was a *quarto* edition of this work printed at Francfort in 1694, 5 vols. and one in *folio* at the same place in 1712. But both are very indifferent editions, and of little or no value. However it was intended to notice even these, worthless as they are, under the author's name, when it should occur in the course of the work. But it never was the Editor's design to introduce every edition of the different works which enter into the composition of the Bibliographical Dictionary; though had he noticed it, the *quarto* edition of *Cudworth's Intellectual System*, by Dr. Mosheim (Lugd. Bat. 1773,) should not have been omitted.

You say "in Vol. III. p. 203, (it should be 205), we are told that the *Demonstratio Evangelica* of Eusebius was edited a *Franc. Vigerio*, Gr. and Lat. folio Rothóm. 1628;" and add, that "the author mistook this work for the *Preparatio Evangelica*." The author begs leave to say, he made no such mistake. The *Demonstratio Evangelica* was printed as mentioned in the Bibliographical Dictionary; so also was the *Preparatio Evangelica* in the same year, under the direction of the same editor. See the *Bibliotheca Portatile*, by the *Abbe Boné*, Vol. I. p. 284.

But you say, "your chief complaint is directed against the *opinions* which this writer has thought it expedient to interweave with his critical compilations;" and then the editor of the Bibliographical Dictionary is charged with *Socinianism*, and several inferences drawn from particular passages to substantiate the charge. This, Gentlemen, is a strange proceeding! You need not be told that it is as disingenuous as it is unchristian to throw out such *inuendoes*, to the prejudice of a man's character, on such exceptionable surmises. The Editor, however, does not think that to be a *Socinian* necessarily implies the being a *bad man*; he has the honour of being acquainted with several who profess this doctrine, and yet are men of amiable manners and irreproachable conduct: in such cases, should *heterodoxy* be imputed as a crime?

"*Parci sunt ista viris tamen obdicienda memento.*"

CHRIST: OSERY, No. 26.

But what are the proofs that the Editor of the Bibliographical Dictionary is a *Socinian*? of which you say you "have no obscure intimations in various passages of the work." Why, he says, Vol. I. p. 204, "that Platina's Bibles were all printed from Pope Clement's first reform of the text; and were all designed (by certain alterations made) to confirm what the Papists call the *catholic doctrine*; witness that celebrated passage of St. John, *tres sunt*." This paragraph (the whole of which I forbear to transcribe) you know to be a quotation from the *Encyclopædia Britannica*, which in the Dictionary is cited in that very place, and the article Bible referred to. But supposing the whole passage had originated with the Editor of the Bibliographical Dictionary, what *luminous intimation* does it give of his *Socinianism*? Not a little.—It might as well have been produced to prove his *Mahomedanism*.

Another intimation of the Editor's Socinianism you find in the assertion, Vol. II. p. 16. "That the Socinian Expositors (contained in the *Bibliotheca Fratrum Polonorum*) contain a treasure of sacred criticism, and that the work is become dear since the late revival and progress of Socinianism in England." Both these assertions are true. Every scholar must allow, that there is a vast mass of sound criticism in the above work; and every bookseller knows that it is increased in price. Had the Editor said, "this Socinian work contains a *treasury of sound doctrine*," the intimation of his Socinianism would have been luminous enough. But he has not said so, nor intended to say so. He well knows a man may be a *good critic*, and yet not a *sound divine*. He believes the *Fratres Poloni* are, in many respects, *good critics*, and he held himself bound in honour and conscience, when speaking of their works, to give them that praise which he believed to be their due.

The last passage which you produce in illustration of what you term "the author's Socinian partialities," is found in his asserting, that "*Eusebius* was an *Arian*, and that the proofs of it are evident enough." The Editor believes so still. But if the asserting a man to be an *Arian* proves the assertor to be an *Arian* himself, does it not follow, that asserting a man to be a *Socinian* proves that the assertors

are Socinians; and that the *Christian Observers* are all *Socinians*, for they assert that the *Editor of the Bibliographical Dictionary* is a Socinian?— Truly, Gentlemen, this is not *worse* logic in the *last* instance than it is in the *first*. In the case of Eusebius, the Editor (and multitudes besides) thinks there are the clearest evidences of his *Arianism*; yet he did not wish to be credited on his own assertion; and in order that his readers might be furnished with all that has been *best* said on the opposite side of the question, he refers them in the very place from which you have taken your extract to *Dr. Curve's Dissertation* against Le Clerc, concerning the *Arianism of Eusebius*, where all that can be well said in favour of Eusebius's *orthodoxy* is produced. This, Gentlemen, you should have noticed in your review; and probably it might have appeared to you and your readers as some proof, if not of the Editor's *orthodoxy*, yet of his *candour*. On any branch of *polemic divinity* the Editor does not think the authority of any of the *fathers* of great moment. See what he has said on the article *Daillé*: he has been long accustomed to take his creed not from *fathers* or *councils*, but from the *infallible* and *eternal* word of God. And though he does not feel himself obliged to give an account of his faith in such cases to any man, yet if he be even *indirectly* asked the reason of the hope that is in him, he feels himself disposed to give an answer in that meekness and fear which the spirit of God requires. He begs leave, therefore, to assure you, Gentlemen, that far from being a *Socinian* he is not even an *Arian*; but, on the contrary, a *firm, conscientious, orthodox believer* in the *ETERNAL DIVINITY*, and *INFINITELY MERITORIOUS SACRIFICE* of the ever *GLORIOUS SAVIOUR* of mankind; from whom he has learned to esteem every man as his *brother*, whatever his religious tenets may be, who fears God, and works righteousness! He now leaves it to your *conscience* to reflect with what *propriety*, and on what *evidence*, you have publicly preferred against him the charge of *Socinianism*; and wishing you all prosperity in your good work, begs leave to subscribe himself,

GENTLEMEN,

Your's respectfully,
THE EDITOR OF THE BIBLIOGRAPHICAL DICTIONARY.

We are more disposed to commend the general *candour* of the letter with which the Editor of the *Bibliographical Dictionary* has favoured us, than to expatiate upon or retort some expressions of rather a contrary description, and for which a considerable degree of apology will readily suggest itself. We shall proceed, therefore, to pay the respect to it which it deserves.

We pointed out an edition of the works of Arminius, bearing date 1631, and printed at Francfort. This edition we have now before us; and we see that we were correct. The lower part of the title page is as follows: Prostant apud Gulielmum Fitzerum Anglum, Bibliopolam Francofurtanum. Anno M.D.C.XXXI. The work is printed upon bad paper, and contains 788 pages.

With respect to the quarto edition of Poole's Synopsis, printed at Francfort in 5 vols. 1694, we can only say, that it does not appear to us so "worthless" as it is represented by the Editor of the *Bibliographical Dictionary*. It is printed upon bad paper, and in a type not, perhaps, sufficiently legible to some eyes. But we believe it to be accurate; it has a valuable preface wanting in former editions; and, what constitutes its chief advantage, it is more portable and far more convenient for use, than the ponderous folios in which that useful work is presented by every other edition.

The authority to which we referred for our observation concerning the *Demonstratio Evangelica* of Eusebius, is an author of the last appeal on such subjects, the extensively learned and laborious Fabricius, in his principal work, the *Bibliotheca Græca*, lib. vi. p. 37, ed. 1708, &c. In p. 58, he professes to enumerate the editions of the *Dem. Ev.*; but makes no mention of that described in the *Bibliographical Dictionary*. The omission of a supposed edition of a work, in a professed enumeration of all the editions, by such a writer as Fabricius, appeared to us to be almost positive evidence of its non-existence. But if the Abbe Bone asserts the contrary (as we have no reason to doubt,) the evidence upon the case must be examined afresh to determine which of the two authors is in the right.

We now come to more serious matters. We endeavoured, in the few

observations which we made upon the Bibliographical Dictionary, as far as published, (for of such works we do not pretend to give a complete review) to justify our suspicions, that the Author or Editor was a Socinian; and that these suspicions might have no more weight with our readers than was due to them, we extracted and laid before them the passages upon which our inference was founded. The learned Editor, however, with whom we would be understood as holding rather an amicable conference than a controversy, considerably underrates our charity, if he imagines that we cannot go at least as far as himself in our opinion of Socinians, and allow that "several" of that sect are "men of amiable manners and irreproachable conduct." This is little, if any thing, more than we voluntarily admitted concerning Dr. Lardner, an acknowledged Socinian. There are some other points upon which we do not think it would answer any good purpose to enlarge: we only add, that what we said concerning the Socinianism of the Editor of the Bibliographical Dictionary should have been represented, not as a "charge," but as our suspicions.

Having premised so much, we are ready to admit, and we admit with sincere gratification, upon the assurance made to us—an assurance which we cannot question, that our suspicions were without any foundation in the reality of the case; and, in this respect, we here formally surrender them. But having done this piece of justice to the learned Editor, we think another due to ourselves. It is unnecessary to inform those who have any acquaintance with the state of modern literature, that the most insidious attempts are made to propagate heresy, immorality, and impiety; and that the most promising method to effect this purpose has generally been deemed to insinuate the noxious principles in works most remote from the subject, and therefore least suspected. The consequence is, that there is hardly any department of literature which is not contaminated with this poison. But to detect the poison, while it is the object and labour of the author to conceal it, is a difficult undertaking; and those who are engaged in it are peculiarly liable to error. The nature of the case does not ad-

mit of broad, palpable, and decisive evidence; and of consequence the innocent are in danger of being sometimes confounded with the guilty. But this circumstance, however to be lamented, is to be ascribed to the present infelicity of human affairs; and ought, by no means, to deter us from a duty which the times imperiously demand of the conscientious and religious part of society. It is likewise worthy of remark, that an author may easily exempt himself from suspicion by an open and explicit declaration of his sentiments, or even by abstaining from dubious expressions; and this should be considered as a very moderate tax by those who reflect upon the importance of the object which requires it. The passages which we transcribed from the Bibliographical Dictionary seemed to us, as they do now, to indicate, not only an inattention to this precaution, but something of a more decisive nature.

While, therefore, we admit that our suspicions were without any foundation in the reality of the case, we contend, that they had sufficient foundation in the evidence which lay before us, and which we presented to our readers.

The extract concerning Plautin's Bibles, where we are referred to the Encyclopædia Britannica, has, unintentionally as we now believe, an aspect more obviously directed to the doctrine of the Trinity than the original. In the Encyclopædia Britannica some new texts are mentioned as added, and many old ones as altered to confirm what the Papists call the Catholic doctrine; and it is added, according to the quotation of the Editor of the Bibliographical Dictionary, "witness that celebrated passage of St. John, *tres sunt.*" But in the Encyclopædia there is added an " &c.," not in the italic character, and therefore not a continuation of the verse, but indicating in a general way the other passages which were altered. This is omitted by the Editor of the Bibliographical Dictionary. But independently of this omission, upon which we lay no considerable stress, we think that any one reading the passage in question, as it stands detached in the Bibliographical Dictionary, and as it is connected with its context in the Encyclopædia Britan-

nica, would form a very different opinion of what is to be understood, when the text *tres sunt* is represented as an instance of an alteration intended to confirm the Catholic doctrine of the Papists.

The eulogium upon the *Bibliotheca Fratrum Polonorum* we consider as more powerfully calculated to mislead. "A treasure of sacred criticism" is a strong expression, although undoubtedly stronger may be used; and, even now, we can hardly reconcile such unqualified praise with the professions of the letter to which we are replying. The elder Socinians were, doubtless, very different persons from their present descendants; but we have many reasons for not entertaining a very high opinion of them as biblical critics, even upon points not concerned in controversy. The late revival and progress of Socinianism in England, is spoken of exactly in the manner in which a Socinian, exhibiting, in the event, might be supposed to speak.

The last passage which we produced, as betraying, in our view, an anxiety to promote the cause of Socinianism, is that in which Eusebius appeared to be rather hastily claimed as an Arian. This decision we conceived to be the more symptomatic, because the celebrity of Dr. Lardner's works and the candid hesitation of that critic on the subject of dispute, led us to suppose that no other than a Socinian, pretty sanguine in the cause, could pronounce a peremptory and definitive sentence, where such a judge was doubtful; and doubtful even in opposition to previous prejudices. Cave is, indeed, referred to, and he is well known to be the best champion for Eusebius's orthodoxy; but, in truth, a bare reference has little effect with most readers, especially when the opposite and positive assertion of an able writer has almost precluded further enquiry. Men are often most enslaved to authority when they most persuade themselves that they despise it. We do not perceive ourselves reduced to such a dilemma with respect to our logic, as the writer, who addresses us, seems to himself to discover. There is, in our apprehension, an evident difference in the two cases, which destroys the parallelism of the inference.

As the fathers are alluded to, we

think it right to observe, that there is a medium between placing them upon a level with the sacred oracles, and overwhelming them with reproach and contempt. This latter is an extreme into which Protestants were in danger of falling, and have fallen; and we lament that the time has not yet arrived, in which justice can be said to be done to those much injured, though not faultless, worthies. But it little becomes an age of so much laxity, both of principle and conduct; as the present, to sit in judgment upon and condemn persons, who, notwithstanding their failings, are so fully entitled to the respect and veneration of all true Christians. There are some good and reasonable observations upon this subject in the preface of Bishop Warburton's *Judah*.

We have only to add, that we are sorry for the offence which our critique has given to so respectable a writer as the Editor of the *Bibliographical Dictionary*; we readily allow, that our suspicions were unfounded in fact; but, in justice to ourselves, we must insist that they were not wholly unfounded, in the only means of judging which the volumes before us supplied. The writer has our best wishes for the successful prosecution of his work; we are by no means insensible of the difficulty of his undertaking, nor, we may add, of its utility; and we trust it will meet with all the encouragement to which its merits, and the want of any similar publication in our language, entitle it.

To the Editor of the Christian Observer.

"A SINCERE Friend to the Doctrine and Discipline of the Church of England," who has written on the omission of a passage in the service for the fast day (last number, p. 46), has been guilty of a mistake which I must beg you to rectify. Mr. Spry is there stated to be Mr. Daubeny's curate. But this is not the case: Mr. Spry is Mr. Daubeny's colleague not his curate. Being in the habit of regularly attending the Free Church at Bath, I can have no difficulty in vouching for this fact.

M—P—

Bath, Feb. 8, 1804.

REVIEW OF MR. MILNER'S HISTORY OF
THE CHURCH OF CHRIST.

AGREEABLY to our promise we have revised our review of Mr. Milner's instructive History of the Church of Christ, and we take the earliest opportunity of acknowledging the errors into which we have fallen.

1. In stating (Christ, Obser. Vol. II. p. 614) that Mr. Milner had omitted, when speaking of the condemnation of pluralities by the Fourth Lateran Council (p. 42), to advert to the effects of the *non obstante* clause in rendering void the salutary provisions of the council, we ought to have noticed that he had distinctly mentioned that clause, with its injurious conse-

quences, in other parts of his work, (p. 5 and 53.)

2. Our censure of Mr. Milner for having failed to give a luminous view of the ecclesiastical history of the fourteenth century, (Christ. Obser. Vol. II. p. 677,) is certainly inapplicable. It would not have been consistent with the peculiar plan of his work, to have done so.

3. The charge of fatalism preferred against Wickliffe, (Christ. Obser. Vol. II. p. 679) stands, as we now think, on insufficient evidence. And Mr. Milner's quotations from the writings of that reformer (Appendix, p. 23,) certainly seem to lead to a contrary conclusion.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

MR. ARTHUR YOUNG is about to publish a fifth edition, corrected to the present time, of his *Farmer's Calendar*, which is to include the modern improvements in agriculture.

Major RENNEL has been recently employed in comparing the *Geography of Scripture* with his own local observations, which have fully established its accuracy. It is to be hoped, that the public will soon receive the benefit of this important investigation.

The Second Volume of BARROW'S *Travels into the Interior of Southern Africa*, will be soon published. In this volume the author fully discusses the political importance of the Cape of Good Hope as a military, naval, and commercial station.

MR. BARROW is also about to bring forward the *Account of his Travels in China*, hitherto delayed by the duties of his public situation at the Cape of Good Hope, and by the several journeys which he performed, by order of government, from the settlement into the interior.

An edition of *Herodotus*, in 7 vols. 12mo. is printing at Edinburgh; under the care of Mr. PARSON; where also a new edition of *Thucydides* is proceeding, uniform with Parson's *Herodotus*, superintended by the Rev. Mr. ELMSLEY.

An *Essay on Drunkenness*, and its effects on the human body, by DR. TROTTER of Newcastle, is in the press. The subject is treated in a scientific form.

MR. WHATLEY has in the press a work entitled, *An improved Method of treating Strictures in the Urethra*.

In the press, and shortly will be published, a volume of Sermons, chiefly designed to elucidate some of the leading doctrines of the Gospel, by the Rev. EDWARD COOPER, Rector of Hamstall Redware, St. flordshire.

Amount of Bank of England Notes of £5. each, and upwards, including Bank Post-bills; payable seven days after sight, in circulation.

On the 1st of June, 1803,	£.12,947,540
1st of August, 1803,	13,013,130
1st of October, 1803,	12,570,500
25th of Nov. 1803,	13,520,690

Amount of Bank of England Notes of £2 and £1. each.

On the 1st of June, 1803,	£.3,253,600
1st of August, 1803,	3,721,330
1st of October, 1803,	4,052,010
25th. of Nov. 1803,	4,422,240

During the course of the year 1803, about twenty-three inches of rain fell in the neighbourhood of London, and about twenty-seven inches in the north of England.

A large collection of books in the Chinese language has lately been imported for sale by DR. MENTUCCI, and may be seen at that gentleman's house at Pancras.

The trustees of the British Museum have succeeded in purchasing DR. COMBE'S collection of early English Bibles, said to be the most complete in the kingdom.

SIR JOHN SHELCLIFFE recommends feeding calves with hay-tea as a cheap plan, and as a means of saving milk for other purposes. In order to make this tea, take one pound of red clover hay, well got in, and six quarts clear spring water, boil

them together till reduced to four quarts, then take out the hay, mix a pound of barley, oat, or bean meal in a little water, put it into the pot and keep it stirring till thickened; when cool, give it to the calf, adding as much whey as will make a sufficient meal.

The *Bedfordian Gold Medal* will be presented to the author who shall, before next November, produce the best essay, founded on experiment, on the nature, properties, preparation, and application of manures.

Of Mr. Stock's annual donation of ten pounds each, to ten poor curates of the Church of England, the following distributions have been made in Wales:— the Reverend Maurice Anwyl, of Towyn, Merionethshire, aged fifty years, five children, income £.35.; the Reverend David Davies, of Llanthoysaint, Carmarthenshire, aged forty-seven years, seven children, income £.20.; the Rev. Howell Davies, of Pancheston, Pembrokehire, aged forty-three years, eight children, income £.40.; the Rev. John Hughes, of Llandrillo, Merionethshire, aged forty-four years, eight children, income £.40.; the Rev. John Jones, (blind) of Llanishen, Glamorganshire, aged seventy-two years, eleven children, income £.22. and one in Monmouthshire, viz. the Rev. Hezekiah Jones, of St. Brides and Coedkernew, aged

fifty-two years, six children, income £.30.; the other four, in England, are the Rev. Cornelius Cooper, of Powick, in Worcestershire, aged forty-three years, nine children, income £.60.; the Rev. James Marshall, of Ireby, Cumberland, aged fifty, ten children, income £.25.; the Rev. Joseph Rooke, of Barnby on the Marsh, Yorkshire, aged thirty-six years, four children, income £.20.; the Rev. Joseph Rogers, of Caldbeck, in Cumberland, aged forty-seven years, eight children, income £.40.

The *Society for the Support and Encouragement of Sunday Schools in England and Wales* have lately published their half-yearly report, by which it appears that during the preceding half year they had added fifty-one schools to the number patronised by them, and that since the commencement of their institution in 1785 they had afforded aid to two thousand two hundred and thirty-two schools, containing two hundred thousand seven hundred and eighty-seven scholars; for whose use they had distributed one hundred and eighty-four thousand two hundred and forty-eight spelling books, forty-two thousand six hundred and eighty testaments, six thousand five hundred and eighty-three bibles, and £.4,112. 6s. 5d. in money. The society, considering the narrowness of their funds, appear to have been most extensively useful.

POPULATION ACT.

SUMMARY OF THE ENUMERATION OF THE INHABITANTS OF GREAT BRITAIN, TAKEN IN 1801, PURSUANT TO THE POPULATION ACT.

	Males.	Females.	Total of Persons.
England	3,987,935	4,343,499	8,331,434
Wales	257,178	284,368	541,546
Scotland	734,581	864,487	1,599,068
Army, including Militia	198,351		198,351
Navy, including Marines	126,279		126,279
Seamen in Registered Shipping	144,558		144,558
Convicts on Board the Hulks	1,410		1,410
	5,450,292	5,492,854	10,942,646

OBSERVATIONS.

1st. The total population of Great Britain must exceed the number of persons specified in the above summary, inasmuch as there are some parishes from which no returns have been received.

2nd. The number of houses in Ireland has been nearly ascertained by the collection of a Hearth Money tax; and therefore it has been computed, that the population of that part of the united kingdom somewhat exceeds four millions of persons,

making the whole population of the united kingdom upwards of fifteen millions.

3rd. The Islands of Guernsey, Jersey, Alderney, and Sark, the Scilly Islands, and the Isle of Man, are not comprized in this enumeration. The total population of these islands has been usually estimated at about eighty thousand persons.

The population of London is stated to be eight hundred and sixty-four thousand eight hundred and forty-five.

SUMMARY OF THE POPULATION OF THE SEVERAL COUNTIES IN ENGLAND.

Counties.	Males.	Females.	Total of Persons.
Bedford	30,523	32,870	63,393
Berks	52,821	56,394	109,215
Buckingham	52,094	55,350	107,444
Cambridge	44,081	45,265	89,346
Chester	92,759	98,992	191,751
Cornwall	89,868	98,401	188,269
Cumberland	54,377	62,853	117,230
Derby	79,401	81,741	161,142
Devon	157,940	185,761	343,001
Dorset	53,667	61,652	115,319
Durham	74,770	85,591	160,361
Essex	111,356	115,081	226,437
Gloucester	117,180	133,629	250,809
Hereford	43,955	45,236	89,191
Hertford	48,063	49,514	97,577
Huntingdon	18,521	19,047	37,568
Kent	151,374	156,250	307,624
Lancaster	322,356	350,375	672,731
Leicester	63,943	66,138	130,081
Lincoln	102,445	106,112	208,557
Middlesex	373,655	444,474	818,129
Monmouth	22,173	23,409	45,582
Norfolk	129,842	143,529	273,371
Northampton	63,417	68,340	131,757
Northumberland	73,357	83,744	157,101
Nottingham	68,558	71,792	140,350
Oxford	53,786	55,834	109,620
Rutland	7,978	8,378	16,356
Salop	82,563	85,076	167,639
Somerset	126,927	146,823	273,750
Southampton	105,667	113,989	219,656
Stafford	118,698	120,455	239,153
Suffolk	101,091	109,340	210,431
Surry	127,138	141,905	269,043
Sussex	78,797	80,514	159,311
Warwick	99,942	108,248	208,190
Westmoreland	20,175	21,442	41,617
Wilts	87,380	97,727	185,107
Worcester	67,631	71,702	139,333
York—East Riding	67,457	71,976	139,433
—North Riding	74,904	80,602	155,506
—West Riding	276,005	297,948	563,953
	3,987,935	4,343,499	8,331,434

SUMMARY OF THE POPULATION OF THE SEVERAL COUNTIES IN WALES.

Counties.	Males.	Females.	Total of Persons.
Anglesey	15,775	18,031	33,806
Brecon	15,393	16,240	31,633
Cardigan	20,408	22,548	42,956
Carmarthen	31,439	35,878	67,317
Carharvon	19,586	21,935	41,521
Denbigh	29,247	31,105	60,352
Flint	19,577	20,045	39,622
Glamorgan	34,190	37,335	71,525
Merioneth	13,896	15,610	29,506
Montgomery	22,914	25,064	47,978
Pembroke	25,406	30,874	56,280
Radnor	9,347	9,763	19,050
	351,178	384,368	735,546

SUMMARY OF THE POPULATION OF THE SEVERAL COUNTIES IN SCOTLAND.

Shire of	Males.	Females.	Total of Persons.
Aberdeen	55,623	67,457	123,082
Argyle	33,767	38,092	71,859
Ayr	39,666	44,640	84,306
Banff	16,067	19,740	35,807
Berwick	14,294	16,327	30,621
Bute	5,552	6,239	11,791
Caithness	10,183	12,426	22,609
Clackmannan	5,064	5,794	10,858
Cromarty	1,351	1,701	3,052
Dumbarton	9,796	10,914	20,710
Dumfries	25,407	29,190	54,597
Edinburgh	54,224	68,730	122,954
Elgin	11,763	14,942	26,705
Fife	42,952	50,791	93,743
Forfar	43,461	53,666	99,127
Haddington	13,690	16,096	29,986
Inverness	33,801	40,491	74,292
Kincardine	12,104	14,245	26,349
Kinross	3,116	3,609	6,725
Stewartry of Kirkcubright	13,619	15,592	29,211
Shire of Lanark	68,100	78,599	146,699
Linlithgow	8,129	9,715	17,844
Nairn	3,639	4,618	8,257
Orkney and Shetland	20,793	26,031	46,824
Peebles	4,160	4,575	8,735
Perth	58,808	67,558	126,366
Renfrew	36,068	41,988	78,056
Ross	24,143	28,148	52,291
Roxburgh	15,813	17,869	33,682
Selkirk	2,356	2,714	5,070
Stirling	23,875	26,950	50,825
Sutherland	10,425	11,692	22,117
Wigtown	10,570	12,348	22,918
	734,581	864,487	1,599,068

OBSERVATIONS.

No returns have been received from the united parish of Kilfinchen and Kircruen, from the parish of Tyree, and from the Islands of Rum, Canna, and Muck, in Argyleshire; from the united parish of Kirkmichael and Cullicudden, and the parish of Risolis in Cromartyshire; and from the parish of Dalsell in Lanarkshire. The population of these places is estimated to exceed the number of eight thousand, six hundred and ninety persons.

FRANCE.

Professor PROUST has discovered a new but very dangerous fulminating powder, which is a mixture of oxygenated muriate with arsenic: it takes fire with the rapidity of lightning, and he thinks it would be very dangerous to attempt to make any use of it. "If," (says he), "two long trains be made on a table, one of gunpowder, and the other of this mixture, and they be in contact with each other at one end, so as to be fired at the same instant, you will see with surprise that one appears like a flash of lightning, while the other seems to burn with extreme slowness."

Another shower of stones is said to have fallen with a tremendous noise, in France,

on the 8th of last September. One of the stones, which resembles those used in paving, and is about a foot in circumference, has been presented to the National Institute, and by that body deposited in the Museum of Natural History. The stone has a fetid smell, resembling sour milk, and when struck with steel it yields a few sparks.

GERMANY.

A decree has lately been issued at Vienna, that, in case of the death of any person possessing a library, such library shall be sealed up, and one of the licensers sent to examine the contents, and take away all prohibited books found therein.

It has likewise been ordered that all books published by permission of the li-

gage in any active opposition to the measures of administration; and we do hope that he will have the magnanimity to rise superior to all party feelings, and to consult, in his public conduct, only the good of his country. By such a proceeding, high as he already stands with the nation, he will not fail to obtain a still larger share of its esteem and confidence.

In the West Indies a considerable number of captures have been made from the enemy, besides those already mentioned. In the channel several of the French gun-boats have been taken in passing from one port to another. They are very fine vessels, entirely new, of about one hundred tons burthen, and carry three twenty-four and eighteen pounders. They are well built and well found, being eighty feet long and eighteen wide, and are said to be good sea boats. They row about forty sweeps and are made for taking the ground.

The case of Mr. Astlett, (who was found guilty of embezzling Exchequer Bills to a large amount, the property of the Bank,) reserved for the opinion of the twelve Judges, was solemnly argued before them. Their judgment was, that the embezzlement of the prisoner subjected him to the penalties of the statute. Sentence of death has accordingly been passed upon him.

When we first adverted to the case of this unhappy man (Vol. II. p. 251) we took occasion to express a clear opinion respecting the iniquity of gambling in the funds. Subsequent events have tended to confirm the opinion which we then gave;

and a recent melancholy instance of the effects of this species of gaming in stifling the voice of conscience, and in hardening the heart to all the motives which a regard to reputation, natural affection, or religion, could furnish, seems to call upon us to repeat our animadversions. A man who had for a series of years borne a very high character, not merely for honesty and punctuality, but for strict religious principle, having large deficiencies to pay, was tempted to borrow, for that purpose, sums of money from his friends, whose confidence in his integrity was almost unlimited. He likewise purchased £2,600. three per cents. from a brother broker, for which he gave a draft, which was refused payment by the banker, although he himself had received the value of the stock from his principal. Losses to the amount of £27,000. have already been discovered; and the defaulter has disappeared. We cannot help expressing our astonishment that religious people are still to be found who will not only defend, but themselves engage in the mischievous, and let it be remembered also, unlawful, practice of gambling in the funds. The gaming table and a religious profession are generally thought to be wholly inconsistent; but can any thing be alleged in favour of gambling in the funds, which would not apply with equal force to any other game; excepting that the former may be practised secretly? This, however, will be considered as no recommendation of it in the eye of those who are really influenced by that fear of God, which is the same in the darkness as in the light; in secret as before the eyes of the world.

OBITUARY.

To the Editor of the Christian Observer.

The acknowledged excellence of Mr. Drewitt's character, of which a just outline was inserted in your Obituary for October last, induces me to think, that the following communication may not be unacceptable to the readers of your work.

D.

The health of Mr. Drewitt, which was never robust, was visibly on the decline some time previous to his death. An attack of the influenza, at the time that distemper was general in this country, gave a shock to his constitution, of which he never recovered; and which, uniting with his other bodily infirmities, hastened his dissolution. His last illness lasted about a week, during which he was confined to his bed, and on the 11th of October, 1803, he closed his eyes on this mortal scene.

CHRIST. OBSERV. No. 26.

His complaint, which was an inflammation of the lungs, produced a considerable degree of mental lethargy. A general indifference to external objects was observed in him, forming a direct contrast to his constitutional vivacity. His extreme debility rendered him so much averse to conversation, that during his last days but few words escaped his lips. As the inflammation upon his lungs went off, a putrid fever succeeded, and put a speedy period to his existence in this world.

This account of the last days of one, whose christian character is established upon the fullest evidence, may, in some degree, check the extravagant value which some pious persons are disposed to put upon that confident, and even ecstatic, state of mind, with which some christians quit this world. As such a state is not to be undervalued, so neither is it to be exalted above its just value. It is a truth as

R.

indisputable as it is seriously to be considered, that such exultation and assurance may be the effect of delusion, and as they may be experienced by self-deceivers, so may sincere believers, from various causes, be strangers to them. The least questionable state of mind on a death bed, is that awful apprehension of the condition into which the departing soul is about to enter, and that humiliating sense of personal guilt and infirmity, which ought to accompany and temper even the most animating, the most just, and the most vivid anticipations of future felicity.

There is, however, another lesson, perhaps of greater importance, inculcated by the foregoing account—the danger of deferring to the last hours of life a preparation for the world to come. Had not this preparation been made, and made effectually by the subject of these few lines, what opportunity would a period of morbid indifference have afforded for the performance of that great work upon which the everlasting salvation of the soul is suspended? And upon what evidence do sinners ground the presumption that this shall not be their case?

The tribute of affection and respect paid to the memory of Mr. Drewitt at his funeral, which was solemnized on the 17th of October, has not been often exceeded. Many of the clergy, the children of the Chedder school, and the Chedder corps of volunteers, attended to express their esteem and sorrow for his loss. The congregation assembled in the church was unusually great. A sermon was preached on the occasion by the Reverend Mr. Biddulph, which was worthy of the subject; dignified, eloquent, and impassioned, and delivered with impressive energy.

It is the intention of the parishioners to erect a monument by subscription, to the memory of their beloved and lamented pastor.

The general character of Mr. Drewitt has already been drawn in your work (Vol. II. p. 643). The sermon before us contains some additional information upon the same subject; and it will not be amiss to transcribe a passage or two. "Our dear brother now departed," (says Mr. Biddulph, p. 7), "affords another instance of the same kind,—of the fine natural talents by which St. Paul was distinguished. "Thou who knew him well, and were capable of estimating aright the extent of his abilities, saw with delight an uncommon assemblage of brilliant qualifications for the ministry in his character. Very few labourers in the Lord's vineyard can be put on a level with him. In knowledge, human and divine, in aptness to teach, and a command of expression in communicating his knowledge to others, he excelled not only his equals in age, but most of his seniors who had been much longer practised in the holy art." p. 8.

Mr. Drewitt was the author of several small publications, particularly of one entitled, "Why are you a Churchman?" of which some thousands have been sold, the tract having passed through six editions. He was the author also of the anonymous pamphlet—"A Call to Union, &c.," which deserves to be generally known. The rest were of inferior importance.

There is one part of Mr. Drewitt's character that peculiarly requires to be set in a fair light, and ought to be more extensively understood. It is a part too, to which Mr. Biddulph was so well qualified to do ample justice, that nothing more is necessary than to hear him in his own words. "But that branch of the uniformity of his character, which I have principally in my view, is his unshaken attachment to the Church of England. And I advert principally to this, because the integrity of his character, as a minister of the establishment, has been impeached; and, (through the misrepresentations of ignorance, I trust,) his principles and conduct have been traduced both privately and publicly. I believe that I was both intimately and fully acquainted with his sentiments of ecclesiastical polity; and can attest, from personal knowledge, that he was a strict episcopalian, in consequence of a full conviction of the apostolical origin of the episcopal institution; that he was warmly attached to the discipline as well as to the doctrines of the reformed Church of England. He had studied the point with close attention, and had formed his creed on the subject from the evidence that was brought before him. He had learned to honour his father in heaven that begat him with the word of his truth; and to reverence his mother that bare him and nourished him with the sincere milk of her doctrine. Had his general conduct been observed, and credit been given to his declaration (and surely credit ought to have been given to the declaration of such a man,) no suspicion could have arisen respecting the sincerity of his regard to our holy mother the church."

* Reviewed in the 1st. vol. of the Christian Observer, p. 381.

† Mr. Drewitt was engaged at the time of his death, in abridging the excellent work of Bishop Hall on the subject of episcopacy.

‡ Another proof of uniformity in Mr. Drewitt's character, may be founded on the patriotic efforts which he made to serve his king and country in the present awful crisis: It may, perhaps, be assumed with great propriety, that a clergyman, who has solemnly vowed to "give himself wholly to the service of the ministry, has, in general, no other business to do with worldly politics. But the present emergency is an exempt case. Mr. Drewitt exerted himself to the utmost in raising a corps

"I have been frequently struck, when conversing with my dear departed friend on the subject just mentioned, with the meekness which he shewed under the repeated insults with which some of the public prints and private caumny had loaded him. No asperity of language dropped on these occasions from his lips; nor did I ever see his spirit ruffled by the unmerited-reproach which he received. But he committed his character and cause to Him that judgeth righteously; indifferent to the opinion of men, while conscious of his own integrity in the matter. May those who were the agents in the defamation of his character, blush, repent, and be forgiven."

ABSTRACT OF AN ACCOUNT OF TWO NATIVES OF OTAHEITE, CHRISTIAN MYDO, AGED 17, AND JOSEPH OLEY, AGED 19; WHO DEPARTED THIS LIFE AT MIRFIELD, IN YORKSHIRE, 1803*.

THOUGH Missionaries had arrived at Otaheite in 1797, and these two youths were not altogether ignorant of the doctrines taught by them, yet it was the will of God that they should come to England, and there first obtain a knowledge of salvation: Mydo came to England in the Cornwall, a South Whaler, in which he made two voyages to the South Seas.

Mr. Gillham, a surgeon, who had accompanied the ship which carried the Missionaries to Otaheite, in 1796, had conceived a great affection for the natives of Otaheite, and soon after the Royal Admiral returned from that island, he being requested by Captain Wilson to inoculate Moevee, a native of Otaheite, who had arrived in her, with the cow-pox, he went immediately on board for that purpose, where he met Mydo, who had just arrived from his

luncheon in the parish of Cheddar, and succeeded beyond all reasonable expectation; no less than two hundred and twenty persons having enrolled themselves out of a population not exceeding two hundred and ninety-six of the four classes liable to be called out by the bill for General Defence. Frequently he attended the drill; and by his animated addresses excited among the parishioners a spirit of exemplary zeal for the common cause. On one of these occasions, when he had been stating to the rustic patriots their duties and obligations, one of them stepped forward, saying, "Sir, you have spoken enough; do get us some arms, and we will try what we can do."

* The account is inserted in the periodical accounts of the Moravian brethren, and is signed by two of their ministers, the Reverend Dr. Okely and the Reverend Charles La Probe.

second voyage in the Cornwall, and was come to see his countryman on board the Royal Admiral. As soon as Mydo saw Mr. Gillham he burst into tears, and said, he had known him well at Otaheite; he also informed him, that Oley was just arrived from the West Indies. Mr. Gillham immediately repaired on board the West India ship and found Oley, who also recognized him, having been a page to Id-deah, the queen, when he was at Otaheite. Moevee obtained a passage home, but Oley and Mydo were taken by Mr. Gillham to his house, and introduced to the Reverend Dr. Haweis, Mr. George Collinson, and Mr. Hardcastle, from whom they experienced the greatest kindness and hospitality.

Oley came first to England in a South Whaler, in 1800, and was then indebted for protection to Mr. Hardcastle, who provided him with a passage to the West Indies, in one of his own ships, and on his return from thence extended his kindness to him in providing means for his instruction.

Mydo related, that he had waited upon the Missionaries as a servant, and expressed himself in terms of affection towards one, in particular, whose conduct had left a good impression on his mind. Oley likewise cultivated an acquaintance with them, and resided for some time in the house of one of them. From the Missionaries they had probably heard the first principles of christianity, which were more particularly explained to them in London; so that when they came to Mirfield they were not quite unacquainted with them.

What induced them to leave Otaheite does not clearly appear. What they themselves alleged, namely, "that they wanted to see the land from which the ships came," was probably the real motive; or rather the good Providence of God led them to adopt a measure which ultimately became the happy means of bringing them to the knowledge of himself.

Mydo, by his behaviour on board the ship, had gained the regard of the captain, who would not part with him but under an assurance that he would be well cared for; and it is worthy of remark that, though in the midst of men who, in general, pay no regard to religion, they contracted no bad habits, if we except a propensity discovered in Oley to indulge in the use of strong liquors, in which, however, as he was ashamed of it, it was found easy to restrain him. They were never guilty of any indecent expressions, and on hearing some people in the country use profane language, they declared their contempt of such an abuse of words.

On consulting about the best means of giving them christian instruction, the above-mentioned gentlemen determined to apply to the brethren to receive them

into one of their schools in Yorkshire. This proposal was kindly complied with, and no time was lost in conveying them to Mirfield, about five miles from Huddersfield, and nine from Fulnee, where there is a small settlement of the brethren, and a boarding-school for boys. They were most affectionately received at Fulnee, where they arrived with brother Latrobe, August 27, 1802, and after being detained about ten days they were taken to Mirfield. Their mild disposition and orderly behaviour was the more agreeable the less it was expected, and indeed, in outward morality, these unenlightened heathens put numbers of christians so called to shame. Their attention to the works of art, with which that part of Yorkshire abounds, was great, and they remarked on every thing they saw with much shrewdness and good sense. From the first hour of their arrival they seemed at home. A regulation had been made suitable to their circumstances; and, besides the usual opportunity of attending the boarding-school, a single brother, (William Downs,) was appointed to be their overseer, to walk out with them, and to superintend their general conduct. They attended the school without compulsion, and were pleased with the company of their school-fellows. They likewise returned the faithful attention and unfeigned love, shewn to them by brother Downs, with reciprocal esteem and affection, and were easily led by gentle means, seldom requiring reproof.

It had been resolved to use no kind of compulsion whatever in making them attend the daily service in the chapel, but only to explain to them the design and benefit of it. In the beginning the idea of going to church seemed unpleasant to them, especially to Oley, but they liked to hear the singing of the congregation, and the sound of the organ, which brought them frequently to the chapel. After some time, however, they asked leave to attend constantly, and seemed to do it with pleasure.

They familiarly associated both with the boys of the school, and with the teachers and other brethren. Between Mydo and one of the boarders, Master James Wier, a real friendship appears to have subsisted, which proved of great benefit to him. Him he understood better than others, learned chiefly from him to read and comprehend the sense of the ten commandments, and profited by his conversation. By degrees Mydo laid aside all reserve, and would freely open his mind to brother Downs, who thereby gained frequent opportunities of directing him unto Jesus, as the Redeemer of mankind. Oley was naturally more reserved.

Whenever any of the wicked and superstitious customs of their countrymen were alluded to, they always expressed their dislike of them, and seemed so much

ashamed of the sinful practices of Otaheite, that they showed an aversion to enter upon the subject; neither were they willing to gratify the curiosity of some neighbours, who, naturally enough wished to see a specimen of Otaheitean diversions.

With respect to learning, they did not make such progress as could have been wished, owing chiefly to a want of perseverance, a consequence of the untroubled state in which the heathens grow up, and lately, to increasing weakness and ill health. Yet they had learnt to read and write a little, and to copy a letter.

Soon after their arrival they took the measles. However it pleased God to bless the means used for their recovery. Mydo bore this affliction with great patience and fortitude. On this occasion, the first clear evidence of the influence of the Spirit of God on his heart was discovered. He had frequently before expressed his dread of death, and was then directed to turn in faith to Jesus, who, by his death on the cross for us, had taken away the bitterness of death from all believers, and made our departure out of this world the means of our obtaining eternal happiness and glory. Now he declared, that he was no longer afraid to die, but was resigned to the will of God; and, on his recovery, he, of his own accord, ascribed his cure, not to the physician, but to the power and help of God.

Both of them being of a willing and generous disposition, they were always ready to offer their services in the family, and never failed to execute what was committed to them with intelligence and fidelity. In conversation they never transgressed the rules of decency, sobriety, and good manners, and shewed great civility and submission in their whole behaviour. To convince heathens of such inoffensive and sober manners, that they, with the rest of mankind, are sinners, and that without faith in a crucified Saviour, they must abide under the wrath of God is surely the work of the Holy Ghost alone. Can, therefore, any doubt, that a genuine work of grace had commenced in the hearts of these youths when they not only took no credit to themselves on account of their good behaviour, but were even by degrees, (Mydo first, and Oley some time after) led to feel and own themselves sinners? Then, first, the doctrine of salvation, through the merits of Jesus Christ, became truly welcome to them; and, imperfect as their declarations were on this subject, they furnish convincing evidence that, by the power of the Holy Spirit, they had been made effectually to comprehend its import. A real love to our Saviour and his people also appeared in them, and Mydo even spoke with pleasure of returning to his native country and becoming a Missionary.

Brother Downs in conversing with them never entered into long arguments to prove the truths of christianity, but took occasion from any thing that offered to direct their minds, in simple language, to consider the immortality of their souls; the state of man after death, when every one should receive according to the deeds done in body; the utter inability of mankind to deliver themselves from the power of sin and the devil; the love of God to fallen and rebellious sinners, and the means of redemption through faith in a crucified Saviour, and in his all-sufficient atonement, &c. These conversations, through the divine blessing, generally left an abiding impression on their minds. One morning, Mydo addressed brother Downs to this effect, in his own peculiar manner:

"You told me, that my soul could not die, and I have been thinking about it. Last night my body lay on that bed, but I knew nothing of it, for my soul was very far off. My soul was in Otaheite. I am sure I saw my mother and my friends, and I saw the trees and dwellings, as I left them: I spoke to the people and they spoke to me; and yet my body was lying still in this room all the while. In the morning I was come again into my body, and was at Minfield, and Otaheite: was a great many miles off. Now I understand what you say about my body being put into the earth, and my soul being somewhere else, and I wish to know where it will be then when it can no more return to my body."

After some time Mydo frequently expressed a wish to be baptized; and, as it was of consequence to know whether he had a real desire to be washed from sin in the blood of Jesus; and to devote himself wholly unto him; or merely wished to be called a christian, the brethren, and particularly brother Okeley, endeavoured to inform him of the real intent of this sacred ordinance. He took occasion to ask him, whether he truly considered himself as a sinner before God, who could not be saved from sin and its curse, but by the grace and power of God alone? to which, in a spirit of unfeigned humility, he gave very satisfactory answers. He was asked, whether he believed that Jesus Christ was the only Saviour; and his Lord and God, who, out of love to him had become a man, shed his blood, and died, to redeem him? He answered that he believed it sincerely, adding, that he had long had that conviction. He afterwards grew more earnest in his applications for baptism, and listened with eagerness to the instructions given him; although he did not fully understand them. For a long time past he never went to bed, before he had devoutly repeated the Lord's Prayer, and he was even overheard praying in private in his own way.

About Midsummer Oley being taken ill

was removed to Fulnee for the sake of medical advice; and as it appeared possible that his illness might prove fatal, Mydo was sent for to see him. On this occasion he shewed the most earnest desire that Oley might be converted; for, at that time, Oley was not only indifferent about his eternal concerns, but even discovered some displeasure when exhorted to turn to God, and seek pardon and peace through the blood of Jesus. Mydo expressed his uneasiness about him, and appeared deeply interested in his spiritual welfare. Soon after, it pleased the Lord to create in Oley also an earnest desire to be saved.

From the beginning Oley distinguished himself from his companion; by being more conversible upon ordinary topics. He had likewise more dignity in his external appearance and manner, and more order, regularity, and neatness, in his dealings. On the other hand, he had an air of haughtiness in his conduct, and, notwithstanding his dependant situation, would sometimes shew a spirit that could ill brook submission: these remarks will shew more clearly the contrast between his naturally unbroken disposition, and the mildness and gentleness which afterwards appeared in him. When he was taken ill, and had every symptom of a consumption, many attempts were made to open his mind to divine truths seemingly without effect. But one evening, when Dr. Okely was endeavouring to lead him to some idea of his sinfulness, he owned, with much contrition, that he had often been proud and cross. This indication of a sense of sinfulness, was afterwards increased to a real self-abhorrence on account of his sins.

In June an alarming swelling appeared on Mydo's right breast, which afterwards gathered to an abscess, and breaking, left an open sore which would not heal, notwithstanding the daily attendance of brother Waiblinger, physician of Fulnee, who took him to his own house that he might be able himself to afford him constant aid and alleviation. Perceiving that the abscess would not heal, he grew very thoughtful, and was at times low spirited. He appeared much disturbed by the thoughts of his giving trouble and being disagreeable, on account of the consequences of such an illness. He, however, sometimes attended at the chapel, and on the 29th of August was present at a meeting of the single brethren, when his devout demeanour, and fixed attention to what was said, was noticed with much edification by many.

Some days after brother Latrobe, who had first brought them to Yorkshire, came to Fulnee. Mydo rejoiced much at this, and spoke to him with much freedom of his present situation. Brother Latrobe endeavoured to remove his fears about giving trouble, and to raise his mind to a consi-

deration of the happiness of those who believe in Jesus, and receive every thing as from his hands, and meant for their everlasting good. He exhorted him to look unto his Saviour that, through faith in his blood, he might obtain the forgiveness of his sins and eternal life; thus he would be able cheerfully to resign himself to the Lord's will.

His complaint increasing, weakened him at last so much that, at times, his reason seemed to be affected. On the 8th of September, he was brought home to Mirfield, and performed the journey tolerably well; but he grew weaker every day, and was himself aware that his dissolution was at hand.

Oley was at the same time rapidly declining, and had an incessant cough. On the report of their illness, the directors of the London Missionary Society had resolved, if possible, to send him and Mydo back to Otaheite. The idea of seeing their relations and friends seemed to excite in both a wish to set out on the journey; but they readily admitted the impossibility of doing it for the present, and soon gave up all thoughts of it. Mydo said he was only desirous once more to see his mother and sister; but Master Wier asking him, whether he really wished to go to Otaheite? his answer was, "Just as my Saviour pleases." On his return to Mirfield, he even expressed a wish that no steps might be taken to remove him, of which he was assured. To his nurse he said one morning that he felt himself an useless and troublesome being, and always showed the utmost gratitude for the care bestowed on him. His humility and thankfulness were diffusing to all. When his disorder rendered him almost incapable of speaking he would greet his friends, and answer their inquiries concerning his willingness to depart, his love to God, &c. with smiles; which many who conversed with him termed *heavenly*. Amidst all his weakness, however, it was evident that God was preparing him for a happy exit out of this evil world.

On Thursday morning, the 22d of September, it appeared that he was hastening towards his dissolution; and the ministers of the Yorkshire congregations, then assembled in conference at Mirfield, resolved that he should be baptized on the same day; accordingly an arrangement was made in the chapel, to which he was brought in his bed, to give every one an opportunity of seeing so solemn a transaction. After a hymn had been sung, and a short address made to the congregation by brother Benade, bishop of Fulneç; and after a prayer for the divine blessing, and a declaration of the faith of the candidate, Mydo was baptized, in the name of the Father, and of the Son, and of the Holy Ghost, and called *Christian*. The blessing of the Lord was then pronounced

over him. Words cannot express what was felt by the congregation.

Although he had groaned much before, and appeared to be in pain, yet he lay quite still during the transaction, and gave tokens of attention to the service. When brought back to his apartment, he fell again into slight convulsions, in which he remained until near four o'clock in the morning of the twenty-third, when all pain seemed to forsake him. After breathing gently for half an hour, his soul took its flight to heaven.

Oley, though very weak, was present at the baptism, and much affected; after which he earnestly repeated his wish to be baptized. This favour was conferred on him also, on the Sunday following, September 25; and in the afternoon we met to inter the remains of Christian. Brother Latrobe spoke to a crowded and attentive auditory from Ps. cxvii. 1. and lxxii. 8.

Oley's complaint was a *consumption*, the foundation of which was certainly laid, before he came to Mirfield. When he first began to grow worse he was rather peevish, especially in his conversation with Mydo, whom he would sometimes upbraid with the trouble he gave to those about him, hinting that nobody would have troubled himself about him at all in Otaheite. This proceeded partly from a notion that he was above him in rank; but the brethren informed him, that as God is no respecter of persons, but extends his mercy to all who stand in need of it, so also we should show kindness to each other, without any regard to what might be thought their due among their former connexions; to which he submitted.

Mydo's illness, when it took a more serious turn, seemed to work much on Oley's mind, and to render him thoughtful; so that whenever the love of God in Christ Jesus was spoken of, or our departure out of this life, he was much moved. He was baptized on Sunday the 25th, as above related. The service was nearly the same as on the occasion of Mydo's baptism, except that Oley was able to walk into the chapel. As, however, he was very weak, brother Benade did not use the whole liturgy. On putting the question to him, "Dost thou desire to be delivered from the power of sin and Satan, and to be received into the fellowship of Jesus Christ, and of those who believe in him by holy baptism?" he answered, "Yes, certainly I do!" with such fervency, that it drew tears from the eyes of all who heard him. He was then baptized in the name of the Father, Son, and Holy Ghost, and called *Joseph*, after Mr. Hardcastle.

While Christian lay in his coffin Joseph desired to see him, and far from expressing the horror he used to do at the idea of death, he stood with a pensive and placid countenance, contemplating the corpse. Just before the funeral he desired once

more to be led into the room where he lay, and after looking at him for a few minutes, retired to his chamber, expressing his hope that he should likewise soon depart for our Saviour in peace.

He now began to decline in strength, very rapidly, and a few days after his baptism appeared so near his end, that Dr. Okely, who was sent for, commended his departing soul to God in fervent prayer.

During the time which elapsed between his baptism and death, his patience and serenity of mind afforded edification to all who saw him; and his amiable and humble gratitude for the least service done to him was peculiarly striking. He departed this life in a gentle manner, in the night between the thirteenth and fourteenth of October.

DEATHS.

Jan. 26. At Mackery End, Hertfordshire, aged eighty-three, THOMAS HAWKINS, Esq.

Feb. 3. In consequence of the rupture of a blood-vessel, the Reverend H. C. MASON, M. A. Rector of St. Mary, Bermondsey, and Chaplain to Lord Onslow.

Feb. 7. In the eighty-sixth year of his age, THOMAS CHAPMAN, Esq. of Spratton, Northamptonshire.

Feb. 9. In Somerset-street, aged seventy-six, after an illness of near three years continuance, the Honourable Mrs. ROTH, widow of the late Count de Rothe, Lieutenant-general in the service of his Most Christian Majesty.

A few days ago, Mr. JOHN MELLER, of Lane End, in Staffordshire, aged one hundred and six. His remains were attended to the grave by thirteen friends, whose ages amounted to one thousand two hundred and ninety-six!

In the West Indies, the Honourable Lieut. MURRAY, second of the Blanche, (son of the late Bishop of St. Asaph.) He had been made commander, and died the second day afterwards.

Jan. 20. At Hereford, in her eighty-fourth year, Mrs. BUTLER, relict of the late Bishop of that see, and daughter and co-heiress of Sir Charles Vernon, of Farnham, in Surry.

Feb. 3. Mr. SLATER, who with his wife was on a visit to Mrs. Bristow, Spring-gardens: he suddenly dropped down in a fit, and expired in a few hours.

Feb. 3. At Thorpe Lee, Surry, aged eighty-five, Sir EDWARD BLACKETT, Bart. of Matfen, in Northumberland.

Feb. 6. At Bath, in his fifty-second year, the Honourable WILLIAM BINGHAM, of Philadelphia, lately a Senator of the United States of America, and esteemed one of the most wealthy individuals in that republic.

Lately, in Seymour-street, Bath, the Reverend Dr. WATSON.

Jan. 15. At Westfield, near Haddington, in the prime of life, Captain JAMES DUDGEON, of the late Caithness Highlanders.

Jan. 18. At Newport, in the Isle of Wight, in his seventy-third year, the Right Hon. LEONARD LORD HOLMES, Baron HOLMES, of Kilmallock, in the county of Limerick.

Jan. 19. In Cleveland-row, ROBERT DRUMMOND, Esq. Banker, at Charing-Cross.

Jan. 19. At his house in Golden-grove, Carmarthenshire, JOHN VAUGHAN, Esq. Lord Lieutenant and Custos Rotulorum of that county.

Jan. 21. At Falmouth, J. DRURY, Esq. who was going out Commissary-general to Barbadoes.

On the 6th of August, at his house on Choultry Plain, Madras, Sir PAUL JODRELL, late physician to his Highness the Nabob of Arcot.

Lately, Mrs. ROBINSON, relict of General Robinson, and sister to Alderman White, of Portsmouth.

Lately, at Nottingham, Mrs. BROOMHEAD, wife of Captain James Broomhead, who died the preceding day; and were both interred in one grave.

Jan. 6. On board the Augustus Cæsar, on his passage to Jamaica, ANDREW MILNE, Esq. Merchant, late of Thavies Inn.

Jan. 12. At Hinckley, in Leicestershire, the Reverend JOHN COLE GALLOWAY, rector of Stoke-Golding, in that county, and vicar of Hinkley.

Jan. 13. After a few hours illness, Mrs. SHAW, the lady of Lieutenant-governor Shaw, of the Isle of Man.

Jan. 15. At Brotherton, in the eighty-sixth year of his age, JAMES SCOTT, Esq. of Brotherton.

Jan. 16. At Dundee, JOHN KINLOCH, Esq. of Kilrif.

Jan. 19. In her twenty-second year, Miss WARD, daughter of the Reverend HENRY WARD, of Havering Bower, in Essex.

Jan. 20. At Sunderland, aged eighty-three, ADAM SCOTT, M. D. senior physician to the Dispensary.

Last week, at Hodge Grove, near Watford, the Reverend JOSEPH FAWCETT, late lecturer at the Old Jewry.

Jan. 23. In the eighty-sixth year of his age, at his house in Green-park-place, Bath, the Reverend DANIEL WATSON, Rector of Middleton Syas.

Jan. 26. Aged eighty-one, the Reverend HENRY HEWGILL, of Hornby Grange, in Yorkshire, in which riding he had acted as a justice of peace forty-three years.

Same day, at his apartments in Holborn, the Reverend W. KEDDON, M. M. of Magdalen College, Oxford, F. S. A. and curate and morning preacher of St. Giles in the Fields.

Jan. 26. In Hill-street, LADY GREENHAM.

relict of Sir John Gresham, Bart. late of Titsey-place, Surrey.

Same day, ROBERT COALES, Esq. the principal partner in the Birmingham and Warwickshire Bank.

A few days ago, at Shrivvenham, Berks, the Reverend BATFOOT COLSON, a Canon Residentiary of Salisbury Cathedral, vicar of Shrivvenham, and of Imber, in Wilts, and a magistrate of Wilts and Berks.

Dec. 20. A Stutton in the Forest, Yorkshire, the Reverend ANDREW CHEAP, M.A.

Same day, at High Wycombe, Bucks, Mrs. JENNETT WINCHESTER, aged seventy-nine, relict of the late Rev. Dr. Thomas Winchester, of Appleton, Berks.

Jan. 27. At Brompton, the Rev. C. GRAHAM, rector of Watten Rebston, Hertfordshire.

Lately, the Reverend THOMAS STOCK, A. M. Rector of St. John the Baptist, perpetual curate of St. Aldate, Gloucester, and vicar of Glosbury, Breconshire.

At St. Andrew's, Mr. WILLIAM BARON, Professor of Belles Lettres and Logic in that University.

Jan. 7. The Rev. Dr. WALKER, Professor of Natural History in the University of Edinburgh, and minister of Collington.

Jan. 8. At Cambridge, Mrs. Smith, sister-in-law of the late Reverend Dr. Smith, Master of Caius College, and Chancellor of Lincoln, and mother of Joseph Smith, Esq. of Shortgrove, in Essex, and Mrs. Porter, the wife of the Bishop of Exeter.

Last week, at Hackney, the Reverend JAMES STUBBS, Senior Fellow of St. John's College, Cambridge.

Jan. 6. At his Prebendal House in the College; Durham, aged seventy-eight, the Reverend NEWTON OGLE, D. D. Dean of Winchester, and Prebendary of Durham Cathedral.

Lately, Sir FRANCIS STOKES, Bart. M. P. for Wallingford, in Berks.

Lately, at his father's house at Bewdley, in his twenty-eighth year, the Reverend T. AYLESBURY ROBERTS, M. A. of Christ Church, Oxford, and vicar of Hagley; to which valuable living he was presented a few months since.

Jan. 8. At the Palace at Wells, in his seventy-fifth year, the Reverend JOSEPH GOOCH, prebendary of Ely, and rector of Ditton and Wellingham, in Cambridgeshire.

Jan. 12. At Maidenhead, Berks, Miss YOUDE, daughter of the late Rev. John Youde, A. M. Vicar of Hingham, Kent.

ANSWERS TO CORRESPONDENTS.

THE following papers have been received by us during the month; but circumstances have hitherto prevented our examining them so particularly as to be able to give any opinion of their respective merits, viz. A CURATE IN THE NORTH; H. T. on Mark xiii. 10—15; BOETHES; C. S.; A SINCERE ENQUIRER AFTER TRUTH; F. H. I.; HENRICUS; ORTHODOXUS; ICONOCLASTES; O.; E. D. L.; C. L.; A. A.; R. S.; VICINUS; B. V.; H.; AN OBSCURE FEMALE; Y. Z.; H. R.; AMIGUS; A. Z.; BITHRON; A CHURCHMAN; M. L. B.; DALTON; HONESTUS; LANCASHIRE; BARNABAS; PISTOS; and GRAMMATIKOS.

The book mentioned by H. Y. is under consideration.

We think B. D. might have seen that we have at least not acted *partially* with respect to his friend. We have noticed no fast day sermons before the present month, one excepted, to which only a few lines were given. It is our rule not to insert anonymous reviews.

VERAX, had he been so inclined, might have satisfied himself of the truth of the facts which he questions. *His very good authority* has unquestionably misled him. Indeed we are greatly at a loss to account for the affirmations of VERAX, *knowing* the opportunities he has of ascertaining their inaccuracy.

We are desired to correct a mistake in the account of the Death of Mr. Taylor, of Lockwood, in our number for December last. Mr. Taylor had a fall from his horse into the water, by which he caught a cold that brought on a violent fever, of which he died on the seventh day following.

We are sorry that, owing to an oversight, we omitted to announce, in its proper place, the intended publication of *A Clerical Calendar, or Annual Register of the Ecclesiastical Establishment in England and Wales*. The particulars will be given in our next.

ERRATA.

Number 25, page 23, col. 1, line 2; from bottom, for *confined* read *confused*.

col. 2, line 11, from bottom, for *cause* read *causes*.

page 24, col. 1, line 2, for *occurred* read *concurrent*.

page 50, col. 2, last line, for *perfect* read *perfecting*.

page 57, col. 1, line 4, for *Saturn* read *Satan*.

page 64, line 5, from bottom, for *Grosseterre* read *Grosseteste*.

line 9, from bottom, for *Tetagemenos* read *Tetagnenos*.

Present Number, page 96. The note bottom of second column ought to be marked with inverted commas.

page 109, col. 2, line 12, from bottom, for *Mentucci* read *Montucci*.

THE
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[No. 3. VOL. III.]

Religious Communications.

ON THE EVIDENCE IN FAVOUR OF EPISCOPACY, AS A DISTINCT ORDER, IN THE FIRST CENTURY.

Continued from p. 4.

WE will now shew the subject in another light. For this purpose let one fact be granted, which was never denied by any candid adversary of primitive episcopacy, namely, that this order, in the sense contended for, was actually existing and generally established as early as the year 160. Now the mere existence of an institution affords a presumption that it has existed so long as nothing can be proved to the contrary, and this presumption throws the burden of the proof on the party denying; it is, however, not meant to insist upon that advantage, but to call for another account of this phænomenon on the fair and equitable ground, that, as the existence of episcopacy at the period now before us is linked to a chain of circumstantial evidence, which runs through the period immediately preceding up to the apostolic age, the conclusion drawn from that evidence must either be allowed at once, or overturned by inferences equally cautious from authorities of equal antiquity. But, in addition to the slender reasons which have been already considered, no attempt, so far as I know, has hitherto been made to account for an appearance, so prominent and striking as that of the universally allowed existence of a proper episcopacy in the middle of the second century, but by supposing a secret and progressive usurpation to have taken place upon the primitive rights of the presbytery.

On this supposition here is a strange phænomenon indeed:—the primitive martyrs and confessors acting in a manner at once unprincipled and absurd from the most undesigning of mankind converted into intriguing politicians; usurping power while themselves were objects of persecution and soliciting by false pretensions

station which daily exposed them to die for the truth.

But the solution of this fact, as given by the advocates of presbytery, is still more strange: personal pre-eminence in the church was brought about imperceptibly; or, in other words, an insensible revolution took place!

Does history then or experience teach us that power has so few charms for the heart of man, as to be abandoned to every bold pretender without a struggle or a remonstrance; or is ecclesiastical power alone exempt from the general fascination? Revolutions, indeed, in taste and sentiment, in languages and habits, are yearly and insensibly taking place in the world; but revolutions in order and government are things anxiously observed, and deeply felt, and long remembered. The management of an obscure club of mechanics could not pass from a committee to a president, without producing debates with which the parish would ring. If then a similar revolution had taken place at this time in church government; what might be expected in the writings of the earliest fathers? Narratives, remonstrances, appeals, replies, rejoinders, the natural effusions of minds heated by contention, or zealous for rights, struggling on the one hand to seize, and on the other to retain authority. Yet I will venture to affirm, that in these compositions no traces of dissension can be discovered but those in which the laity constituted one party and the clergy the other. Ecclesiastics were then bound to one another by ties, which neither interest nor ambition were able to separate; they were mortified to all aspiring views by fellowship in sufferings.

Supposing, again, a total silence on the subject from the cessation of scrip-

ture evidence to the period assumed, how small is the interval (little more than sixty years) to be accounted for; how powerful and certain must have been the operation of principles then established upon the age immediately preceding; and how clearly do the features of episcopacy, when she emerges with unclouded brightness in the middle of the second century, proclaim her of the same family with that, which became partially obscured in the conclusion of the first. It may be *proved*, that the angels of the apocalypse were bishops; and, as we find by the confession of all parties, the same hierarchy established (and that with a consistence which no order of things immediately assumes) within sixty years after, how is the profound silence of contemporary writers, on the subject of usurpation, to be accounted for, but by supposing that there was no such thing; or how is the fact of the existence of episcopacy to be accounted for, but by supposing that it had existed from the beginning? The mere continuance of an old establishment may easily fail of being directly noticed in the records of the times; but the commencement of a new one could not be overlooked.

Another question arising out of this hypothesis, and not easily answered by it, is, under what favourable circumstances, episcopal encroachment became as universal as it seems to have been unregarded? The propagation of the gospel has been ascribed by an infidel to the overruling hand of its great author; but by what hand were the silent footsteps of this consequent usurpation conducted from city to city and from province to province, so that at length no vestige of pure and primitive equality remained in the church?

It cannot but strike every thinking man, that at the period I have assumed (the year one hundred and sixty) the effect of such a struggle, as is here supposed, must have been a diversity of constitutions; in one city, for instance, an aspiring presbyter would have subdued his brethren; in another, the equal humility, or equal spirit and vigilance of the clergy, would have preserved the primitive purity, so that the christian world in this part of the second century would have exhibited a motley group of presbyteries and bishoprics; for it is not within the bounds of probability to

suppose, that in every place, at the same time, a race of men should have arisen equally bold and ambitious, and, what is much more, that they should have met with the same uniform and silent acquiescence. This is to suppose every city in Christendom to have produced a tyrant and none a patriot.

The establishment of christianity, with its first constitution, whatever it was, cannot be accounted for but by supposing a course of miraculous interventions in its behalf: but in the course of a single century the unrecorded, unresisted, universal reception of another order would have required nothing less than an equal influence on the understandings and passions of men.

What account then can be given of a fact, which no one ever denied or, probably, doubted; that at this period (A. C. 160) episcopacy was established without a rival, not only in the great cities; not only in a few central provinces, of which the leading ministers might, by a stretch of conjecture, be supposed to carry on a concerted plan; but to the very extremity of the Roman Empire, wherever the gospel itself had been established? I would ask, what account can be given of this fact but continuance and not usurpation? Poor and remote cities were out of the reach of change; they were not worth a revolution. Had presbytery ever been planted in such situations a century before, it would have been found there still.

My last argument shall be drawn from the authority of tradition, an invidious and suspected word which I have purposely chosen, because I think that in the great controversy between the Romish and Protestant Churches, the one party had raised this species of proof to an height which it could not support; the other have sunk it so low as to affect the general credibility of historical evidence. But as the ground of all our reasonings on this subject, it will be necessary to transcribe two passages from Irenæus, one of which was adverted to above. *Traditionem itaque apostolorum in toto mundo manifestatam adest perspicere omnibus qui vera velint videre, et habemus annumerare eos qui ab apostolis instituti episcopi in ecclesiis, et successores eorum usque ad nos.* From such a barbarous version, in which alone the greater part of this

venerable work is now to be found, I turn with pleasure to the following passage, which has been fortunately preserved in the original Greek. The English reader, however, will be satisfied with a faithful version. "The apostles having founded the Church (of Rome), committed the administration of the bishopric to Linus. Of this Linus, Paul maketh mention in his epistles to Timothy. To him succeeded Anencletus; after him, and in the third place from the apostles, the bishopric devolved upon Clemens, who also had seen the apostles and conferred with them, and had still their preaching sounding in his ears, and their tradition before his eyes; and not he alone, for as yet many were left alive, who had been taught by the apostles. This Clemens was succeeded by Euarestus, and Euarestus by Alexander: afterwards Xystus, the sixth from the apostles, was constituted bishop, and next Telesphorus, who afterwards glorified God by martyrdom. Then followed Hyginus, and after him Pius, whose successor was Anicetus, who was followed by Soter, and now this station is filled by Eleutherius, twelfth in order from the apostles."

This is tradition: let us, therefore, fairly weigh its credibility. In all this chain there are only two links of oral evidence, that which connects the intelligence of Irenæus with Polycarp, and of Polycarp with St. John. Now, allowing the authenticity of this citation, which has never been doubted, there are only two ways of eluding the information which it contains; one, by supposing that Irenæus meant to deceive; another, that he was himself deceived. To repel the accusation of fraudulent designs let it be remembered, that the passage in question is found, not in a work directly historical, but controversial; that the facts asserted are not points to be proved, but assumed as previously proved, or rather as universally assented to, the episcopal succession being merely quoted as the channel through which certain orthodox doctrines were alleged to have been conveyed. Had these facts been designedly falsified, the bishop of Lyons had to contend with adversaries not deficient either in acuteness or information. The Valentinians were not illiterate fanatics, but, like the other casts of Gnosticism; men whose minds were over-

run with false and fantastic science. Every thing asserted lay within the compass of little more than a century, in a learned and inquisitive age, and in the most cultivated portion of the earth. Had, therefore, a fraud been intended, if there were no such order or succession as was pretended, what had the writer to expect but inevitable detection and disgrace?

But neither was Irenæus himself deceived; for when a man publishes to the world what he has seen with his own eyes and heard with his own ears, or when he affirms a fact of public notoriety, or a series of facts of uninterrupted continuance, which are happening at the very time he writes in a neighbouring city; this is not tradition but original and authentic intelligence. Such was the knowledge which Irenæus had of Polycarp in his early days, such also was the fact that Eleutherius was then bishop of Rome. Every thing tends to confirm these circumstances: with respect to the first, Irenæus was a native Asiatic; as to the second, a friendly and charitable correspondence was then maintained between different churches and the intercourse between Rome and Lyons in the time of Verus was not less direct, and probably not much less frequent, than between London and Edinburgh at present. But of what he affirms concerning the persons whose names appear in this catalogue, and who were out of his recollection; of the information derived to him through Polycarp from the apostles; and of the conclusions in favour of their common order to be derived from thence, a different account must be given. I assert then that a tradition, consisting of two steps only, conveyed by men of allowed integrity and clear understandings, not embracing minute circumstances, nor confined to single facts, however important, but referring to a whole order of things, to the discipline and government of the society, to which the informant belonged, points which agitated all the feelings and engrossed much of the attention of that society: I assert that such a tradition could not be false.

The following illustration will set this idea in a clearer light. If, in defect of all contemporary written evidence, it were told me by a man of sense and probity, who had received the same account from one who had

been a party in the transaction, that in the civil wars of the seventeenth century, the usurper Cromwell had violently turned the House of Commons out of doors, I might not possibly yield the same full and undoubting assent to this story that I should have done, had it been written and published at the time, yet my doubts would not be considerable. But to the minute circumstances of the narrative, as whether Cromwell entered the house at ten o'clock or eleven, covered or uncovered, with his sword drawn or by his side; whether his attendants remained in the lobby, advanced half way up the house, or beset the speaker's chair; to these as related through the channel of the most unsuspected tradition I should not deem much regard to be due. But if the intelligence conveyed through this short and unbroken chain of tradition were some great outline of tradition, like the following, that, for a certain number of years in the last century, the existence of regal and episcopal authority in England was suspended and afterwards restored, this information would not only claim the fullest assent at present, but, if committed to writing (the authenticity of that writing being proved,) would be entitled to the same regard a thousand years hence.

The comparison between the two cases may be drawn still closer. Dr. Morley, bishop of Winchester, a great actor and sufferer in the same unhappy times, died in 1684; the pious and amiable Wilson, bishop of Man, was born in 1663, was therefore twenty-one years of age at the death of bishop Morley; and, consequently, might have conversed with him. Bishop Wilson died in 1755, and is remembered by several persons yet alive. Were a modern divine, or a bishop, if you please, who had conversed with Dr. Wilson, as he is supposed to have done with Dr. Morley, in a controversy with the Dissenters of the present day, to affirm, on this authority, the prior existence, the temporary suspension, and lastly, the final restoration of the episcopal order, nearly a century and a half ago, in defect of all written evidence on the subject, would it be reasonable to reject this proof at a remote period of time, the written record being allowed to be authentic? I should think it unreasonable in the highest degree.

If thus much is conceded (and it cannot be denied) to the testimony of Irenæus, it will lay the hypothesis of original parity among the ministers of the church, and a successive usurpation by certain individuals upon the rights of the body, under the following difficulties. Either Irenæus was unacquainted with the rank and office of one of the most distinguished characters in the church, and one to whom he had familiarly been known; or secondly, Polycarp was an usurper; or lastly, St. John himself, in his declining years, did at least connive (I put this supposition in the most decent and favourable terms) at the introduction and progress of a new and domineering regimen in the church.

Lastly, If we fix the date of this passage in Irenæus, according to the common accounts, at A. C. 178, which is eighteen years lower than episcopacy is allowed to be found in the church, Eleutherius was a bishop in the sense contended for; but in Irenæus, not merely the same word is employed, but it is employed in the same singular and appropriate sense to denote the functions of Polycarp, of Eleutherius, and of the predecessors of the latter at Rome. Whatever, therefore, Eleutherius then was, Polycarp had been: Polycarp had been constituted what he was under the auspices and authority of one apostle at least: Eleutherius was a bishop in the strictest sense: episcopacy, therefore, in the same sense, is an apostolical institution.

For the same reason the predecessors of Eleutherius were bishops also. Included as they are in the same series, deduced in chronological order; holding their offices for life; distinguished from the body of the clergy; not losing their genealogy after a few years in a cloud of obscure and equal presbyters; but preserving their line unentangled to its origin—the allowed episcopacy of the second century is identified with the ecclesiastical regimen of the first: the consequence of which is; that *episcopacy was instituted by the apostles, and therefore comes from God.*

THE following communication reached us before the publication of J. P.'s letter on the same subject, in our last number (p. 67); and although we

do not attach so much importance to the discussion as our correspondents seem to do, yet, as the disputed passage is involved in real difficulty, we think it right to give them an opportunity of stating their sentiments upon it*.

To the Editor of the Christian Observer.

Οἱ σαρκικοί τὰ πνευματικὰ πράσσειν ἢ δυναύται, ἔδωκε οἱ πνευματικοὶ τὰ σαρκικά.
Ign. ad Eph.

The carnal cannot do the works of the spirit, neither the spiritual things carnal.

THE erroneous statement of G. S. O. P. M. Vol. II. No. 11, has induced me to send you some additional remarks on Rom. vii. 14, &c. I do this with much reluctance, after the forbearing reply of Paulinus; and because I feel as if controversy did not become me. Being, however, charged with intentions, of which I am not conscious, and held up as attempting to fritter away the truth, there can be little impropriety in exonerating myself from such imputations. When we have made up our minds on a subject, we may think it plain and obvious; but the passage under consideration is so far from being so in reality, that the most pious and learned are not agreed as to its true meaning. Even the penetrating Jerome, in his answer to the enquiries of the pious and zealous Aglesia, confesses, that it is a subject involved in many difficulties. Nor has your correspondent antiquity in his favour. The interpretation, which he thinks plain and obvious, owes its credit and authority to Augustin; and is not countenanced by any preceding writer of distinction. The more ancient fathers saw, indeed, the difficulty of the passage, and its liability to abuse; but their expositions rather guard the ignorant, and caution the vicious against applying it to St. Paul, the confirmed christian, than oppose any such interpretation maintained by men of piety and talents.

Paulinus rests the weight of his in-

* We have sometimes been greatly surprised at the confidence with which sensible men have ventured to advance their own interpretations of this text as almost infallible; and at their impatience of opinions in any degree differing from their own, as if there were no room for doubt respecting its true import.

terpretation on the following marks of good in the soul. "He disallows and hates the evil, which he does, inasmuch that it is not so properly he, who does it as sin that dwelleth in him; he consents to the law that it is good, he delights in it after the inner man, he serves it with the mind, he himself serves it."

With due deference to Paulinus, I beg leave to suggest the reasons which induce me to believe that the passages, to which he alludes, are strictly applicable to the case of any unregenerate person of an informed conscience, whether a professing christian or a heathen.

1. Sincere repentance implies a change of mind and conduct, a sorrow for and a forsaking of sin; and it is equally true, that every real penitent begins a new life by putting away his greatest sins. When his conscience becomes more and more enlightened, other offences, not at first visible, are seen, felt, repented of, and forsaken. But the word of God affords instances of characters approving of, and delighting in, what is good, without departing from sin and yielding to God the fruits of a christian life: of this description was Herod. He heard John the Baptist with pleasure, and did many good things; while, at the same time, he lived in the allowed transgression of the seventh commandment; and even added, also, to his other sins, the positive breach of the sixth.

2. The position I have laid down is countenanced by our Lord, in his description of the stony-ground hearers, which we must allow to be a just description, being delineated by him "to whom all hearts be open." They received the divine word with attention, approbation, and delight; yet, nevertheless, their passions proved too strong for their convictions; for, in time of temptation, they fell away.

3. What I have advanced is further confirmed by the writings of such as had no other guide, except natural conscience. The outward and the inward man are noticed by the Stoic Cleanthes; and they are somewhat enlarged upon, and their opposition strongly marked, by Galen.

Τὴ πρὸς ἑσθ' ὁ, τι βέλαι, θυμὸς, ταυτὸ μοι φράσσον.

Ἐχω τὸν θυμὸν παν ὁ βουλομαι ποιῆν, βασιλῆα καὶ ἑλλην ὁμοῦ ἔπιον καλῶν.

Ὡς ἂν ἐπὶ τὸν ταυτ' ὁμοῦ γεννησται.

“What is that which thou desirest, O my soul? Answer me. I have reason to do every action to which my will inclines me. Truly that is royal; but yet, on the other hand, tell me, by what means these things may be performed as I could wish.” This passage bears a striking similarity to the eighteenth verse. “To will is present with me, but how to perform that which is good I find not.”

These opposite inclinations have led some persons; not favoured by Revelation, to an opinion that man has two souls; the one inciting him to good, the other to evil. This is illustrated in the case of Araspas, recorded in Xenophon's *Cyropædia*, book vi. p. 328. Araspas gives this as a reason why he felt, at the same time, a love for things honourable and things shameful; and why he had, at the same time, a will and an aversion to the same actions; and then he adds, *ὅταν μὲν ἡ ἀγαθὴ (ψυχὴ) κρείττη, τὰ καλά προέλθῃ; ὅταν δὲ ἡ πονηρὰ, τὰ αἰσχρὰ ἐπιχειρεῖται.* “When the good soul rules, honourable things are accomplished; but when the evil prevails, shameful things are undertaken.” Now, setting aside the opinion of Araspas as to the cause, his experience is very similar to that described ver. 21, 22, 23.

As to this point, Ovid affords an additional testimony in his *Metamorphoses*, Book vii. where he introduces Medea, making the following reflection, in a conflict between reason and passion, in which the latter gains the ascendancy.

*Video meliora, proboque;
Deteriora sequor.*

“I see and approve better things, I follow worse.”

If it be asked why the Jew described by St. Paul, or why St. Paul, as a Jew, did not always feel this conflict between the flesh and the spirit, the answer is evident. There is a manifest difference between the character he personifies and that of one who gives the rein to vicious indulgences. St. Paul, being of the stock of Israel, circumcised the eighth day, brought up at the feet of Gamaliel, exemplary in the highest degree in his outward deportment, even touching the righteousness which is of the law blameless, and having a zeal for God, though misguided; it is scarce-

ly surprising, that, until the Lord touched his heart by applying the commandment in all its spirituality and extent, he should not see himself a lost sinner, needing redemption through the atonement of Christ. Nor is it any uncommon thing for persons of very inferior pretensions to those of St. Paul, to sin against God without a sense of the guilt and condemnation which they incur thereby. Such was the condition of the Jews while their minds were blinded by the false expositions of the Scribes and Pharisees.

The following additional reasons seem to me, to confirm my former interpretation.

1. The words “carnal,” “sold under sin,” and the synonymous expression “living after the flesh,” are uniformly employed by St. Paul, in every other place, to characterize the ungodly sinner, or the very defective christian; and they are not used, in any other sense, by any inspired writer. See Rom. viii. 6, 7. 1 Cor. iii. 1, 3, 4. 1 Kings xxi. 20. 2 Kings xvii. 17. Rom. viii. 5, 13. Gal. vi. 8. Now, I think, the judgment of the apostle, independent of inspiration, would have suggested to him the impropriety of applying to himself, as a confirmed christian, terms which had been so employed. This consideration alone carries such conviction to my mind, as to decide the point, were it strengthened by no other reason.

2. It is a general rule, wherever a difficulty occurs in reading the Holy Scriptures, to collect the sense from such other parts relating to the same subject as are plain and obvious. Now I know but of one expression relative to St. Paul, which bears any similarity to these before us. The apostle, in his First Epistle to Timothy, styles himself the chief of sinners. This expression, however, when duly considered, proves to be nothing more than a present reflection on past actions. He styles himself the chief of sinners, because he had been guilty of the greatest of sins. He had persecuted the Redeemer of the world; he had opposed the counsels of heaven; he had made havoc of the Church of God. See 1 Tim. i. 13. Acts ix. 4. viii. 3. These offences formed one of the most humiliating circumstances of his life. Even when not inferior to the chief of the apostles in disin-

forestedness, knowledge, zeal, and sanctity, he thought himself unworthy to be called an apostle, because he had persecuted the Church of God. Compare 2 Cor. xi. with 1 Cor. xv. 9: Though as a son of Adam, encompassed with sin and infirmity, he disclaims all pretensions to perfection; yet perfection was his aim. Towards this mark he was continually pressing. It was his constant endeavour to keep "a conscience void of offence toward God and toward men." His reflections, at the close of life, are as opposite as possible to those in the passage we are considering. The person here described is "carnal, sold under sin;" there the apostle, brought by the grace of God to the end of his christian course, can say, "I have fought a good fight, I have finished my course, I have kept the faith." Finally, if the passage under consideration be one of those difficulties mentioned by St. Peter, which practically to pervert is destruction; it is sufficiently obvious in which interpretation the danger lies.

While, therefore, I agree with Paulinus in his general statement, I must dissent from its present application; and I really believe that an ungodly man, gladly concurring with Paulinus that the passage referred to the apostle's experience, would, nevertheless, charge him with explaining away its plain and obvious sense, by restricting it to a few disallowed sins and infirmities. I am well aware that the interpretation of Paulinus is maintained by many persons of undoubted piety, strict integrity, and sound judgment, from an idea that such an interpretation tends most to humble man and exalt the Saviour; and indeed it must be granted, that we are but too prone to adopt unscriptural grounds of justification. This is abundantly evident from the whole scope of the Epistle to the Galatians. We can hardly be too vigilant in guarding against such destructive errors; since even our sincerest duties and purest prayers need the atonement and intercession of Christ to render them acceptable to God; but yet we should beware of confounding the good with the bad. For, though the upright christian be not of angelic purity, yet he is very far from being carnal, and the slave of sin. On the contrary, he is the Lord's freeman: he serves him with filial affection. The Holy

Scriptures uniformly maintain this distinction. As many, probably, will be lost by wrong notions of faith, as by delusive opinions of human merit, and against both we are equally guarded by the inspired writers.

With sincere regard for your disinterested conduct, and hearty good wishes for the success of your pious exertions,

I remain, &c.

CLERICUS JUVENIS.

ON COL. i. 15.

THE discordant opinions which have agitated the christian world respecting the interpretation of Col. i. 15, seem to have had their origin, either in a want of attention to the proper meaning of the word *πρωτότοκος*; or from the fear of giving any countenance to the use made of this passage by the adversaries of the divinity of Christ. To render its signification as perspicuous as possible, it may not be impertinent to remark, that the Greeks frequently assign different meanings to the same word, distinguished by a difference of accent. It is needless to produce instances of this peculiarity, since they are obvious to every reader. Your correspondent "Inquisitor" seems not to have sufficiently attended to the distinction between *πρωτότοκος* accented on the antep. and *πρωτότοκος* accented on the penult. The latter is the word introduced by Homer (Il. ε. v. 5), which is always used actively, and may be properly translated "primum enixa," or "quæ primum peperit;" indeed the passage being followed by *επριμειδινα τοκοιο*, leaves us no room to doubt of its signification. But St. Paul, in the instance under consideration, uses the word *πρωτότοκος* with the accent on the antep. which is, I believe, constantly received in a passive sense, and rendered by "primogenitus," or "qui primo partu editus fuit." Such is its evident signification in Luke ii. 7. Rom. viii. 29; and various other places. This distinction is maintained by the best lexicographers, as Stephens, Suid. Phavorin. &c. &c. Likewise in Ammon. *περι ομοίων και διαφορών λεξεων*, we find the same doctrine: *πρωτότοκος μεν προπαροξυτονως, ο πρωτος τεχνης; πρωτότοκος δε παραξυτονως η πρωτον τεχνης.*

The interpretation of Erasmus will

be therefore entirely set aside by this distinction. If we adopt his translation on the present occasion, why should we not adopt it likewise in the expression *πρωτότοκος ἐκ νεκρῶν*, which immediately follows, and translate it, as some have done, "the efficient" or "first raiser of the dead?" The absurdity of such an exposition is obvious enough.

Before we dismiss the subject it may not be unseasonable to remark, what little cause for triumph will accrue to the Socinians, even from our interpretation. They indeed wish to persuade us, that the *πρωτότοκος*, or "first created," must be necessarily a being of the same rank and denomination with the rest of created beings. The original, however, when properly translated will bear no such interpretation. The very learned Bishop Horsley hath judiciously observed, that had the apostle intended to convey to us their idea, he would have used the word *πρωτοκτιστος*, and the genius of the Greek language would have required it. But by adopting the phrase *πρωτότοκος πάσης κτίσεως*, which is equivalent in signification to *τεχθέντα προ πάσης κτίσεως*, he distinctly points out the divinity of the Son of God as existing in the bosom of his father before all creation. It is thus likewise that Stephanus interprets the same sentence in Greg. Naz.

Upon the whole, it seems evident, that the most legitimate translation of this passage is the literal one, viz. "the first-born of all creation," which has met with the approbation of Doddridge, and accords best with the Greek original.

P. CAVANAH.

For the Christian Observer.

JOHN v. 37. "The Father hath borne witness of me. Ye have neither heard his voice (*attended to it*) at any time, nor seen (*discerned*) his *εἶδος* form, appearance;" compare Exod. xxiv. 17. (Septuagint) where, as in many other places of that version, *εἶδος* answers to the Hebrew *מַצְהָר* sight, appearance.

Our Lord had repeatedly declared, "If ye had known me, ye should have known my father also;" "he that seeth me, seeth him that sent me;" "he that hath seen me, hath

seen the father." (John viii. 19. chap. xii. 45. chap. xiv. 9.) From which declarations, and the whose tenor of the context, which contains an accusation against the Jewish rulers for their blindness in not acknowledging Him whom the Father had sent, I think it may be gathered that *εἶδος* refers to that appearance of God in the person of Christ, of which his appearance in the *Shechinah* was both a type and earnest, and which the Jews, to whom our Lord addressed himself, did not discern. (John ix. 41.)

The word *shape*, in our version, conveys to an English reader a declaration similar to that made by Moses, Deut. iv. 15. when he warned the people from making to themselves any image of the infinite and invisible Jehovah; which not being the error the Jews were then exposed to, does not seem to be the true import of the passage.

C. L.

To the Editor of the Christian Observer.

A FRIEND into whose hands the works of Soame Jenyns had fallen, was led to request my opinion of certain propositions maintained by that ingenious but paradoxical writer. A copy of my reply is annexed, and should you think its publication likely to be useful, you are at liberty to insert it in your work.

B. T.

I AM glad that the perusal of Soame Jenyns's works has led you to consider points, on which worldly sophistry is much employed to mislead the unwary. I quite agree with you in considering his doctrine of a future state of all intermediate degrees of happiness and misery between the highest and the lowest, as utterly unfounded and highly mischievous. It is founded on the speculations of human reason, in direct opposition to the word of God, on a subject, on which we cannot possibly speculate with any certainty or safety. Surely the divine government is a subject far beyond the grasp of our minds. What should we say of a little child who, in opposition to the express and clear declaration of its father, should venture to pronounce respecting the course of parental discipline, &c. "this is unworthy of him, that he threatens

cannot possibly ever carry into
 &c. &c." Parents, never-
 weak and fallible; and
 the distance between them and their
 children in natural powers will not
 admit of being compared with that
 between man and his Maker. It was
 by speculations in opposition to a
 divine command, that the serpent
 beguiled Eve. "Ye shall not surely
 die;" "ye shall be as gods, knowing
 good and evil." And speculations e-
 qually presumptuous and equally op-
 posed to the declarations of the Al-
 mighty, have continued ever since to
 be engines of Satan, to prevent man-
 kind from flying to the only remedy
 for the fearful evils brought upon them
 by that fall, which presumptuous spe-
 culations first occasioned.

But on what do S. Jenyns's views
 of the subject rest? On an assump-
 tion, that there is no broad line of dis-
 tinction between the character of some
 of the righteous and some of the
 wicked. Now what is the grand dis-
 criminating feature in each of these
 opposite descriptions of men? With
 the religious the great ruling principle
 of conduct is to please God and to
 serve him, and all other principles are
 made subservient to this. With the
 irreligious, to please God and serve
 him is not the predominant principle,
 to which other principles are made to
 bend; but, if adopted at all, it is
 made to bend by turns to other princi-
 ples, and is at best but secondary and
 subordinate. Now does it not appear
 at once, that there is a very broad and
 important line of distinction between
 these different characters? Would
 not a similar difference between two
 persons standing in the same relation
 in our human connexions—between
 two wives, for instance, be thought
 in the highest degree important? If
 one wife loved her husband better
 than all other persons, and made her
 regard for others give way to conjugal
 affection; and another wife had not
 the greatest love for her husband, but
 made her duties as a wife bend to her
 affection for some other person, we
 should not hesitate for a moment to
 maintain, that there was an essential
 and marked distinction between these
 wives; and that their deserts were
 very widely separated. Why then
 do we not decide in the case which
 involves duty to God, as we should in
 that which regards duty to a husband?
 Are the claims of God to our affec-

tions and services less urgent than
 those of a husband to the affection and
 attentions of his wife? Surely in every
 point of view they are incompara-
 bly stronger, and therefore the illus-
 tration, which has been used, but
 very ill expresses the wide disparity
 between those who, in the main, pos-
 sess towards God right dispositions
 productive of right conduct; and
 those, in whose hearts God has not
 the first place, and who make his ser-
 vice at best but secondary and subor-
 dinate. You remember how often
 the connubial connexion is introduced,
 in the prophets and in the New Tes-
 tament, to illustrate the connexion
 which ought to subsist between God
 and man; but the sacred penmen sel-
 dom employ it for this purpose, with-
 out strongly pointing out at the same
 time its inadequacy to convey a just
 idea of the warmth of affection, and
 the perfect duty, due by man to his
 Maker; and of the demerit of fixing
 the affections more, or as much, on
 any other object, and of refusing or
 neglecting to be devoted to his ser-
 vice. It is true, man cannot see the
 heart, and say with certainty in every
 case, "This man is devoted to his
 God and Saviour, and that man is
 not." But the blindness of man does
 not alter the great discriminating fea-
 tures of character, which are perfect-
 ly visible to the all-wise Being, who
 is to pass judgment on his creatures.
 His prerogatives as a judge are not
 impaired by the inability of man to
 act as his assessor; nor are the rules
 of his government superseded by
 man's insight into character being so
 shallow and dull, that he cannot ap-
 ply them to the cases of his fellow-
 men. He, whose eye penetrates the
 inmost recesses of every heart, doubt-
 less is able to apply them, even if we
 were still less able than we are to
 distinguish the good from the bad. In
 great mercy, however, he has ena-
 bled us to distinguish between them
 sufficiently to convince us, that the
 distinction is perfectly visible to him,
 though we cannot see it.

Still, however, it is alleged, that
 "though the distinction between the
 individuals of these opposite classes
 be always great, yet it cannot be
 thought so great as that these should
 go to heaven, and those to hell."
 Will any mortal then dare to pro-
 nounce what is the exact demerit of
 sin, and what is the amount of its

just punishment? Or, on the other hand, will any mortal dare to set limits to the bounty of God, and fix upon the greatest degree of happiness which it is right for him to bestow on those whom he sees to be proper objects of his favour? And yet, except these things are within the grasp of human ability, it is evidently impossible for man to say, that the difference between heaven and hell is too great to admit of our believing that God will make the one the abode of all the righteous, and the other of all the wicked.

How presumptuous are the reasonings, and how gross the self-delusion of man, when he questions the propriety of the divine proceedings, and the truth of the divine declarations!

If you look again at the part of S. Jenyns about Friendship, I think you will see, that it is less entitled to your approbation than you supposed. If friendship for one man precluded all affection for the rest of the species, there would be a colour for S. Jenyns's reasoning; but as this is by no means the case; and as we are ordered to love different persons (as parents, wives, &c.) in different degrees; and as Christ himself had a peculiar friendship for Lazarus and for one of his disciples; and as St. Paul has left us examples of similar predilections—S. Jenyns's position must be utterly abandoned.

To the Editor of the Christian Observer.

MUCH has of late been written against the sin of schism. But as the evil, it is to be feared, will still exist (for even wise and good men have differed, and probably will differ to the end of the world, about matters of church-government), the next best thing that can be done is to try to lessen, as much as possible, the mischiefs resulting from this cause. Now the great evil of schism, as it has always appeared to me, and as the apostolic exhortations upon the subject sufficiently infer, lies in the occasion thereby administered to strife and debate, to discord and animosity; those fruitful sources of every evil work and temper which pollute the purity of the church, disturb its peace, and violate the great christian law of mutual charity. The only practicable remedy for these disorders, *rebus sic*

stantibus, is admirably pointed out to us in the following petition for the special prayers appointed for the late fast day, and mentioned and adverted to, as it deserves, in the Christian Observer; "Give us all grace to put away from us all rancour of religious dissension, that they who agree in the essentials of our most holy faith, and look for pardon through the merits and intercession of the Saviour, may, notwithstanding their differences upon points of doubtful opinion, and in the forms of external worship, still be united in the bonds of christian charity, and fulfil thy blessed son's commandment of loving one another as he hath loved them."

Considering this language, Sir, as put into the mouth of the whole clergy of this land, and addressed by them to heaven on so awful an occasion, I cannot but regard it as a public and solemn disavowal on the part of our church, of such claims and pretensions as have been lately set up, and warmly contended for, by the Anti-jacobins and other writers; claims which, if they be founded, place the order and discipline of the Church of England among the "essentials" of christianity, divest those who are not of our communion of any covenanted right at least to "look for pardon through the merits and intercession of the Saviour," and make it impossible for us, consistently with principle and a good conscience, to be "united" with such persons "in the bonds of christian charity." Such a prayer, Sir, could not have been offered without offence to God, by the Jewish Church, under the Mosaic economy, with reference to any religious community, employing the ministry of a different order of priests from that of Aaron, or adopting any other rites of worship than those which were in use among themselves; though they had even been worshippers of the true God, and had worshipped him by sacrifices. The members of any such community, it is plain, must have been to all true Israelites "as heathen men and publicans;" and any acknowledgment of them as belonging to the Church of God, or any religious union and fellowship with them, as such, would have been a dereliction of principle, and must have involved the guilt of infidelity and apostacy. Precisely similar must be the predica-

fit in which, as members of the reformed Church, we stand towards dissenters of all sorts amongst ourselves in the episcopalian priesthood and worship generally of divine right, in that *absolute and exclusive* sense for which some churchmen so anxiously plead, and which, putting the established ministry in the same footing in point of authority with the Aaronical priesthood, invalidates, by unavoidable consequence, the functions of every other ministry exercised in these kingdoms, and consigns to "uncovenanted mercy" every description of persons who worship not with us. Such persons, it is evident, could no more be fit subjects of christian communion with us than the schismatical Samaritans; who sacrificed on Mount Gerizim, were capable of religious fellowship with the Jews. We might have good will towards them as men and as fellow-citizens; we might pray for their conversion as we do for that of infidels or heretics; but how we could, with any consistency, and even without impiety, pray to be "united with them in the bonds of christian charity," I must confess, I cannot see. Such a consequence—apparently so uncongenial with a spiritual dispensation, which values the power of godliness more than the form; so limiting the range of the great evangelical precept, which enjoins brotherly love among the disciples of the same master; excommunicating in effect the members of almost every other Protestant community except our own; making it sinful for a resident in Scotland, Holland, or Switzerland, to frequent the public worship of any of those countries, or to communicate with them—such a consequence, I say, Sir, forms an argument against the truth of the principle whence it is deduced, which alone carries full conviction to my mind. When I consider also the very different circumstances of the Jewish and Christian Churches, I see, in the typical nature of the Levitical institutions, and in the great proneness of the Israelites to the idolatrous practices of the surrounding nations, the obvious reasons of that strict confinement to one order of priesthood and one mode of worship, which then prevailed. In the circumstances of the Christian Church, however, I discern no reasons that should, *a priori*, induce me to

look for such particularity in her constitution: on the contrary, I think I perceive, in the spirituality of the dispensation, in the different civil governments of different countries, and in the known condescension and goodness of the divine character, sufficient grounds to expect; that a latitude on the points in question should now be allowed, which, under the former dispensation, was plainly unnecessary and inadmissible.

I grant, Sir, that no reasonings *a priori* of our's are of any weight, opposed to the clear decisions of Revelation; but no such decision in this case is, or can be, adduced. For the exclusive establishment of the Jewish priesthood in the family of Aaron, I read in the Old Testament, indeed, the most precise injunctions, which could not be mistaken, which in fact never were mistaken; but in vain I search the New Testament for some declaration of the divine will, equally incapable of being misunderstood, establishing the exclusive claims now set up by many persons in favour of the episcopal ordination: and yet in like cases it is reasonable to look for like evidence, nor can we suppose that the Almighty would more respect the consciences of Jews than of Christians, by making his will, on so important a subject, plain to the former; while he has left the latter exposed to mistake—a mistake, upon the supposition here controverted, involving the most serious consequences.

Let me not, Sir, be misunderstood by your readers as hostile to episcopacy. God forbid! on the contrary, I venerate episcopacy. I think it the best kind of ecclesiastical constitution in itself. I doubt not, that it is the most approved of God. I am myself an episcopalian by choice, by principle, yet such an episcopalian as would willingly let other people be christians as well as himself; who desires to find, and thinks he has found, such ground to stand upon as will allow him to be a very consistent churchman, without unchristianising all other denominations which bear the christian name, and holding sentiments respecting them which neither agree with the letter nor the spirit of that excellent prayer which we have all so lately offered; who, while he chuses for himself what he deems the most excellent way, thinks himself obliged to love, not as *heathen men* are

to be loved, but "to love as brethren" all those that appear to him to be christians indeed; and who, as well in *testimony* as in *confirmation* of that love, would not scruple occasionally to join any who answer to this description in offering prayer and praise to their common God and Saviour, nor think that he committed a sin by hearing from the lips of a *Watts* or a *Doddridge*, though not episcopally ordained, an exhortation to the practice of their common christianity.

In a word, Sir, I am most willing to concede to episcopacy every claim short of an *exclusive* one. That it was an apostolic institution, and, consequently, that it has, in the most marked and decisive manner, the sanction and approbation of heaven, I doubt not. I am further well persuaded in my own mind, that it is that mode of church government which is most acceptable to God; because it harmonizes with every other institution which we know certainly to have proceeded from him; and best accords with those general rules which the holy spirit has dictated for the due management of all things relating to the church, such as, "Let all things be done decently and in order:" &c. &c. in other words, because it adopts, perfect and entire, the principle of *subordination*, which both reason and experience attest to be the only solid foundation that will support the peace and good order of the world or of the church; while all other forms of ecclesiastical discipline adjust themselves more or less to the principle of *equality*; that abortion of pride and self-will, and most fruitful source of disorder and confusion.

But though upon these grounds I can give the most decided *preference* to episcopacy; I do not feel myself compelled to yield to it *that kind of claim* which is here under consideration; for the same reasoning which convinces me that the God of order best approves episcopacy in the Church, convinces me likewise that republican government in the state cannot be as acceptable to him as monarchy; yet with the most unequivocal preference for this mode of civil government; I could conscientiously comply with a different order of things, were I to find it established in the country where I live. I would certainly chuse to live under a monarchy, but I should not deem it unlaw-

ful to obey a republic. I believe I former to be more agreeable to the will of God, yet I do not think that the subjects of the latter should submit themselves to the powers that be, as ordained of God; all government, as such, being his ordinance, though one species of it be less acceptable to him than another.

But it will be thought, perhaps, that a very different conclusion must of necessity follow from my other admission—that episcopacy is an apostolic institution. On this argument, I believe, the advocates of the opinion I am combatting chiefly rely; but (to omit other answers) I have always thought the argument a bad one, because it proves too much; for if episcopacy be absolutely indispensable and essential to the very being of a Christian Church, because instituted by the apostles, will it not follow that every other order and institution, originating in the same high authority, is equally indispensable and essential; and, if so, I am bound in conscience to renounce the communion of the Church of England itself; not indeed to turn Presbyterian, Independent, or Methodist, but to go in quest of a church, if such an one may be found, in which the apostolic institutions of *love-feasts*, *deaconesses*, the *holy kiss*, *cum multis aliis*, are yet respected and observed.

But at all events, Sir, the question of their truth or falsehood apart, can those high pretensions which, under the authority of some respectable names, appear to be gaining ground among us, and bid fair to be soon considered as the text of orthodoxy in matters of church discipline, be with *any consistency* adopted by the members of the Church of England? This is a question which seems not to have been adverted to, and yet surely is well worthy attention in this argument. To me it appears that they *cannot*; for in adopting them, if I am not greatly deceived, we must criminate the sentiments and conduct of our forefathers; condemn our own practice, and bring into great doubt and uncertainty (to say the least) the validity of the ordination of many of our present bishops and clergy. I will mention very briefly a few of the facts which, to my mind, substantiate these allegations.

1. The correspondence of our reformers with those of the continent furnishes indisputable evidence, if

my memory may be relied on (for I have not the proper books at hand to refer to), that the latter were regarded by the former as fellow-christians, and their clerical office allowed to be true members of the great christian community: a further proof of which may be found in the settlement of Bucer, Fagius, &c. at our universities as professors of divinity, though, of the number of these great men at different times invited over to this country, some had certainly received Lutheran or Calvinistic ordination.

2. Instances occur in our ecclesiastical history of persons among ourselves, who had received similar ordination, being permitted, nevertheless, to officiate as ministers in the established Church. One strong instance, more immediately in my recollection, is the case of Walter Travers, as related in Walton's Life of Hooker, who was suffered by Archbishop Whitgift to preach as a *pernoctant* lecturer at the Temple Church, both before and after the great Hooker was appointed master, though suspected, and, even known, to have been ordained by Cartwright and others at Antwerp. It is true, he was afterwards dismissed; and this cause, among others, was, I believe, alleged by the archbishop for his removal: but yet, I think, it is evident upon the whole of the narration, that had Travers carried himself peaceably and conformably in his situation, no dismission on the ground merely of the irregularity of his ordination would have taken place: It is observable, that Hooker himself never seems to have scrupled officiating in company with this man, as he surely would have done had he thought him disqualified for the duties of the christian ministry by his ordination; and yet that ordination was not only *non-episcopalian* but *schismatical*.

The present practice of the Church of England indeed is different, and that practice may be both accounted for and vindicated on prudential considerations; as the avoiding of confusion, and establishing of uniformity, very desirable in all societies, and without which experience had proved, that the peace of the church could not be preserved. But I see no sufficient grounds to infer from this change of internal regulation any persuasion, either in the minds of those with

whom the measure originated, or of our present rulers by whom it is maintained, of the absolute invalidity of other modes of designation to the sacred function.

3. This conclusion, as it respects the present governors of our Church, is supported by the striking fact that many of them, in their capacity of directors of the Society for promoting Christian Knowledge, employ (as their predecessors have done for a long time past) Lutheran ministers on their foreign missions, whose ordination (if my information be correct) would not qualify them to exercise their ministry in our churches, but which, however, is held to be valid in itself, as this fact attests, by those whose judgment in such matters cannot very modestly be questioned.

4. There have been several bishops and archbishops of our church, at different periods, who received their baptism from the hands of non-conforming ministers, and who, consequently, if the functions of such men be of no validity, were never baptized at all; who therefore lived and died in an uncovenanted condition; and this being the case, must not every act they ever performed, whether as deacon, priest, or bishop, have been completely null and void? For I take for granted, Sir, that a man must first be a *Christian* before he can be duly qualified to act as a *Christian minister*; that what illegitimizes his claim to the first character, must *a fortiori* nullify his pretensions to the greater; that no man can invest another with the privileges of any corporation, who is not himself previously a true and lawful member of the same society. These I take to be nearly self-evident principles, and if so, where are we all, Mr. Editor, if the patrons of the exclusive system be in the right? For aught I know, there may not by this time be one true minister or christian left in this nation; and while some of us are charitably committing our dissenting brethren to "uncovenanted mercy," we may all to a man be in the same predicament ourselves!

5. There is another fact which I know not well how to reconcile to this scheme. It is a fact of daily occurrence in various parishes of this kingdom, and particularly in market

towns. Wherever the Dissenters have no burying grounds of their own, they constantly bury in our churchyards, and the funeral service of the Church of England is as duly read over them as over her own members. Is not this acknowledging them to be members of the *Christian Church*? which, by the hypothesis here resisted, they are not.

To refer again to the admirable prayer quoted at the beginning of this paper, may seem needless; but I cannot help once more noticing in this place, how incompatible the spirit which it breathes is with an opinion that would confine christianity within the pale of the established Church. That I am not mistaken in this sentiment, is proved in a manner I had not anticipated, by the offence conceived against that portion of the fast service by the writers of the *Anti-jacobin Magazine*, and by the refusal of Mr. Daubeny and his colleague to read it. This very curious and interesting information was given me by your publication, when I had written the greater part of this paper, and it comes in opportunely to support my argument. Upon the whole of these premises, then, I venture to conclude, that the ground which is taken by Mr. Daubeny and his adherents, is ground unknown to the English Church, which she has never assumed to herself, which has not been assumed for her by her warmest and ablest advocates, and which therefore no one is now compelled to adopt in order to maintain consistency of character, or prove himself a faithful and upright member of her communion.

It has sufficiently appeared, Sir, in the progress of the foregoing discussion, that the subject is of great *practical* moment, and on this ground only I offer it to your useful work, which certainly distinguishes itself among the publications of the day for its candour, impartiality, and pre-eminent regard to practical religion. Of practical religion love is the vital principle, and how hostile to it then is the doctrine that has been now considered; a doctrine totally subversive of that love and union which ought, in spite of non-essential differences, to subsist among the common disciples of the Prince of Peace. On the contrary, it makes such union impracticable; it teaches disunion upon prin-

ciple; it builds up a wall of separation, that forbids all approach to each other on pain of violating conscience, and incurring the displeasure of heaven.

The same consequences, indeed, it is just to remark, are chargeable on the opinion of such of our Dissenters as believe the Church of England (like your correspondent *Sectarius Pacificus*) to be a limb of Anti-christ, and consequently no true Church of Christ. These gentlemen turn the tables with a vengeance on the author of the *Guide to the Church*, and those who adopt his doctrines. I am content to leave the two parties to settle the difference between themselves, professing myself so much a friend to the cause of christian charity as most sincerely to wish that neither may have many disciples. For my own part I glory in calling myself a member of the Church of England, but still more in bearing the name of

A CHRISTIAN,

To the Editor of the *Christian Observer*.

As you are no less a friend to the *decorum* than to the *sound doctrine* of the Church of England, I presume to send you a few remarks on a custom which is sadly prevalent in many parishes, and of which I have myself perceived the injurious effects for many years. The custom to which I refer is the very indecent one of coming into the Church in all parts of the service. Now, to say nothing of the disrespect and disregard which this shews towards the order and liturgy of the Church, it appears to me to be, and indeed I too well know it is, productive of very bad consequences in many respects. The solemnity of the service is thereby greatly disturbed; while the noise of clanking pates, the opening and shutting of the doors of seats, or going up into the galleries, break in upon that silent attention of the mind which is essential to communion with God, and consequently to the benefit and comfort of divine worship. By this irregularity also, the very *finest* and most *striking* parts of our Church service are *lost*; I mean the general confession which stands at the beginning of the service (a form of words which, though not *divine*, has been the admiration of every age and denomination of *sound*

Christians); that declaration also of God's pardon to penitent sinners, which the minister pronounces immediately afterwards,* and frequently (for in some places the people continue to come in even to the very time of the sermon), those portions of the divine treasury of christian experience, the book of Psalms, and of the Old and New Testament, which may happen to be read, together with many of the benefits which are designed to be conveyed, and which might be derived, from a proper attendance on the means of grace.

These things, Mr. Editor, are exceedingly grievous to my mind, and to the minds of many others, my brethren, who mourn over the same evils. I have very often spoken to my congregation on the subject both from the desk and pulpit, but am sorry to say with little effect. They are so accustomed to irregularities of this kind in other places to which they occasionally resort, that all I can say has no influence. A few, indeed, may be more careful for a Sunday or two, but, in a very short time, all is as before. The great misfortune is, that there is no convincing them of the evil of the practice. They do not, indeed, defend it; nay, they will acknowledge it not to be right, but still they shelter themselves under some frivolous excuse, nor do they seem to feel that they have been guilty of any thing materially wrong.

Surely it shews a very defective state of things, when people can esteem it a matter of indifference, whether they are present to hear the scriptures read, and to join in addressing God in prayer and praise; and when they regard all that is essential in public worship as comprized in that which more immediately depends on the abilities or understanding of the preacher. I much fear, that it is, more than they are generally aware of, a love of something new, which

* I have often been surpris'd at—what shall I call it? the *blind* or the *inveterate* prejudice of those, and some of them men of sense and piety, who have objected to this part of our church service (because it is called the *absolution*, as though the minister took upon himself to absolve the sinner. Not at present to enter at all into the question of the *power*, this part must stand clear of objection to every candid mind, as the minister only declares that "He (God) pardoneth and absolveth," &c.

leads them thus to undervalue the good old form of sound words, compiled at first, and approved of, through ages of the church, by its brightest ornaments, and to account it as the Israelites did the manna, but as *light bread*†. I shall be happy if this letter should be of any service, and I would recommend to every person of influence to do his utmost to discourage and repress the evil, to which I have adverted, big with consequences more serious than is generally supposed.

PHILO ECCLESIAE.

To the Editor of the Christian Observer.

NOTHING can afford a more mortifying proof of the weakness and inconsistency of human nature, than the acrimonious spirit so often displayed in religious controversies by the disciples of the meek and lowly Jesus, in opposition to the example and precepts of their Lord.

If we are taught, that whosoever shall keep the whole law, and yet offend in one point, is guilty of all; if the servant of the Lord is forbidden to strive, and commanded to be gentle unto all men, apt to teach, in meekness, instructing those that oppose themselves; if to love one another be the distinguishing test required of his disciples by Christ himself, great indeed must be that self-delusion, which can induce men to imagine that they are promoting the cause of christianity, whilst they are offending against the law of charity. To such our Saviour might say, as of old

† The defect here noticed, I would observe, is at least equally chargeable on the Dissenters and Methodists. Indeed I am disposed to ascribe much of the slovenliness and irregularity, which are visible in our churches, to the influence which their sentiments and example have had upon such of our own people as are in the habit of communicating with them on religious subjects, and of occasionally attending their places of worship. When the notion is once imbibed, that nothing has life in it which is not extemporaneous, and that the church service is therefore a mere dead thing, a matter of form, however attentively or devoutly it may be performed, the effect will be, that the people, whether they come to church sooner or later, will be perfectly satisfied if they are but in time to hear the sermon.

to Saul of Tarsus, I am Jesus whom ye persecute. The end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned, from which some having swerved have turned aside unto *vain jangling*, desiring to be teachers of the law, understanding neither what they say nor whereof they affirm.

Far be it from me to recommend indifference in the cause of religion. I know the obligation earnestly to contend for the truth, which was once delivered to the saints. I know who said to the angel of the Church of Laodicea, because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. Zeal in a good cause has ever been deemed commendable; and zeal in the cause of christianity is a duty of indispensable obligation. Those who undertake to explain and enforce the doctrines of salvation are bound to express their convictions with earnestness, and to declare the revealed truths of eternal and universal concern with all boldness and sincerity, consulting the honour of God, and looking to the salvation, not to the praise, of men.

But the plea of zeal will not justify defamation, it will not authorize unfounded insinuations against the principles or morals of an antagonist, and it furnishes no cause for the language of irritation or unfounded reproach, for invective or sarcasm. The difference between pious and intemperate zeal is aptly and elegantly illustrated by Jortin; the former, he compares to the gentle flame which innocently played round the hair and temples of Iulus; the latter, to the autumnal star of Homer, whose

“ ——— burning breath
Taints the red air with fevers, plagues, and
death.”

Let me quote on this subject a striking passage from a work attributed to Hales of Eaton.

“ St. Chrysostom excellently observeth, that the prophets of God and Satan were by this notoriously differentiated; that they which gave oracles by motion from the devil did it with much impatience and confusion, with a kind of fury and madness; but they which gave oracles by divine inspiration, gave them with all mildness and temper. If it be the cause of God which we handle in our writings,

then let us handle it like the prophets of God, with meekness and moderation, and not in the violence of passion, as if we were possessed rather than inspired.”

It may be affirmed with truth, that controversial asperity and violence scarcely ever fail to defeat the end for which they are used: instead of producing good in any instance they have been productive of most extensive evil, and if it were possible for the gates of hell to prevail against the religion of Christ, they would indeed have prevailed in this way.

But the evils arising from the use of acrimonious intemperate language in religious controversies are so various and prejudicial, that I cannot refrain from more particularly enumerating some of them.—First, It is a cause of offence and uneasiness to all serious humble minded christians, who feel the obligation of keeping the unity of the spirit in the bond of peace.—Secondly, It abridges the usefulness of a writer. Our confidence in an author is often proportionate to the respect which we entertain for him, and that respect will be insensibly heightened or lowered as we find him adhering to the principles which he professes, or deviating from them.—Thirdly, It excites a spirit of disunion and hostility amongst the professors of the same faith, the followers of the same Lord. The intemperance of a writer often communicates itself to his readers, whether they take part with him or against him. His readers communicate their feelings to others; an intolerant spirit is disseminated, and parties are thus formed, of which the leading principle is hostility to each other, to the real injury of the christian cause.—Fourthly, It affords a triumph to infidels, who malignantly ascribe to the religion of Christ, consequences which only result from a culpable violation of one of its most prominent injunctions; and some, perhaps, may have been deterred by it from that examination into the truth of christianity, which might have ended in conviction.

Let me seriously then recommend to every controversialist, who feels himself liable to the censures implied in these observations, to consider the alarming and extensive responsibility of a conduct, which is equally condemned by the word of God and the judgment of mankind.

It may be proper here to add a few words on controversy itself. Experience unhappily shews, that there is something in the very nature of it, which has a tendency to exasperate the mind, inflame the passions, stifle the emotions of benevolence, and substitute a spirit of wrath and enmity for that of christian meekness, forbearance, and love. Few writers are sufficiently schooled in humility to peruse, with temper, strictures upon their opinions and arguments; to weigh them candidly and dispassionately, or what is harder still, though a duty, to acknowledge their errors. The offspring of our intellect is often almost as dear to us as that of our bodies. With this experience, which the writings of all ages have verified, how cautious ought every theologian to be, before he exposes his writings to the criticisms of the public; with what severity ought he to scrutinise his motives, and probe his temper, lest incautiously drawn into the vortex of controversy, he should make shipwreck of his faith. If zeal for Christ, and an anxious desire to promote the eternal happiness of his fellow-creatures, be the laudable motives which induce him to become an author; let him reflect, that he is liable to have his opinions discussed, his arguments contradicted, and his learning and talents perhaps arraigned and impeached. Let him then seriously ask himself, whether he is sufficiently armed with humility to undergo these trials without loss of temper; whether he possesses candour to admit the soundness of arguments, which he cannot refute; or to be grateful for the rectification of his errors or ignorance. If his motives be such as he professes and supposes, no intemperance of his adversary, no censure of his opinions, should be able to extort from him an angry reply, or querulous appeal; and an adherence to them should induce him to acknowledge and correct any mistakes into which he may incautiously have been betrayed. But should he find his mind agitated by anger and vexation, or tinged with malignity, he may conclude that the purity of his motives has not been such as to prove a sufficient preservative from yielding to the infirmities of his nature; and instead of answering his opponent under the influence of such disorder, he would act more in the spirit of a wise man

and a christian, by praying to God to compose the turbulence of his passions.

But all who commence writers, or engage in controversy, cannot plead the pure and simple motive of wishing only to do good to others. It is now, as it was in the days of the apostles; if some preach Christ of good will, others preach Christ even of envy and strife: Upon such I fear my arguments will fail to make any impression: I must, therefore, commend them to God, sincerely pitying them, and deprecating the injury which they may occasion to the christian community.

It might be a useful rule for every controversial writer, before he publishes his work; to ask himself, what shall I think of this work in my dying moments? Is there nothing said in it, which I shall then wish unsaid? It will be an awful consideration at the hour of death, that we have done mischief, which it is no longer in our power to redress; and which may be felt by thousands yet unborn. How many have died with this burthen upon their consciences.

We are told by supreme authority, that every *idle* word that men shall speak, they shall give an account thereof in the day of judgment. It behoves every man, but the controversialist in particular, to reflect on this solemn admonition, as a salutary restraint against every expression dictated by enmity, pride, envy, wrath, malice, or uncharitableness: nor ought any one to engage in controversy, who cannot in a good measure controul these passions. The triumph obtained in a theological contest will avail little in the terrible day of the Lord, when every secret thought, as well as every word, will be brought into judgment. The number, abilities, or rank of our admirers, flattering as it may be to self-importance now, will contribute nothing to our comfort; the dogmatism of learning, or the pride of sectarianism, will add in no degree to our future happiness. "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven," "prophecies they shall fail, tongues they shall cease, and knowledge it shall vanish away," but "charity never faileth."

And now, Mr. Editor, permit me to say a few words to yourself. I

neither accuse you of a disposition to controversy, nor of having violated its laws; on the contrary, I acknowledge with much satisfaction, that in the commendations or strictures, which your office obliges you to bestow upon authors, you have observed the golden rule of impartiality, in a manner which proves you attached to evangelical truth, and not to a party. Your publication, which I know to be extensively read, and which I believe has produced much good, would, in my humble opinion, be still more extensively useful, if controversial subjects were still more avoided. This, however, I admit may be very difficult.

With respect to myself, I confess to you, that before I read your publication, I knew little of Calvin or Arminius beyond their names; and I am equally ready to acknowledge that the information which I have incidentally acquired of their differences, through the medium principally of that part of your work which is dedicated to the review of books, has added little to my religious knowledge, my faith, or my charity. I see, however, that those who chuse to call themselves Arminians and Calvinists, have taken offence at your supposed predilection for one or other of the divines, whose doctrines they espouse; a satisfactory proof, in my opinion, that the fault is rather in their feelings than in your writings.

Be that as it may, I shall beg leave to recommend to both the following passage from an author, whom I have already quoted.

"I will give you one instance, in which, at this day, our churches are at variance. The will of God, and his manner of proceeding in predestination, is undiscernible, and shall so remain until that day, wherein all knowledge shall be made perfect; yet *some* there are, who, with probability of scripture, teach that the true cause of the final miscarriage of them that perish, is that original corruption that befel them at the beginning, increased through the neglect or refusal of grace offered. *Others*, with no less favourable countenance of scripture, make the cause of reprobation, only the will of God, determining freely of his own work, as himself pleases, without respect to any second cause whatsoever.

"The authors of these conceits

might both freely (if peaceably) speak their minds, and both singularly profit the church; for since it is impossible, where scripture is ambiguous, that all conceits should run alike, it remains that we seek out a way, not so much to establish an unity of opinion in the minds of all, which I take to be a thing likewise impossible, as to provide that multiplicity of conceit, trouble not the church's peace. A better way my conceit cannot reach unto, than that we would be willing to think that those things, which with some shew of probability we deduce from scripture, are at the best but our own opinions; for this peremptory manner of setting down our own conclusions, under this high-commanding form of necessary truths, is generally one of the greatest causes which keeps the churches this day so far asunder; whereas a gracious receiving of each other, and mutual forbearance in this kind, might, by adventure, bring them nearer together."

MODERATOR.

To the Editor of the Christian Observer.

I ADMIRE, in general, the sentiments of your correspondent Margery, (p. 24); but I question the propriety of her calling on you to expose the irreligion and vice of boarding schools; because, as she never placed any of her daughters at school, her opinions respecting the tendency of school education, probably arise either from prejudice or from imperfect information. Most children dislike school, and are apt to make such unfavourable reports of it as they think likely to prevent their return thither. We should be cautious, however, in giving credit to the representations of children, who, it must be allowed, are very inadequate judges of the subject, and who may likewise be under a strong temptation to deceive.

I am induced to trouble you with these remarks from a sense of justice, as well as from motives of gratitude; for I cannot forget that to the goodness of the school, at which I happened to be placed, I am indebted, under God, for my impressions of the paramount importance of religion. At twelve years of age I was sent to school, where I learnt, for the

first time, that I was accountable to God for every part of my conduct, and bound to perform every action, however trivial, from a sense of the obligation under which I lay to love and serve him. At this school I remained four years, during which time I had the happiness of seeing religion constantly kept in view, and of hearing it pointedly enforced as the principle which ought to govern our lives. I was taught to read the scriptures daily in private, a practice which at length became not only habitual, but delightful to me. The Sunday I learned to consider not as my own day, which might be passed in idle visits, but as one to be peculiarly appropriated to religious uses; and in order to make it profitable, I was provided with a variety of instructive books, and was taught also to read and sing psalms and hymns. Our governess would allow none of her scholars to shorten the Sunday by walking out, except to church; indeed she seldom found the day tedious, for she was even more affectionate and enlivening on that day than on any other; its employments were congenial to her own mind, and she endeavoured to inspire us with a similar taste. Our preparation for the Sunday began on the preceding morning. A chapter of the Bible was read to us, and made the subject of some religious instruction, such as I am sure your correspondent Margery would approve; and any improper temper or conduct, which had been noticed during the week, was kindly, though distinctly, pointed out and censured; a custom which was of great benefit to many of us.

I do not mean to affirm, that equal advantages are to be enjoyed in many schools; but in most, if not in all, some form of religion is kept up, such as morning and evening prayers, going to church on Sundays, &c. observances which young people too frequently see to be wholly disregarded at home. The question, therefore, is not whether schools are unexceptionable, or whether, in some cases, a home education may not be more advantageous; but whether, in general, schools do not afford better means of religious instruction (scanty though they may be) than are to be found at home.

Another considerable advantage in

schools is the plainness of the table. In many families, especially in the middling ranks of life, the tastes and appetites of children are indulged to a very improper excess. Something, therefore, is attained by school discipline in this very important particular.

But I dare not trespass longer on your time. I shall therefore only add, that as the sentiments of the *Christian Observer* on education will be likely to have great weight, justice and gratitude induced me to point out the obligations I owe to one school, my attendance in which I consider, and I believe I shall have occasion to consider to all eternity, to have been an inestimable blessing. I am conscious it is very unfashionable to speak favourably of a boarding school education; but yet, as you are an enemy to unfounded prejudices, I trust you will insert this letter, which comes from one who entertains the highest sentiments of respect for your useful labours.

ANABELLA.

To the Editor of the Christian Observer.

THE complaint of M. T. H. (p. 17), has induced me to suggest another remark, which has sometimes unseasonably occurred during the performance of the very same part of divine worship. What I allude to is, as it appears to me, an injudicious and unnecessary mutilation of the Lord's Prayer by some clergymen, who choose to connect the first sentence of it with the collect before sermon, in the following manner:—"through our Lord Jesus Christ, who hath taught us to call thee our Father, which art in heaven," &c. Now, though none of the words of the prayer are actually omitted, yet those now mentioned, being in their grammatical construction entirely appropriated to the former sentence, cannot also be used, as they were designed to be, as an invocation to the Almighty: the prayer therefore commences, somewhat abruptly, with the words—"Hallowed be thy name, &c." Thus, for the sake of what is probably deemed a more graceful connection, the preacher detaches from that most excellent pattern of prayer an address to the Divine Being, highly proper in all our suppli-

cations, and which might perhaps have been dictated, on this occasion, for the very purpose of inspiring us with a degree of filial confidence

while we are offering up the subsequent petitions.

Y. Z.

MISCELLANEOUS.

EXTRACTS FROM AN UNPUBLISHED TOUR ON THE CONTINENT.

(Continued from p. 23.)

LAKE OF THE FOUR CANTONS.—URSEREN L'HOSPITAL.

AFTER an ascent of five or six hours over falls of water, precipices, torrents, &c. I reached a valley of an hour long, where the majestic wonders of the Alps began to appear in all their terror. They were, to appearance, hewn out of one enormous rock, which rose perpendicularly on each side to the height of five or six hundred feet. Not a tuft of verdure was to be seen. A few blades of grass peeped here and there out of the stony crevices, but for want of proper nourishment were turned to a brownish hue, shaded only with a few faint stripes of green. Towards the farther end the valley grew narrower and narrower, and at length was so very strait that the road is cut out of the solid rock and arched underneath to prevent its falling in. Near two hundred feet beneath this precipice rolls an immense torrent, which, passing through the middle of the valley, rushes down into the plain, and forms the *Lake of the Four Cantons*. In this place its bed appears to be formed of one smooth solid stone, which it has doubtless excavated out for itself in the course of ages, though the gulf must have been originally formed at the general inundation of the world. It should seem as if nature designed this enormous cleft as an insurmountable barrier between the Alps of Switzerland and Italy.

But as we had been before engaged in contemplating *her* wonders, we were now to admire the force of human art. The wit of man has overcome every obstacle that threatened an eternal separation between the Cantons and the Levontina. Across the gulph is thrown a bridge of a sin-

gle arch, whose two extremities rest upon two vast mountains, and form an easy communication between them. The height is so excessive, that one cannot without terror look down upon the water beneath. The water rolls with such violence, and dashes with such fury against the rocky fragments, that the sea raises an artificial shower, which, notwithstanding its depth below me, reached to the precipice on which I stood and sprinkled my clothes. While I was surveying the stupendous construction of the bridge, and wondering how any scaffolding could be fixed, or where any workmen could be found sufficiently bold for so tremendous an undertaking, I could not help admiring the appositeness of the name. The ancient inhabitants of the country doubting, perhaps, the sufficiency of human skill to effect so great a work, and of course ascribing it to some superior power, call it in the German language *Der Teufel Bruch*; which name it has borne ever since. Mankind is, doubtless, indebted for this beneficial contrivance to the genius of that extraordinary man, who first planned and executed this wonderful road over the mountains; for the passage of his conquering army; I mean the first and greatest emperor of the Roman world. A small ascent from the bridge brought us to a huge and lofty rock, which rose up before us, and seemed to announce a *ne plus ultra*; but, on our nearer approach, we perceived a subterraneous passage cut through it, fourscore paces in length, and so high that a man on horseback may easily pass. It must have been from cutting such a passage as this, that Hannibal obtained the reputation of melting his way over the Alps with vinegar; if so, the story need not be considered so fabulous as it generally is; for one can easily conceive, that the African general might successfully make use of some acid li-

quor, in order to soften the stone, and render it more easily subject to the tool of the workman.

At the end of this passage one naturally expects to be entertained with scenes of a wilder and ruder cast, if possible, than those we had already beheld. But in this we were agreeably disappointed, and not a little surprised to find ourselves on the edge of a verdant plain, watered by a beautiful river, adorned with three elegant churches, and interspersed with a variety of wooden cottages. This vale appeared to be four miles in length and one in breadth, and contains four villages; at one of which, *Urseren l'Hôpital*, we took up our abode.

Although this vale appears at the present fine season so beautiful to the eye, when contrasted with the high and barren rocks, through which we had just passed; yet there are inconveniences to which it is liable, not inconsiderable, that one might wonder how any human creatures would choose to fix their residence in such an unfavourable spot. During eight months of the year they suffer the rigours of the winter to the utmost degree, and to add to their misfortunes, they are entirely destitute of timber and firing, with which other parts of the mountain are abundantly supplied. Industry, however, in some measure overcomes this inconvenience; their wood for building they fetch from the country below, with much labour; for they cannot make use of carriages on account of the danger and narrowness of the road, which will scarcely admit of two horses to go abreast. I should mention that this valley produces one solitary grove of pines, which stand on the slope of a hill, and ornament the plain; but these pines are esteemed as sacred as those of *Ida*, and I am persuaded are more secure; for they are situated under a lofty glacier, and form a temporary barrier against those dangerous *avalanches*, which, at certain seasons of the year, are continually falling, and threatening destruction to the villages below; and which, should the age of the world be prolonged a few centuries more, must inevitably lay the whole plain in ruins.

Yet, with all these disadvantages, the inhabitants are blessed with as much happiness and content as this world can bestow; they are remark-

ably obliging and honest, and seem to be strictly conscientious in performing the duties of their religion.

I cannot help mentioning two circumstances on which I grounded this opinion. As I passed through the village where I slept, I observed the doors of the church were open. Curiosity prompted me to enter; the priest was celebrating the daily vespers, a few lamps shed a glimmering light around the altar, and enabled me to discover the number of persons assembled at their evening devotions; as near as I could guess they amounted to at least a third part of the whole parish. Those who are in the least acquainted with the state of religion in Roman Catholic countries will look upon this proportion as somewhat extraordinary.

The other circumstance was still more remarkable. As we retired to our respective chambers, our honest hostess called her two daughters and the rest of the family to assist at public prayers, which I afterwards was told is a common custom in this part of the mountains.

These circumstances, though not, perhaps, convincing proofs of genuine piety, were yet sufficient to give me rather high ideas of Alpine devotion, especially as I found, throughout the whole of my journey, so few Catholics whose conduct answers to their profession. In the more civilized parts of the continent, where the Romish religion prevails, few are to be found, from the nobleman to the peasant, from the woman of fashion to the chambermaid at an inn, who do not turn into ridicule the apostolical, as well as the superstitious, doctrines and ceremonies of their church.

(To be continued.)

To the Editor of the *Christian Observer*.

I HAVE observed, in reading the last *Edinburgh Review*, that a new machine has been invented by the Earl of Stanhope, which is called "*A Machine for reasoning by*." This machine, if I understand its nature right, must surely prove of signal use both in extending the general science of this country, and in advancing our religion and morals, and it therefore becomes a subject worthy of the notice of the *Christian Observer*.

We live, Mr. Editor, in an age of

astonishing improvement; and I should not wonder if by establishing, in the first place, those doctrines of materialism which prove the soul to have all the properties of body; and then, by giving to the material soul the proper impetus through the means of mechanical instruments, we should learn to dispense with the services of the clergy, and to spare the necessity of all moral exertion. Nor should I be much surprised if we were at length to arrive at the happy point of being able, through the largeness of that stock of "machines for reasoning by," which our extraordinary wit and diligence will have provided, to exempt our posterity from the burthen of thinking upon every topic; a hope in which I am persuaded that the ingenious Earl participates: and, I doubt not, that it is by the progressive and indefinite substitution of the operations of mechanism in the place of the exertions of mind, that we shall best exemplify the modern doctrine of man's perfectibility.

The machine to which I have alluded, as I find by the Edinburgh Review, is deemed "a contrivance of singular utility" by a French gentleman of the name of Pictet, a philosophic traveller, who seems to have visited his lordship. The Frenchman is perfectly serious in his approbation of it, though he admits "that, notwithstanding the great pains which the noble inventor took to explain it to him, he does not pretend perfectly to understand the principle on which it is constructed."

Without pretending to vouch for the present perfection of the machine in question, which I suspect that his Lordship himself may have found a little eccentric and irregular in its operations when applied to political ratiocination, allow me to mention to you a few of the uses to which I should be glad to turn it, supposing its credit to be established, and his Lordship, after having obtained the patent for which I presume that he will apply, to sell his article in sufficient quantities and at a reasonable rate.

I have several friends in my eye, to each of whom I am determined, in that case, to make a present of "a Machine for reasoning by." For example, I know a lady in gay life who supposes herself to possess more than ordinary benevolence, and yet

makes a point of conscience, as she calls it, of giving nothing to the poor. We had, the other day, a long argument about a case of charity which I recommended to her. The lady observed that the true mode of assisting the lower classes was to furnish them with employment, and she insisted that by a purchase which she had just made of some beautiful muslin, some delightful lace, and some superb china, for which she had paid what she termed a most prodigious price, the poor were much more effectually served than if half her fortune were bestowed upon them. I fairly admitted that all that almsgiving which promotes idleness is the reverse of true charity; but I proved most distinctly, as I thought; that by the exertion of bounty in the case in question, no place would be prevented or discouraged, since the poor were to be employed for whom I pleaded was but a little stock of materials on which to exert his industry; and I added that the purchase of this stock of materials would encourage industry in the makers of those materials, as effectually as the purchase of muslin, lace, or china, would encourage industry in the fabricators of those articles. The lady remained quite unconvinced. She returned to her first observation just as if no answer had been given to it, and then flew to three or four other arguments against giving money to the poor, which were equally inapplicable. This lady is deemed a woman of sense, and yet she argued, I assure you, in a manner surprisingly inconclusive. She is therefore one of the persons to whom I am inclined to send "a Machine for reasoning by."

I shall also transmit one to another acquaintance of mine, who is a merchant. He lately lost a large sum through the villainy of a man who had the appearance of being particularly pious; and he has ever since been of the opinion, that all persons who pay much attention to religion have some knavish end in view. I have repeatedly reasoned this point with him. I have demonstrated to him how illogical it is to deduce so general an inference from one particular case. But my friend is immovable. He has no patience when he talks on this subject; and when his temper fails, he possesses no more power of arguing than an idiot. He

clearly, therefore, stands much in need of "a Machine for reasoning by."

I have a third friend, who fell lately as he was riding and broke his collar-bone; and he has in consequence been confined near three months to his chamber. I thought it an act of kindness to visit him in his bed room, and I there heard him consume a full hour in relating the immense pains he had taken to provide himself with a horse, which should carry him with perfect safety. "But I now find," (added he with some peevishness) "that the more care one takes the less luck attends one, and therefore I am determined for the future to use no pains whatever about any thing." Now the fault is, that my friend is not so good a judge of horses as he thinks himself, and that he trusted too much to his own skill, in the purchase of the horse which fell with him; so that, *in all respects*, as he is pleased to term it, no other than the natural result of his having followed his own conceit; and it is so considered by one or two knowing grooms with whom I have talked about the accident. My friend, however, is so perverse as to infer, from this very event, that there is no connection between causes and effects, and no advantage in resorting to the most prudential means of accomplishing any object. "A Machine for reasoning by" might surely be beneficial to this gentleman.

I have a fourth friend whose case a little resembles the last, but is much more serious. It is that of a man who is not without a knowledge of religion; but he is the slave to some un-governed passions. He says that he has used every means of conquering them, but having found the conflict unavailing, he purposes, for the future, not to trouble himself so much on the subject, hoping to succeed better by proceeding on a laxer system. I have argued in this case somewhat in the same manner as in the former, that ill success is the consequence not of our using means, but of our contenting ourselves with such means as are improper or inadequate; and therefore that it is by doubling our diligence, not by relaxing in it, and also by giving a better direction to it, that the final victory is to be achieved. I have argued most seriously with my friend on this momentous to-

pic: I have appealed to his reason, to his common sense, to his conscience, and to some of the plainest passages of scripture: I have exhorted him, among other things, to change the circle of his companions, and to remove to a greater distance from the scene of his present temptations; but he is not for this mode of endeavouring to overcome his difficulties. Still, however, he is an occasional hearer of sermons, but I suspect that he is on the watch for any expressions in them which may seem to favour a life of presumptuous negligence. I sometimes think, that he will set himself free from his remaining scruples by turning Atheist or Deist; sometimes that he will adopt the common lax divinity; sometimes that he will go among the Enthusiasts; sometimes that he will join those who unite high doctrine with low practice: and indeed, as he possesses some religious knowledge, my chief expectation is that he will take the last mentioned course. He is already grown exceedingly fierce and dogmatical on some difficult points of theology, and is just as vain of his discernment in these points, as my last mentioned friend is of his skill in horses. But, for all practical purposes he is as irrational and inconsistent as any man I ever met with: he is for enjoying privileges without performing duties, for gaining heaven without subduing sin; in short, for possessing the end and yet neglecting the means: might not, therefore, "a Machine for reasoning by" be also a proper present for this gentleman.

S. P.

For the Christian Observer.

HINTS TOWARDS FORMING A BILL FOR THE ABOLITION OF THE WHITE FEMALE SLAVE TRADE, IN THE CITIES OF LONDON AND WESTMINSTER.

WHEREAS many members of both houses of parliament have long been indefatigably labouring to bring in a bill for the amelioration of the condition of slaves in our foreign plantations, as well as for the abolition of the trade itself; by which trade multitudes of fresh slaves are annually made: and whereas it is presumed that the profound attention of these grave legislators to this great foreign evil prevents their attending to do-

mestic grievances of the same nature; it is, therefore, humbly proposed, that whilst these benevolent senators are thus meritoriously labouring for the deliverance of our black brethren, the Christian Observer do, as in duty bound, insert these loose hints of a bill for the abolition of slavery at home; a slavery which, in some few instances, it is feared, may be found to involve the wives, daughters, aunts, nieces, cousins, and grandmothers, even of those very zealous African abolitionists themselves.

In our West India plantations the lot of slaves is of all descriptions: here, it is uniform. There, there are diversities of masters; if some are cruel others are kind; and the worst are mortal: here, there is one, arbitrary, universal tyrant, and like the Lama of Thibet he never dies. FASSION is his name. Here, indeed, the original subjection is voluntary; but, once engaged, the subsequent servility of the slaves keeps pace with the tyranny of the despot. They hug their chains, and because they are gilt and shining, this prevents them, not from feeling, but from acknowledging that they are heavy. With astonishing fortitude they carry them about not only without repining, but as their glory and distinction. A few females are every where to be found who have manfully resisted the tyrant, but *they are people whom nobody knows*; as the free people are the minority, and as, in this one instance, the minority are peaceable persons, no one envies them an exemption from chains, and their freedom is considered only as a proof of their insignificance.

I propose to take up the question on the two notorious grounds of *inhumanity and impolicy*: and first of the first, as our good old divines say. Here are great multitudes of beautiful white creatures, forced away, like their prototypes in Africa, from all the endearing connexions of domestic life, separated from their husbands, dragged from their children; till these last are old enough to be also engaged as slaves in the same labour: nay, in some respects, their condition is worse than that of their African brethren; for, if they are less restricted in the article of food, they are more abridged in that of rest. It is well known that in some of our foreign plantations, under mild masters, the slaves have, in one instance, more indulgence than

the English despot here allows. Some of them have at least the Sunday to themselves, in which they may either serve God or attend to their own families. Here, the tyrant allows of no such alleviation. So far from it, his rigour peculiarly assigns the sabbath for acts of superior fatigue and exertion, such as long journeys; crowded markets, &c. And whereas, in our foreign plantations, slaves too frequently do the work of horses; in the system of domestic slavery, horses partake of the labour of the slave without diminishing his sufferings; many hundreds being regularly condemned, after the labours of the day are closed, to transport the slaves to the scenes of their nightly labours, which scarcely admits of a moment's rest; so that the poor animals are exposed the greater part of the night to all the rigours of a northern winter.

Again, the African slaves go nearly naked; their burning climate prevents the want of covering from being one of their greatest hardships; whereas, though the female slaves of London and Westminster were aforesaid comfortably clothed, and were allowed by the despot to accommodate their dress to the season, wearing the lightest raiment in the hottest weather, and thick silks trimmed with skins of beasts in cold and frost; now, nakedness is of all seasons, and many of the most delicate females are allowed so little clothing as to give pain to the humane beholder. In the most rigorous seasons they are so exposed as to endanger their own health and shock the feelings of others.

The younger slaves are condemned to violent bodily labour, from midnight to sunrise. For this public service they are many years preparing by a severe drill under a great variety and succession of posture masters. More compassion, indeed, seems to be shewn to the more aged slaves, who are nightly allowed to sit, and do their work at a multitude of tables provided for that purpose. Some of these employments are quiet enough, well suited to weakness and imbecility, and just serve to keep the slaves out of harm's way; but at other tables, the labour of the slaves is most severe; and though you cannot perceive their fetters, yet they must undoubtedly be chained to the spot, as appears by their inability to quit it;

for by their long continuance in the same attitude one can hardly suppose them to be at liberty. But if their bodies labour less than those of the more active slaves, they seem to suffer the severest agitations of mind; their colour often changes, their lips tremble, and their voice falters; and no wonder, for sometimes all they have in the world is at stake, and depends on the next slight motion of the hand. In one respect the comparison between the African and this part of the London Slave Trade fails: the former, though incompatible with the *spirit* of our laws; yet is not, alas! carried on in direct opposition to the *letter* of them; whereas these tables, at which some of the English Slaves are so cruelly exercised, have the cannon of an act of parliament planted directly in their face: and the odium of the thing is, that the act is not, as in most other cases, made by one set of people and brooked by another, but in many instances the law-maker is the law-breaker.

Many of these elderly female slaves excuse their constant attendance in the public markets, (for it is thought that, at a certain age, they might be emancipated if they wished it), by asserting the necessity of their attendance till their daughters are disposed of. They are often heard to lament the hardship of this slavery, and to anticipate the final period of their labours; but it is observable, that not only when their daughters, but even their grand-daughters, are taken off their hands, they still continue, from the mere force of habit, and when they are past their labour, to hover about the markets.

A multitude of fine, fresh young slaves are annually imported at the age of seventeen or eighteen; or, according to the phrase of the despot, *they come out*. This despot so completely takes them in as to make these lovely young creatures believe that the assigned period at which they lose the gaiety and independence of their former free life is, in fact, the day of their emancipation.

I come now to the question of *Impolicy*. This White Slavery, like the black, is evidently an injury to fair and lawful commerce, for the time spent in training and overworking these fair slaves might be better employed in promoting the more profitable articles of health, beauty, simplicity, modes-

ty, and industry; articles which many think would fetch a higher price, and by which traffic, both the slave and the slave owner would be mutually benefited.

Those who take up the question on this ground maintain also, that it does not answer to the slave-holders; for that the markets are so glutted that there is less chance of a good bargain, in the best sense of the word, where there are so many competitors, and where there is so little opportunity of discriminating, than if the young slaves were disposed of by private contract; in which the respective value of each individual could be more exactly ascertained.

In the article of policy also, the slaves themselves are not only great losers; youth and beauty, by this promiscuous huddling of slaves together, failing to attract attention; but moreover youth and beauty are so soon impaired by hard labour, foul air, and late hours, that those who are not early disposed of, on the novelty of a first appearance, soon become withered, and are apt to lie a good while upon hands.

One strong argument brought to prove the impolicy of the *African* Slave Trade is, that it is a most improvident waste of the human species. What devastation is made in the human frame among our *White Slaves*, by working over hours, by loss of sleep, want of clothing, fetid atmospheres, being crammed in the holds of smaller ships without their proper proportion of inches—what havoc, I say, is made by all those, and many other causes, let all the various baths and watering places, to which these poor exhausted slaves are sent every summer to recruit, after the working season is over, declare.

Some candid members have hoped for a *gradual* abolition, concluding that if no interference took place, the evil was become so great, it must needs be cured by its very excess; the event, however, has proved so far otherwise, that the grievance is actually grown worse and worse.

And whereas, aforesaid, the slaves were comfortably covered, and were not obliged to labour through the *whole* night, nor to labour *every* night, nor to labour at several places in the *same* night; and whereas, aforesaid, the hold in which they were confined was not obliged to receive more slaves

it could contain; it is now a notorious fact, that their clothing is stripped off in the severest weather; that their labours are protracted till the morning; and that since the late great increase of trade, three hundred panting slaves are often crammed into an area which cannot conveniently accommodate more than fourscore, to the great damage of the healths and lives of his Majesty's fair and faithful subjects.

From all the above causes it is evident, that the White Slave Trade has increased, is increasing, and ought to be diminished.

Till, therefore, there be some hope, that a complete abolition may be effected, the following regulations are humbly proposed.

Regulation 1st. That no slave be allowed to spend more than three hours in preparing her chains, beads, and other implements for the nightly labour.

2d. That no slave be allowed to paint her person of more than two colours for any market.

3rd. That each slave be at least allowed sufficient covering for the purposes of decency, if not for those of health and comfort.

4th. That no slave be put under more than four posture masters, in order to teach her such attitudes and exercises as shall enable her to fetch more money in the markets.

5th. That no slave be carried to more than three markets on the same night.

6th. That no trader be allowed to press more slaves into one hold than three times as many as it will contain.

7th. That the same regard to comfort, which has led the black factor to allow the African Slaves a ton to a man, be extended to the White Slaves, not allowing them less than one chair to five slaves.

8th. That no white negro driver or horses be allowed to stand in the street more than five hours in a dry night, or four in a rainy one.

9th. That every elderly female slave, as soon as her youngest grandchild is fairly disposed of, be permitted to retire from her more public labours, without any fine or loss of character, or any other punishment from the despot.

To conclude, The Black Slave Trade has been taken up by its opposers,

not only on the ground of *inhumanity* and *impolicy*, but on that of *religion* also. On the two first points alone have I ventured to examine the question of the White Slave Trade. It would be a folly to inquire into it on this last principle; it can admit of no such discussion, as in this view it could not stand its ground for a single moment; for if that principle were allowed to operate, mitigations, nearly approaching to abolition, must inevitably and immediately take place.

AN ENEMY TO ALL SLAVERY.

To the Editor of the Christian Observer.

I LEARN from the public papers, that on the occasion of the trial of the Reverend Mr. Lockhart Gordon and Mr. Lauden Gordon, his brother, who were charged with uniting to carry off Mrs. Leigh, the learned judge, after observing that the prisoners must be acquitted, remarked also, "that their conduct was shameful in the extreme, particularly that of Lockhart Gordon, whose duty was, he being a clergyman, to instruct and guide the weak; instead of which he had most unworthily endeavoured to seduce and betray a defenceless woman, and plunge her headlong into vice and dissipation."

I am a plain man, Mr. Editor, and somewhat unacquainted with the nature of that ecclesiastical constitution, which it is one of the objects of your work to defend. This is not the first instance, in which I have noticed severe reprehensions of clergymen from judges on the bench on account of immorality. Pray, Sir, is it the custom of the heads of the church who, I presume, are invested with power to punish by degradation, reprehension, or otherwise, as the case may warrant, any similar deviations from morality in the clergy of their diocese? or if any clergyman should have escaped the censure or degradation to which they have justly exposed themselves by their misconduct, has it proceeded from want of legal authority in their diocesans to inflict punishment?

I wish distinctly to know, Mr. Editor, whether such power actually exists; and I request you or any of your readers to inform me of any instances in which it has been exercised. It would grieve me exceedingly, I

assure you, to be informed that the discipline of our church establishment was either defective or relaxed, while many of our Dissenters are very strict in maintaining theirs: I should consider this an evil of a most portentous

aspect; but I trust that some of your intelligent correspondents will be able to give me consolatory information on the subject.

A CHURCH OF ENGLAND-MAN.

REVIEW OF NEW PUBLICATIONS.

CXLIII. *A Vindication of Protestant Dissent, from the Charges of the Reverend Thomas Robinson, M. A. of St. Mary's, Leicester, in a Pamphlet, entitled, A Serious Call to a constant and devout attendance on the stated services of the Church of England.* By A DISSENTER. London, Button, 1803. pp. 32, 12mo.

In our second volume, pp. 292—295, we reviewed the pamphlet of Mr. Robinson to which the present is intended as a reply with unqualified approbation. Nor have we found any reason to alter our opinion of that production, since our perusal of the performance now to be examined.

The writer of this pamphlet ought to understand that pious episcopalians, whether clergy or laity, maintain the same respect for pious Dissenters, as is stated to have subsisted between them at some former period; but that certain circumstances in the spirit discovered, and the attitude assumed, by several of the latter, seem to have rendered some reserve on the other part not wholly unnecessary*. To explain further would answer no good purpose, and has little to do with the point in debate.

This vindication of Protestant dissent commences with the assertion, in opposition to that of Mr. Robinson, that "the Church of England is not a true apostolical church." p. 6. Here, as we expected, Mr. Robinson is called upon for his proofs from scripture. Has this Dissenter adopted the opinion of the Disciplinarians, which Hooker has employed the third book of his Ecclesiastical Polity to confute,

* We shall only just refer to an opprobrious reflection on establishments, occurring in the preface of Mr. FULLER's valuable work, *The Gospel its own Witness*—a reflection entirely unprovoked, and without any relation to the subject of discussion.

"that in scripture there must be of necessity contained a form of church polity, the laws whereof may in no wise be altered?" or is he yet to learn, that episcopalians found the merits of their cause, not upon any express injunction or delineation of ecclesiastical government in scripture, (for there is none); nor upon any description of the state of affairs while the church was in its unformed and infant state, and subject to the inspection and direction of the apostles—a state in which it could not be during its future existence; but upon the known constitution of all the various and distant branches of the christian church, in the age immediately succeeding, or rather running into, and uniting with, the apostolic; upon the unimpeachable evidence that, in one instance at least, this constitution was appointed by an apostle, and, in almost all, that it was known, and must have been permitted, or rather enjoined, by apostolic authority; and upon the utter absence of an instance on record of a primitive church, whose constitution was not episcopal? And here we would ask, whether, in defect of scriptural direction, such an indication as is presented by this evidence ought not to be treated with respect by every one professing himself a descendant of the primitive christians; and whether he is justified in resisting a form of ecclesiastical government supported by such authori-

† We are, however, far from distrusting the argument from the office of Timothy and Titus, as described in the Epistles respectively directed to them—an argument, which is only evaded by calling them extraordinary ministers. Calheim too, who is no friend to episcopacy, says that the Presbyterians, with all their efforts, will never be able to get over the argument derived from the angels addressed in the Revelation. *Comm. de Rebus Christi, ante Cons.* p. 133.

ty? If it be alleged, that nothing is binding upon christians but what is to be found in scripture, and that historical testimony is entitled to little respect: we ask, upon what evidence is the genuineness, and consequently the authority, of scripture itself received; and whether it could be traced to the God of truth; as its author; if the whole chain of human evidence was broken, and nothing remained but a dead blank between the present time and that in which the scripture was written? There is magic in a name; and if men can but, by any means, apply the epithet *human* to things of a religious nature, they imagine they have done the business. We do not, indeed, wonder, that Dissenters should be remarkably shy of any reference to the testimony of christian antiquity on the subject of controversy between them and the Episcopalians; but we are surprised that they should not, in some way, endeavour to put a good face on the omission.

That subordinate arrangements, which the circumstances of a church render expedient; and are both reasonable in themselves, and not contrary to divine injunction, are justifiable; we conceive it would be only waste of time and paper to attempt to prove. See p. 8.

Some questions occur, p. 9, which have already received their answer; and that the present constitution of any episcopal church is not *precisely, and in every particular*, the same as the primitive, appears to be no more an objection than that the members of the two distant societies are not identically the same persons. We think the defence of episcopacy rests upon its great outlines, its distinguishing features, with whatever shades and tints the varying circumstances of different times and places may fill them up.

The parallel between the Church of England and Popery, pursued with apparent triumph, p. 10, may be called, as a great man expresses himself on another occasion, "the chopping-block" of Dissenters. How much parallels tend to mislead no logician need be informed; and the *self sent* sectaries, with whom, we are told in the same page, the Dissenters ordinarily hold no communion, might perhaps extend the parallel to these intolerant and supercilious brethren.

We know not what to make of the observation, (p. 11), that Mr. Robinson, in proving the Church of England to be apostolical, entirely passes over what the church is *in itself*. If no congregation is an apostolic church but such as consists entirely of faithful christians, as our Dissenters seem to argue, we fear that all Christendom must be unchurched; and he is certainly rather unlucky in his reference to the Corinthian Church, unless dissensions constituted its recommendation.

From p. 11, our author begins his observations upon the *doctrine* of the Church of England, to which he does the justice to admit, that "it is in the main evangelical." He thinks it necessary to notice, what we certainly think it unnecessary to dispute, that articles of faith should be believed, not as sanctioned by human authority, but as a revelation from God. He further observes, that "articles of faith drawn up for the church are not *the church*;" and instances the disbelief of those of the Church of England by a great proportion of the established clergy: he endeavours "to make this matter more plain," (p. 13) by supposing a church, which requires subscription to certain articles of faith, the substance of the assembly's catechism, which for the sake of certain emoluments are still subscribed, although the minister and the body of the members are actually become Socinians. This is the parallel. But in the case here proposed, whether real or fictitious, is there any thing corresponding to the liturgy—the stated service of the Church of England? Parallels ought at least to coincide in the circumstance upon which the argument hinges.

The Dissenter proceeds to examine the remainder of Mr. Robinson's pamphlet, which, as he says, "chiefly consists of her" (the Church of England's) "forms and objections to those of Dissenters." p. 14. Of her form of common prayer he disputes the "excellence;" and derides the notion of the "securities" which a precomposed liturgy affords. He can have little knowledge of human nature who knows not, that securities are never superfluous. The contrary supposition, however, is flattering, and has a popular use.

When the assertion of Mr. Robinson, "We owe it to our country to comply with all its ordinances, which

are not contrary to a good conscience," is combated, we apprehend sufficient attention was not paid to the words in italics. To represent "faith" itself as here concerned is incorrect.

On the subject of accommodation (p. 17), our author does not distinguish as he ought; and certainly it would be preferable to concede too much, than to throw a whole nation into confusion on account of objections to surplices, rings, and the cross in baptism. General declamation on this subject is entitled to little attention.

At pp. 20, &c. an answer is attempted to the question, with what society of Dissenters will deserters of the church join? by representing the divisions in the church as great as those among Dissenters. "Have we Arminians? so have they. Arians? &c. &c." But Dissenters, having no temporal emolument to plead as the temptation to undertake the office of the ministry, ought proportionally to be more free from these aberrations, and indeed from every thing inconsistent with the character of a minister. If other temptations besides emoluments are admitted, half the objection to an establishment falls to the ground. "The only difference," proceeds our author, (p. 21,) "is, our churches being, *independent* of each other, we have no general bond of connection, &c." Not "the only difference," by the leave of this respectable Dissenter. The Dissenters have no evangelical or orthodox liturgy to confront, oppose, and confute them, if their teaching is anti-evangelical: they have no superiors to whom their congregations may complain, and by whom they may be removed. They may indeed take the business into their own hands, and cashier their minister; and then try the experiment whether another will suit them better.

We have now gone over most of the particulars in the pamphlet before us which deserve consideration; a variety of subordinate ones we leave to their necessary fate with readers of discernment.

But there is one topic which we have reserved for a separate and our final discussion. The production which we are reviewing begins and ends with strong, and frequently sarcastic expressions of "aversion," from

what is said to be "the grand principle" of the Church of England; "that is, its being *national, and established and directed by civil authority*," p. 3. See likewise pp. 26, &c. There is much misrepresentation in the description which this writer has given of the object of his aversion; but the thing intended is, the alliance subsisting between the church and the state in this realm, or the circumstance that the Church of England is an established church.

Now it is generally admitted, that the church and the state are naturally two separate and independent societies. The church or body of christians, in this condition, especially if it be extensive, possesses great power, which, as its members are fallible and peccable, it may abuse to the injury of the state to which it belongs. To remedy this inconvenience, and to receive some advantages which it possesses not in itself, the state allies itself with the church, and engages both to provide for it and protect it. In this there appears to be nothing derogatory to the nature or privileges of the church, provided there be no interference with its doctrine, or those concerns which are strictly spiritual*. Now, although we do not, as it is insinuated, p. 23, suppose that religious formularies derive their value from being established by civil authority, we certainly maintain, that this circumstance does not deprive them of their value. We cannot conceive how truth can be converted into falsehood, or into any thing of a contrary nature, simply by its being established by civil authority. But religion, it should seem, with this Dissenter is that volatile or fastidious kind of principle, which

* It may less offend the prejudices of the persons more particularly concerned to be referred, for satisfaction upon the subject, to Dr. Hill's Theological Institutes, pp. 135—164. We readily acknowledge, and sincerely deplore, the evils arising from the mutual influence and encroachments of the two societies in their allied state; but we believe them to be no greater than would exist between the same societies in their natural state of independence. Of the conduct of an *independent* church towards the state, and of the evils consequent thereupon, our own history furnishes a striking and lamentable example.

—free as air, at sight of human ties, spreads its light wings, and in a moment flies.

But the Dissenters, it is said, have their subscriptions, pp. 22, 23. To what end? by whom drawn up? by whom required? Is there no security—nothing human, here?

We shall only add, that if it is so offensive a thing to our author that they who preach the gospel should live by the gospel, and in some cases in affluence, it is at the option of those who may be disposed to engage in the service of the church to decline its emoluments, and, (if it should be deemed necessary to the proof of their sincerity or the more extensive influence of their ministry,) to impose upon themselves any kind of privation or penance which they please.

CXLIV. *The Duty of Britons at the present awful Crisis of their Country; a Sermon, preached August 7, 1803.* By JOHN OVERTON, A. M. Rector of St. Margaret and St. Crux, York. pp. 32. York and London, 1803.

Mr. Overton, who has lately appeared as the champion of the too little understood; and too much neglected, doctrines of the reformation and of the Church of England, in the publication before us steps forward in the character of the patriot, if not with the same display of talents, yet with distinguished success.

Many methods, not conspicuous for ingenuousness, have been resorted to; to bring into suspicion the patriotism as well as the orthodoxy of those upon whom the public voice, whether justly or unjustly, has agreed to confer the honourable title of evangelical ministers; with how little success is pretty generally known and acknowledged. It is certainly superfluous to attempt any vindication of Mr. Overton on this ground; his works speak for him.

Mr. Overton has taken for his text, that very apposite passage 1 Chron. xix. 13; and the reader will discover, in the manner in which it is treated, applied, and enforced, all that strength of argumentation, acuteness of conception, and vigour of expression, for which the writings of Mr. Overton have hitherto been distinguished; and

the discourse itself, being much more elaborate than those of a similar description generally are, may be read with profit and interest, as long as the present awful state of affairs, which forms its subject, shall continue.

We conceive that we shall offer no unfavourable specimen of the general merits of this sermon, by extracting a passage upon a subject of all others the most obvious, the most trite, and consequently such as affords the least prospect of any thing original and striking. It is a general description of the impiety of our enemies. Having observed, that religion is the object of our present defence, Mr. Overton adds:

“But such an object does not, it cannot, enter into the design of our enemies. During the greater part of their revolutionary phrenzy, they professedly rejected the christian religion, and laboured to extirpate the very name and memorials of it from the earth, with a zeal and unanimity that astonished all Christendom. Their hatred against it literally arrived at madness. They treated this highest of God's favours to mankind, as if it was, at once, the heaviest curse and the greatest disgrace to the world; and there seemed an universal rivalry amongst them, who should contribute most toward its total subversion, and annihilation. Not only were its holy precepts, its sublime doctrines, and its divine origin openly scoffed at and ridiculed; not only were its temples profaned, its altars overthrown, and its revenues sacrilegiously despoiled; not only were its ministers, its sabbaths, its rites, and its ordinances publicly and formally abolished; but, that the period of its origin, and every vestige of its divine founder might be obliterated for ever, a new era was adopted from which to compute time, and new terms for the notification of its divisions, a disgusting jargon which is still continued.” (p. 10.)

We shall only add, that, if any of our readers desire to understand the grounds of the alarming contest in which this nation is now engaged; and to see her danger, her resources, and her duty, set forth in a most perspicuous and energetic manner, we would refer them to the very important discourse before us.

CXLV. *A Sermon preached before his Excellency Philip, Earl of Hardwicke, Lord Lieutenant, President, and the Members of the Association incorporated for discountenancing*

Vice, and promoting the Knowledge and Practice of the Christian Religion; in St. Peter's Church, on Thursday, 27th January, 1803. By the Reverend JOHN JEBB, A. M. Dublin, 1803. pp. 124, 8vo.

An account of this association, drawn from the appendix subjoined to the sermon now before us, may be found in our second volume, pp. 634—636.

The text of the sermon is Ps. i. 2, 3. The object of the preacher is to answer the question, which sinful and miserable man has ever anxiously been asking, and will continue anxiously to ask, as long as he abides in this world—Where is true happiness to be found? The answer is obvious; and it is the privilege of well instructed christians, that that answer suggests itself with the utmost facility, and with the utmost evidence. The subject, however, is of large extent, and may call into discussion almost any topic of moral, and (we had nearly said) of human science.

Having represented, in a striking manner and very impressive language, the utter insolvency of philosophy, with all its presumptuous pretensions, to lead men to happiness, Mr. Jebb observes:

“But, thanks be to God! we possess the sacred scriptures. Here, and here only, we obtain full resolution of all our doubts, and full accomplishment of all our desires. From the mine of primæval revelation, a few scattered particles had been conveyed to the sages of the antient world, through the rivulets of tradition; but in the exhaustless treasury of scripture, we meet not only all that was solid or sterling in their system, but all the invaluable riches of moral truth, fitted for general circulation, and stamped with the image and superscription of consummate wisdom.” (p. 9.)

The harmony of divine revelation with physical and moral nature in its gradual progress, and the happy as well as sanctifying effects of the same revelation, when cordially embraced, occupy the attention of the preacher, and are described both with propriety and energy, from p. 13 to p. 19. After some just observations upon the excellence of the word of God, an appropriate address is made, first to the members of the association in general, and then (which closes the discourse) to the clerical part of the audience. This portion is distinguished both by animation and fidelity; and,

we think, could hardly, under the impressive circumstances of its delivery, have been heard without effect.

Mr. Jebb has followed the example of several eminent writers of the present age, in annexing a considerable number of notes to his sermon, and to these the reader will naturally look for information. Nor will he be disappointed. The first two are short criticisms. The third contains a detail of evidence, from antient writers, of the misery of human life, and the inefficacy of philosophy to remedy it. The fourth is a reply to the objection from the confined communication of revealed light, and the late completion of the sacred volume. Some important observations upon the character of the Jews, and their influence upon the various nations, among which the divine providence dispersed them, are to be found in this note. The fifth is a quotation from Ely Bates, concerning the peaceful, and happy efficacy of scriptural religion. In the sixth is quoted a description of the character of Newton by Voltaire, which, as coming from such a man, cannot be read without astonishment. The seventh notices the pernicious publications of a deistical Quaker, named John Hancock. The authenticity of the pentateuch, and the curious concession of Rousseau concerning the gospel, occupy the eighth. The ninth consists of two quotations; the first from the Spectator, and the other from Bishop Porteus, on the benign influence of the religion of the scriptures on the occupations and enjoyments of life. The tenth produces many celebrated names, who have afforded eminent examples of piety. Euler and Haller are principally dwelt upon. The eleventh and last note is intended to enforce, by the high authorities of the present Bishop of London, Bishop Burnett, and the Archbishops Secker and Hort, the practice, recommended in the sermon, of occasionally lecturing or preaching expository sermons. This hint, we think, deserves peculiar attention.

We cannot conclude without expressing the pleasure which we feel at the flourishing state of the association, the cause of which is so ably pleaded in this sermon; and, we trust, that the divine blessing will give it a still more powerful and more extended effect.

CXLVI. *Improvements in Education, as it respects the industrious Classes of the Community; containing, a short Account of its present State, Hints towards its Improvement, and a Detail of some practical Experiments conducive to that end.* By JOSEPH LANCASTER. Second Edition, with Additions. 8vo. pp. 86. London 1803, Darton.

THE subject of this essay is of considerable national importance. The author has brought forward a scheme pregnant with many advantages, both to the public and to individuals; and his pamphlet furnishes so many useful hints relative to the execution of what he recommends, that we hope it will engage general attention. It is impossible, indeed, not to be offended with the mixture of vanity and self-confidence which the author occasionally discovers: but we are bound, nevertheless, cordially to commend the evident benevolence of his intentions, and the utility of the design which he zealously and, for the most part, judiciously labours to promote.

Much as this country deserves to be commended on account of the number of its charitable institutions for the education of the poor, there still remains much to be done to preserve the numerous offspring of the inferior orders, from ignorance, vice, and misery. Many of them receive no education whatever. Some of them, it is true, are sent to the inferior schools, but the state of these is in general so wretched, as to be a disgrace to this enlightened and opulent country. The design of this pamphlet is to point out to the benevolent, the means of improving this numerous class of schools; for this purpose, he begins with a representation of their present condition, which, though very unfavourable, we believe is not exaggerated. How much the health and the morals of the children of the poor must be injured by attending these schools, will be evident to any person who will bear the pains of informing himself on the subject.

In the second part of this tract, Mr. Lancaster recommends the consideration of this momentous case to the public-spirited, and advises that a society should be formed for the express purpose of facilitating the means of education among the labouring poor: and surely there is scarcely any sug-

gestion which can have a more powerful claim to the attention of the friends of religion, order, and humanity. Our author's hints respecting the formation of such a society, will be found of use by those who may be disposed to set on foot so beneficial a scheme.

Mr. Lancaster has noticed a difficulty which is likely to occur to the institution recommended by him, but which he appears to us to have treated in far too superficial a manner. The difficulty is that of inducing the various classes of Protestants to concur in the proposed undertaking. His plan for surmounting it is that the society "should be established on general christian principles." There is something very plausible in this proposal, but who shall fix what are those general principles of christianity which, as essential verities, must be made the basis of a system of instruction? By general christian principles Mr. Lancaster has left room to conjecture, that he may have meant something which might coalesce as well with deism as with christianity. He may, indeed, have meant more than he has expressed; but it must be allowed, that his words convey an idea analogous to what is contained in the well known lines of Mr. Pope; who, because he was a poet, conceived probably that he could easily settle a point in theology.

"For modes of faith let graceless zealots fight,
His can't be wrong, whose life is in the right."

The passage to which we refer in Mr. Lancaster's tract is this,

"Let the friends of youth, among every denomination of christians, exalt the standard of education, and rally round it for their preservation, laying aside all religious differences of opinion; and pursue two grand objects—the promotion of good morals, and the instruction of youth in useful learning, adapted to their respective situations." (p. 25.)

Thus a question of the very first importance, in a plan for the education of youth, is settled in a few lines. Surely Mr. L. should either have attempted a fuller discussion of the point, or he should have submitted his ideas to the consideration of the public with some degree of diffidence and reserve. Something more than our author proposes may, we apprehend,

be admitted among the topics of instruction, without alarming any christian parent, of whatever denomination he be, with a fear that his child may be led to forsake the society to which his father belongs. The authority of God, a future state of rewards and punishments; love to God and man, the evil of sin, the necessity of repentance, the duty of prayer, the obligation of attending public worship, are subjects of indispensable necessity, by the acknowledgment not only of christians of all denominations, but we believe of many deists. But what right those have to be considered as christians, who deem it unnecessary to introduce into their plans of education any reference to the salvation purchased for us by Christ, we are at a loss to imagine.

By the exclusion of every topic of christian instruction from our schools, and imparting such moral lessons merely as a Socrates or a Seneca would have thought themselves bound to give, *religious bigotry*, indeed, may be avoided; but there is another evil against which this procedure does not guard, and that the greatest which can befall a nation, irreligion—ignorance of the true God, and of Jesus Christ, whom he has sent.

Having noticed this very objectionable proposition, we proceed with pleasure to consider the third part of this tract, which contains an account of a school raised by the author, and still superintended by him, on what we conceive to be, in many respects, an excellent plan, for the purpose of educating the children of the lower classes. In this school three hundred children are educated at a small expence, in reading, writing, and the first four rules of arithmetic; and such is the advantage of Mr. Lancaster's method of instruction, that the proficiency of the scholars is commonly greater than what is acquired in double the period at the generality of those schools, to which such children are usually sent. Nor is this to be attributed to any extraordinary severity of discipline; on the contrary, Mr. Lancaster is decidedly against the system of corporal punishment, and he endeavours to accomplish the purpose for which it is employed, by another method, which he conceives would supersede its necessity; and which experience has convinced him to be at least equally

efficacious. In supplying his pupils with an adequate stimulus, Mr. Lancaster is guided by the known effect of commendation, making that one of the rewards of the deserving, and the want of it the punishment of offenders. Besides commendation, which is signified by the scholar wearing some badge of honour, there are likewise certain prizes to be obtained by those who have been repeatedly commended.

The facility with which so great a number of scholars are brought forward in much less time than is usual, and the smallness of the expence incurred by their education, are to be attributed to the peculiar organization of the school, which is constructed on a plan suggested to the public by the Reverend Dr. Bell, in a pamphlet which he published in 1797, entitled, "An Experiment in Education made at the Male Asylum of Madras." Dr. Bell's plan was to constitute the boys who had made some progress in learning, teachers of those whose attainments were inferior. By this arrangement, a school consisting of two hundred boys was not only taught at a very small expence, but with a great saving of time; an object peculiarly attended to by him, as well as by Mr. Lancaster.

Dr. Bell's pamphlet is well worth a perusal, not only as giving an account of an institution admirably contrived and conducted; but likewise as containing some substantial reasons, why boys are more eligible than men for under-instructors. With these juvenile assistants Mr. Lancaster is able to educate three hundred boys, and he thinks that he could, by means of this arrangement, take a still greater number of children under his care, with little more additional trouble to himself, and equal advantage to the pupils.

"The whole system of tuition is almost entirely," as he informs us in his pamphlet, "conducted by boys. The school is divided into classes, to each of these a lad is appointed as monitor; he is responsible for the morals, improvement, good order, and cleanliness of the whole class. It is his duty to make a daily, weekly, and monthly report of progress, specifying the number of lessons performed, boys present, absent, &c."

Mr. Lancaster's method of teaching the art of spelling, seems well calculated to forward the pupil and to

save time. In short, the whole system is so formed as to render the hours spent at school pleasant as well as useful: and we would advise our readers to be at the pains of visiting the seminary, (situated in St. George's Fields, between the Obelisk and the King's Bench prison;) as that will fully shew the fidelity of Mr. Lancaster's representation, as well as the great usefulness which must attend the general adoption of his improved plan of education. We ourselves have visited the institution, and were highly gratified with the sight. We have never seen a school in which so much business is dispatched in so short a time. It had the appearance of a large machine, consisting of many parts, not one of which stood still. Yet with all this motion it is surprising how little noise there is in the school, and what is heard, is not the gabble of idleness, but the language of business.

When it is considered how many thousand children in this country are suffered to grow up in idleness and profligacy, for want of proper education, we cannot but feel an ardent desire, that the endeavours of our author may excite a more general attention than they have yet been honoured with. We shall be glad if, through the circulation of our miscellany, we should be the means of making his system more generally known; for we are persuaded that its adoption, not only in different parts of our populous metropolis, but in all the great towns of the kingdom, would be attended with beneficial effects.

We have only to observe, that Mr. Lancaster proposes at present to add three hundred and fifty free scholars to his seminary, at the small additional expence of £.90. per annum, to defray the pay of monitors, and the charge of prizes, medals, books, &c.; to which must be added, for the first year, the sum of £.80, the estimated cost of enlarging the present school room; in order to hold the three hundred and fifty additional children. We hope that the proposal will meet with the liberal patronage which it deserves.

CXLVII. *The Christian Minister's affectionate Advice to a new married*

Couple. By JAMES BEAN, Curate of Carshalton, Surry. Third Edition. London, Rivingtons and Hatchard. 12mo. p. 115. 1804.

THE excellence of this little work has already procured for it an extensive circulation. Desirous, however, that it should have a place in the library of every christian family, we think it right, on the appearance of a third edition, to add to the flattering proofs which it has already received of general favour, whatever weight may be derived from the expression of our approbation both of the sentiments it contains, and of the manner in which those sentiments are delivered. We earnestly recommend the book to the perusal of every one who wishes to form a just estimate of the duties belonging to the married state; and to be directed to the most efficacious means of rendering that state conducive to present comfort and future happiness. The following extract will render any farther commendation unnecessary, and we are persuaded will give a more favourable impression of the merits of the present performance than the most laboured panegyric would produce.

“Evander and Theodosia were both the offspring of pious parents. Their union was a natural one: it had all the qualities that accompany an attachment founded not merely on similarity of religious views. It was such an affection as they could neither suppress, nor direct to another object. But though their attachment was not produced by their religion, it was nourished by it. Whatever they saw in each other's person or temper to unite their hearts, was heightened by the satisfaction they had in each other's piety, and the consequent prospects of spending an harmonious life, and a blessed eternity together.

“Their hands were joined; and the delicate reserves that religion taught them hitherto to observe in each other's company now being unnecessary, they entered on a state blessed with all the enjoyments that an unshackled affection could yield to minds seasoned with the benevolence and purity of christianity. Their equal regard to God diminished not one enjoyment in which a fond couple could share, but was, on the contrary, an additional source of pleasure. They delighted in God, and they delighted in the society of each other.

“Their unanimity, their visible, though unstudied interchanges of kindness, their peace, and unaffected abstinence from

whatever was immoral, had an assimilating influence on their family; and served to give considerable effect to that religious order they had established. The invisible world being in a great measure habitually before them, they both in their respective departments attended to those who were under them (whether children or servants) as having the charge of immortals.

"Such was their behaviour towards their children, that it seemed as if the training them for an *eternal* state was, in their views, the principal purpose for which Divine Providence gave them an offspring; and to this business they applied themselves with pleasure. They began early with the infusion of religious ideas into the minds of their children, wisely limiting themselves, at first, to those few great principles which are the foundation of all religion. On these points, simple as they are, they did not expect to produce conviction in the infant mind. Yet they conceived, that one way to prevent the introduction of evil, was to pre-occupy the mind with that which is good. And it never came once into their thoughts, that they should be blamed for enforcing a truth on children, because the disciples were too young to see that truth in as clear a light as their instructors did. They had none of the quirks and refinements of sceptics in their method of education. They went to work in a straight forward way: what they had learned, they taught: they trusted they knew 'the way of salvation,' and they endeavoured to lead their children in the same path.

"Impressed with the infinite importance of this part of a parent's duty, they took pains in it. To conduct a business of such consequence, in a desultory way, was, in their opinion, but a smaller degree of that criminality which neglects it entirely. It therefore did not content them, to inculcate religious ideas; they aimed, in dependance on God, to induce moral habits. The genuine christian as distinguished, not more from 'the children of this world,' than from those equivocal religionists, who seem to belong neither to the church nor to the world, was the model they kept in their eye. To see this simple character in their children, to see them avowedly 'on the Lord's side,' yet free from all affectation; evidently desirous of living a useful life, yet neither vain nor obtrusive; was a hope they expected not to realise, without great pains taken on their part. They counted the cost and determined to pay it; hoping thereby to obtain that Divine blessing on their endeavours, for which they constantly prayed; as fearing, from what they knew of the depravity of human nature, that, without it, their labours would all of success*.

* The two preceding paragraphs have been added in the present edition.

"But this pious care was not confined to their children; it extended to every member of their family."—"They had the reward of seeing the most blessed effects follow their ruling over their house in the fear of God. It was subject, like other houses, to mortality; but this event was softened by the manner in which it was met, both by those who departed and those who were called to give them up: the former being enabled to die rejoicing in the truths of that gospel which had been inculcated in the family; and the latter, to find a relief under the painful stroke that separated one friend from the other, in the well-grounded hope of meeting again a better world.

"Among other events of this sort that interrupted the enjoyments of the family, was the death of Theodosia. I will not detail to you every particular of her last illness, but just present you with the concluding circumstances.

"Her disease was of the lingering kind; a circumstance of peculiar advantage, for manifesting the influence of religion in death. Evander approached her bed-side one morning as usual, to enquire how she had passed the night; to whom she replied in the following terms:—"Thank you, dear Evander. I should be glad for your sake to be able to say, I had a better night than usual. I know how such a report would gladden your heart, but I am not able to give such an account of myself. Indeed, I find myself going apace, and I had determined before I had the pleasure of seeing you this morning, to endeavour, before my illness renders me any weaker, to gratify a wish I have almost through life indulged. I have never felt much solicitude about the kind of death with which I might finish my course. One thing only I have been desirous of; it was, that I might not leave the world without being able to make such a declaration of the mercies of God, as might encourage those who are walking in his ways, and admonish those who are not." She was going to tell her husband what was the wish she desired to gratify, but was interrupted by seeing the tide of grief suddenly rising in his breast. They grasped each other's hand, and some minutes were spent by them both in the silent indulgence of tears.

"When this effusion had in some measure subsided, she began:—"We have thought of this before; and I trust we shall both be sustained in this last conflict. To you, indeed, the hardest part of the trial is allotted. You love me; and therefore unworthy as I am of such a regard, you will feel a loss. I have, indeed, something here, for which I could think it worth while to live. It is you. It is my children. But there is one above, for whom I can willingly leave you all, dear as you are to me. I hope to be with him. Unworthy as I am of the least of his mercies, I trust I may warrantably remain in

him, as the God of my salvation. I have endeavoured to know him. He has not suffered me to live in a state of indifference towards him. Grace has taught me what I am, and what I want. It has taught me to look for present peace and everlasting happiness, in making the mediation of a crucified Saviour the ground of my trust, and his example the pattern of my conduct; and that grace encourages me to hope for the forgiveness of my sins through his blood. In this hope of salvation through him, and the sense I have of my infinite obligations to the God of all grace, I rejoice in the prospect before me.

“ I have a confidence in you, that sets me at ease with respect to the care necessary to be taken of my dear children; but above all, I am enabled to leave them with God. Thus have I little to lose, in comparison of what I have to gain, in leaving this world; but you, my dear Evander, have yet to maintain the christian conflict. Be, however, of good cheer. God is all-sufficient.

“ You have often encouraged me in my religious course, permit me to make my last recompence to you in kind. God, I know, will bless you. He will keep you amidst the snares of life, direct you in all the labours and difficulties of the family, and support you in the last hour as he does me. Then shall we meet again.—I do rejoice in this expectation.

“ I thank you for all your tenderness, care, and kindness; for all your admonitions, reproofs, and counsels; for all the candour with which you have interpreted my failings. I am thankful for the example you have been enabled to set me, and for the care you have taken of my soul. You have watched over me in this respect, and I trust I shall have reason, as a creature designed for a future state, ever to bless God for bringing us together.—She meant to say more, but her affections weakened the power of utterance; and she withal saw it was too much at present for Evander. He would have replied, but the occasion allowed him no command of himself. He would have prayed, and fell on his knees by her bed-side; but stopping in the middle of the first sentence, he wept and retired.”

“ Reflection and prayer in his closet, restored to him the power of supporting another interview with Theodosia. He rejoiced with her in the prospects of everlasting felicity. He thanked her for having so well filled up her station in life; and kneeling down, he blessed the Father of mercies, for having vouchsafed to them that knowledge of himself, the influence of which had hitherto sweetened their society, and now relieved them both under the pain of separation.

“ When he had risen from his knees, Theodosia expressed a desire that all the family might be admitted into her cham-

ber, when *Paternus*, their parish minister, should make his visit. ‘For,’ said she, ‘our family worship has been one of my greatest enjoyments. I should like to join once more with all my household in this act; and if I leave it to another day it may not be practicable.’ Not long after *Paternus* entered the room; to whom, after the customary enquiries were answered, the proposal of *Theodosia* was mentioned. *Paternus* was pleased with it.

“ In a little time all were ready. Every domestic was admitted into the chamber. The servants were arranged at some distance from the bed, but in sight of *Theodosia*, who was raised by pillows, supported by two of her children. *Paternus* began by reading a portion of the fourteenth chapter of *St. John’s Gospel*, to which he added a few reflections, calculated to infuse into the minds of this little congregation a desire to ‘die the death of the righteous.’ They were preparing to conclude with a prayer, when they were desired, by *Theodosia*, still to keep their seats. ‘*Paternus*,’ said she, addressing herself to the minister, ‘will you permit me to interrupt you for a few moments, while I declare, in the hearing of my family, my faith in that Redeemer whom you have preached unto us.’ She was desired by *Paternus* to proceed.

“ ‘The testimony of a dying woman,’ continued she, ‘ought to have some weight with those who hear it.’ I here then declare, that nothing supports me in the prospect of an approaching eternity but faith in a crucified Saviour. On him alone, I depend for salvation. On the merits of my Redeemer, I ground all my hope of future happiness. And this I declare, in presence of my husband, children, and servants, that they may remember that what I professed through life, I rejoiced in, in death. Blessed Redeemer! accept my grateful acknowledgments of that love which led thee to die for me, and fit me to enter that society of glorified saints, who to eternity shall ascribe their salvation to him who loved them; and washed them from their sins in his own blood! Lord, I wait for thy salvation!’ *Paternus* then kneeled down and prayed, and thus concluded the last act of family devotion in which *Theodosia* joined.

“ *Paternus* retired. The servants, bathed in tears, were preparing to withdraw, but were desired to stay. *Theodosia* thought that an admonition from her, in present circumstances, might impress their minds and be long remembered. She was unwilling that such an opportunity should be lost; but there was a native modesty in her that always led her to make towards her point by delicate approaches. She chose, therefore, to cover her intention; which she did, by calling first one, and then another of her servants, to her bed-side, and making those kind enquiries

about their health, which seemed to be occasioned merely by their being for some time invisible to her through her confinement. When she had thus gone round with her enquiries, she began to speak of her own case. She told them of her supports, of the goodness of God, and of the blessedness of religion. She admonished them, in the most affectionate terms, not to neglect religion, nor to be inattentive to the instructions of Pater-nus, to whose zeal, humility, and benevolence, she bore witness. She encouraged them to seek the kingdom of God, by referring them to that composure which they now saw in her, who knew not whether she had a day to live: "Thus peaceful," said she, "will you be in the last hour, if you make it the main business of life to know and serve God. We may not all meet together again here: but be followers of Christ, and we shall meet around his throne in heaven." (p. 88—110.)

CXLVIII. Royalty Theatre. A solemn Protest against the Revival of Scenic Exhibitions and Interludes at the Royalty Theatre, containing Remarks on Pizarro, the Stranger, and John Bull, with a Postscript. By the Rev. JOHN THIRLWALL, M. A. London, Rivingtons, 1803. Second Edition. pp. 14. price 6d.

THE reverend and learned author of the present performance is already well known to the public, by a very useful work entitled "Diatesseron, or the History of our Lord Jesus Christ, compiled from the Four Gospels, with notes practical and explanatory." He now steps forth as the zealous advocate of the interests of religion and morals.

It appears from the statement of this respectable writer, that notwithstanding the numerous and flagrant enormities, which experience has shewn to arise from the exhibitions at the Royalty Theatre, the magistrates have thought proper to permit its being opened for the performance of plays and interludes as formerly. Against this proceeding Mr. Thirlwall enters his solemn, but temperate, protest, chiefly on the ground of the prophane-ness and immorality of these scenic exhibitions. Indeed he has the christian courage to avow his pointed reprobation even of the dramatic representations of Drury-lane and Covent-garden.

"They are calculated," he justly observes, "to corrupt the morals, and in-

still the most dangerous and criminal maxims. Did we wish to root up every religious and moral principle from the heart, to tempt our daughters to barter away the brightest jewel of their sex; to inflame the passions of our sons, and abandon them to their lawless empire; did we wish our children to become familiar with crime, to blunt and deaden those delicate sensibilities which shrink at the touch of vice; did we wish to harden and inure them to scenes of blasphemy, cruelty, revenge, and prostitution, we would invite them to the sight of the most popular plays which are now performed on our stage; we would send them for instruction to the *German school*, where, by the most subtle and malicious contrivance, vice is decked out in the air of virtue, and the deluded youth is seduced to the road of ruin, while he believes that he indulges in the noblest feelings of his nature; where a casual act of generosity is applauded, whilst obvious and commanded duties are trampled on, and a fit of charity is made the sponge of every sin, and the substitute of every virtue. We would invite them to the plays of *Pizarro*, the *Stranger*, and *John Bull*, where the spurious virtues are blazoned out, and the genuine are thrown in the back ground and degraded. In the one is a bold and sentimental strumpet, whom the passions of lust and jealousy prompt to follow the adventures of her paramour. In the other an adulteress, who had forsaken her amiable husband, and lived in criminal commerce with her seducer. In the last is the daughter of an humble tradesman; she suffers herself to be seduced by the son of a baronet, flies from the roof of her fond and most affectionate father, and afterwards is united in marriage to the despoiler of her virtue. And, to the shame and disgrace of the stage, and the age we live in, these three ladies are the prominent characters of the respective pieces, and instead of being held up instructive warnings to others, are contrived to be made the objects of our sympathy, esteem, and admiration." (p. 6, 7.)

We agree fully with Mr. Thirlwall in these sentiments, and in some remarks which he subjoins respecting the immodest allusions, coarse profaneness, and shameless blasphemies, which abound in our favourite comedies. We have long been convinced that these have a powerful effect in corrupting and debauching the minds of our young men and women; nor can we conceive, whatever semblance of a contrary kind may be assumed, that those can either be possessed of real modesty, or of any real regard to the name and honour of God, who are in the habit of frequenting the play-house.

If the state of things in our best theatres is so deplorably injurious to morals, may it not be expected, as Mr. Thirlwall properly urges, to be infinitely more so in the case of the Royalty Theatre? The arguments which he employs in proof of this assertion, we think unanswerable; and we must unite with him in expressing our undisguised astonishment that such a nuisance, so big with mischief, so hurtful to sober habits and virtuous principles, as this theatre has always been, should have been sanctioned by the magistrates assembled at the quarter sessions.

"Are the magistrates aware of the responsibility that attaches to their weighty station, and to what extent their positive sanction of this entertainment will naturally operate? They will remember the grave and honourable character with which they are invested; they are the legal constituted guardians of the public morals, and bound to take especial care to prevent, as well as punish, the perpetration of crimes, and the violation of the police, and good order of the district under their jurisdiction. They will do well to consider, that by this positive and solemn act, they are more than passive neutral individuals. They pledge themselves for all the consequences; and if the representation be accurate, which we have drawn, of this Royalty Theatre, they have laid upon their consciences a load of guilt, which, in their moments of reflection, and especially on their death-bed, it will not be easy to discharge." (p. 10, 11.)

"Is this a time," adds the pious author, "to unbend the mind and dissipate our thoughts in those vain pursuits, when the perilous situation of our country invokes every true friend to fix them on that Almighty Being, who is the guardian and preserver of nations and empires; to examine his life and conduct, and seriously repent of his sins and provocations, that he may avert the calamities which impend over his head? Are not the sins of the nation sufficiently alarming, and the signs of the times portentous? Are not our streets enough infested with unhappy females? Have not our youths of both sexes too many temptations perpetually soliciting their passions, and drawing them off from an attention to their spiritual concerns? Are not the Old Bailey calendars sufficiently distressing, but these places of amusement must be licensed to swell the list of crimes? Shall we not rest till we have entirely lost every trace of religious and moral principle; till we are sunk in corruption, and callous to every honest and virtuous feeling? till the land overflow with wickedness, and become ripe for the tre-

mendous judgments of offended heaven?" (p. 12.)

Mr. Thirlwall concludes his tract with two admirable extracts, on the subject of stage entertainments, one from Mr. Wilberforce's "Practical View," and the other from Tertullian.

In the postscript Mr. Thirlwall observes, that he had hoped his solemn protest would have had the effect of inducing the manager to maintain, at least, the appearance of decency in his *bill of entertainment*.

"But how great," he adds, "was our surprise to observe that the title of one part, and that printed in the largest capitals, and no doubt designed for the greatest attraction of the whole exhibition, is the *Great Devil*, and the principal character of the *dramatis personæ* is distinguished by the title of *Satana!*"

"Each of the magistrates has been presented with a *silver ticket* of free admission, accompanied with a letter, in which the manager invites him to 'honour with his presence the performances, combining in their nature *rational amusement*, with *regularity and decorum!!!*'

"The perusal of this simple statement of facts must sicken every serious reflecting individual with horror and disgust, he must for a moment imagine he is any where but in a christian country, whose police is maintained and preserved by christian magistrates." (Postscript.)

CXLIX. *An Account of the Native Africans in the Neighbourhood of Sierra Leone; to which is added, an Account of the present State of Medicine among them.* By THOMAS WINTERBOTTOM, M. D. Physician to the Colony of Sierra Leone, Vol. I. and II, London, Hatchard, 1803.

THE character, the manners, and the sentiments of the natives of Africa form an important subject of speculation, whether we consider them as the inhabitants of a large portion of the world greatly celebrated in antient times; or, as the victims of an unnatural trade, in the guilt of which they themselves are far from being unconcerned; or, in a more confined view, (the view taken in the publication before us,) as more or less intimately connected with a society, whose object it is—an object which honourably distinguishes it from all other colonial institutions—to render a commercial undertaking assistant, or sub-

servient to the subversion of the human traffic just mentioned, and to the introduction of civilization and christian light into a land of darkness, barbarism, and misery*.

The injustice, the iniquity, and the impolicy of the slave trade are evident to all whose interest does not oppose their convictions; and it will reflect irreparable disgrace upon a civilized and professedly christian nation, if divine providence should deprive her of the ability of voluntarily discontinuing her cruel oppression, and, by taking the cause into his own hand, should increase the power of the much injured African race to such an extent, as to render it necessary or expedient for those who live upon their slavery to suspend or abolish the trade, and to oblige them to do, from interest, what the smallest portion of humanity, of common justice, or of natural feeling should have effected.

“Quid non mortalia pectora cogis,
Auri sacra fames?”

The first volume of Dr. Winterbottom's work will be found to contain much curious, interesting, and useful information; and it may safely be recommended to the perusal even of the most un instructed, as being perfectly free from any mixture of those fallacious and pernicious principles, which are now interwoven with so much dexterity into most compositions of a similar nature. Its importance, however, will be chiefly discovered in the corrective which it applies to the injurious notions industriously circulated, and too readily entertained, of the African race, and in corroborating the proof that there is no foundation in nature for the point of degradation to which they are reduced in the scale of human existence, by their oppressors and enemies.

It would be a vain attempt to compress even the general contents of this work within the ordinary limits of a review. All that we can pretend to do is to notice, or extract, some of the more remarkable passages.

* The perfidious and barbarous conduct of the French towards this colony, at a time when the triumphant revolution breathed nothing but sighs for universal freedom, presents a lively and a just picture of the character of that nation.

The honour of discovering the coast of Sierra Leone, is vindicated to the Portuguese against the pretensions to a prior discovery by the French, and a general account, as far as geography is concerned, is given of the neighbouring country in the first chapter. The second relates to the weather. The description of the wind, called harmattan, (pp. 59, &c.) is peculiarly deserving of attention. The subject of the third chapter is agriculture; at the close of which the reader will be entertained with a curious account of the method by which the inhabitants of the windward coast procure wine from the palm-tree. Chapter the fourth is concerning their diet, &c.; the fifth concerning the African towns, houses, the palaver-house, or town-hall, &c.; the sixth concerning their ordinary employments, manufactures, dress, and customs. The amusements of Africa form the subject of the seventh chapter. We are tempted to transcribe from the end of this chapter, the following illustration of the scriptural account of antient manners:

“The Mahomedan nations salute each other by saying, Salam alaikum, ‘Peace be between us:’ which is returned by Alaikum salama, ‘There is peace between us.’ This is the most natural, and probably the most antient form of salutation, and, no doubt, originated in the apprehension of danger. It is the mode used in scripture; Jacob enquiring after Laban's welfare and health, says, ‘Is there peace to him?’” (pp. 122, 123.)

The eighth chapter treats in the first place of the government of Africa.

“The government of Africa,” says Dr. Winterbottom, “is in general monarchical, at least in name; for it must be acknowledged that in most cases the power of the aristocracy considerably overbalances that of the king, whose office is not hereditary, except, perhaps, in the Foola kingdom; and even there the rights of primogeniture are not much attended to, unless other circumstances give weight to the succession. Among the Timuanees and Bulloms, the crown remains in the same family, but the chief or head men of the country, upon whom the election of a king depends, are at liberty to nominate a very distant branch of that family, should they think proper to do so.” (p. 124.)

The ordeals, particularly that called the red water, practised in Africa, are every way entitled to the attention of the philosophical reader. See pp. 128—133. The same may be said

of the remainder of the chapter, which describes different kinds of African divination.

In the next chapter, on the situation of women, &c. Dr. Winterbottom proposes the respect in which the female part of society is held as the most certain criterion of civilization.

"Among the Arabs and eastern nations in general," continues our author, "women are in a state of degradation; all the menial offices, and some of the most laborious kind, fall to their lot: the North American Indians also affect to hold them in the uttermost contempt. In Africa, women are regarded as beings of an inferior nature, and as born to be the slaves of man; they are not admitted to eat at the same table, but must wait till their lord has finished his repast, when they are allowed the scraps which he may have left. Upon them devolves all the drudgery of the family, they not only cook, and wash, beat rice, and clean it from the husk, but they cut down the underwood, assist in hoeing the ground, and they also carry the produce to market. The only labour from which they are excused, is felling the larger wood to make a plantation, and rowing in canoes." (pp. 144, 145.)

In the tenth chapter Dr. Winterbottom describes the mode of conducting war in the country bordering on Sierra Leone, and endeavours to vindicate the Africans from the charge of being anthropophagi. Trade is the subject of the eleventh. The twelfth, on the persons of the native Africans, is important, as combating, and, in our opinion, successfully, the notion of distinct races among the human species—~~the~~ notion zealously propagated by the enemies of revelation. If the negroes form a specific class, because they are black, the intermediate complexions must form other classes, because they are not white; the Spaniards and Swedes, therefore, are distinct species of men. Dr. Winterbottom supposes the influence of climate sufficient to account for all the real, not the imaginary, differences observable in the inhabitants of different parts of the globe. The Jews assume the peculiar complexion of every country which they inhabit. And other experiments, although not so perfect as they might, and with time they may, be, corroborate the same conclusion. Dr. Winterbottom disputes the accuracy of the representations given of the oran outang, but makes no mention of the chim-

panzee, which is found in the neighbourhood of Sierra Leone, and is said to bear a nearer resemblance to the human form. We are persuaded, however, that no one but a visionary systematizer, an enemy to religion, or a trader in his own species, would ever have thought of representing the African "as the connecting link between the homo sapiens and his supposed progenitor the oran outang," or the chimpanzee.

The thirteenth chapter of this interesting work, which increases in importance as we proceed, has for its subject the character of the Africans, concerning which some misrepresentations are corrected, and a true account attempted to be given.

"In performing this office, however," says Dr. Winterbottom, "it is my earnest wish to divest myself of partiality, and neither to extenuate nor set down aught in malice." They are in general of mild external manners; but they possess a great share of pride, and are easily affected by an insult: they cannot bear even a harsh expression, or a raised tone of voice, without shewing that they feel it. As a proof that they are not deficient in natural affection, one of the severest insults which can be offered to an African is to speak disrespectfully of his mother, which is called 'cursing her;' that they do not feel so very acutely an insult offered to their father is a natural consequence of polygamy. The respect which they pay to old people is very great, and perhaps was not exceeded at Lacedæmon; indeed such is their deference towards age, that we may apply to them the words of the poet:

Credebant hoc grande nefas, et morte
piandum,
Si juvenis vetulo non assurrexerat, et si
Barbato cuicumque puer." *Juv. Sat. xiii.*
(p. 211.)

African hospitality is dwelt upon at some length, and justly celebrated; and the equality of their intellectual powers with those of Europeans is vindicated. This latter position will hardly be questioned by those who have availed themselves of any means of information upon the subject.

"The immense continent of Africa," says our author, at the beginning of the next chapter, which treats of the religion of its inhabitants, "except only that part where Mahommedanism is practised, lies buried in the grossest idolatry. The Africans all acknowledge a Supreme Being, the creator of the universe; but they suppose him to be endowed with too much benevolence to do harm to mankind, and therefore think it unnecessary to offer

him any homage. It is from demons, or evil spirits, only that they apprehend danger, and they endeavour to deprecate their wrath by sacrifice and offerings."

The worship of evil beings, under the same notion, was common both in the east, and in the great western continent*. Shall we trace the quiescent deity of the epicureans to an African source? or shall we suppose, that these reputed barbarians and the polished Greeks and Romans, in their most polished times, without any intercommunication, happened perfectly to coincide in their sentiments on the most important subject of human science?

The next chapter, which is the last, carries on the view of African idolatry and superstition. The practice of witchcraft, transported by the Africans to the West Indies, and there known by the name of Obi, will peculiarly attract the attention of the reader. The whole account, however, at the same time that it interests and gratifies curiosity, can hardly be read by a christian without sentiments of deep lamentation, that so large a portion of the habitable world should, notwithstanding its intercourse with civilized and christian nations, lie still immersed in the depth of pagan darkness; nor without earnest prayer, that the time may not be far distant, when the light of the glorious gospel of Christ shall shine with all its lustre on a benighted and miserable land.

There are five appendixes to the first volume. The first, a description of the colony of Sierra Leone; the second, a meteorological account of the same; the third, a description of the termites, perhaps the most curious insects in the whole range of creation; the fourth, a vocabulary of the Bullom and Timmanee languages; the fifth, a vocabulary of the Soosoo language.

The second volume consists almost entirely of an account of the present state of medicine among the Africans, and is, therefore, less calculated for general reading than the first, which may be had separately. The appendix to the second volume, among other papers, contains a refutation of Mr. White's hypothesis respecting the regular gradation of man. This hypothesis

* See Leland's Advantage and Necessity, &c. Part I. ch. v. pp. 138, &c. 8vo. edit.

is shewn by Dr. Winterbottom to stand on the same slippery foundations of distorted facts, palpable misrepresentations, and inconclusive reasonings, which are employed to uphold every other part of that miserable edifice of infidelity, which it has been the unwearied, but fruitless labour of modern sciolists to erect. The venerable fabric of religion, on whose ruins alone this edifice can be reared, has already stood the storms of near six thousand years, and we are assured that the gates of hell shall never prevail against it.

The work is illustrated by several maps and engravings, some of which are executed in a superior style.

We have nothing more to add to the approbation which we have already expressed of this production of Dr. Winterbottom's pen, than that the style in which it is written is pure, and adapted to its subject, for the most part, as it ought to be, *lenis ac fluxens oratio*, but occasionally animated by a vigorous and picturesque phraseology.

CL. *A Bibliographical Dictionary; containing a chronological Account, alphabetically arranged, of the most curious, scarce, useful, and important Books, in all Departments of Literature, which have been published in Latin, Greek, Coptic, Hebrew, Samaritan, Syriac, Chaldee, Ethiopic, Arabic, Persian, Armenian, &c. &c. On small and large paper, 12mo. Vol. IV. 1803. R. and W. Dean and Co. Manchester; and W. Baynes, London.*

Our review of the former volumes of this work must be qualified by the letter which it produced from the respectable editor, and by our vindication, Christian Observer, Vol. III. pp. 104—108. We proceed, with greater satisfaction, to examine what may appear worthy of notice in the fourth volume.

The observations which occur, pp. 62, 63, concerning Lord Herbert, the first and least contemptible of the English deists, but at the same time a perfect visionary, are well calculated to set his authority in its proper place.

The physician's oath, extracted from the works of Hippocrates, (pp.

107, 108,) deserved the celebrity which is given to it; nor would this instance of integrity and piety in a heathen be unworthy of the imitation of christian professors of the same art. An oath to the same purpose is to be found in the works of Galen.

Hobbs is characterized as he merits. See pp. 110, 111.

The character of the apostate, pedant, and insidious persecutor, Julian, is faithfully drawn. All the efforts of congenial and sympathizing infidelity to blanch this Ethiopian have failed of their effect. pp. 186—188.

The impiety and futility of the system of Epicurus, as presented and adorned by Lucretius, is stigmatized with just severity. (See pp. 308, 309). Jortin supposed Epicurean principles to be the almost certain præcursors of the dissolution of a state, and he supposed those principles to be gaining ground in this country in his time.

We shall now point out some instances in the work under review, in which, as appears to us, room may be afforded for correction or improvement.

We suppose that the Editor, under the article *Testament*, to which he refers, will inform his readers, that the Comment. Crit. &c. of Griesback, (p. 34,) is published *in parts*, and how many have then appeared.

There is an error of the press in p. 88, line 4; the full stop should be a comma, and the word "The" be printed without a capital letter.

Among the works of Huet, we expected that the famous posthumous and pyrrhonic *Traité Philosophique de la Foiblesse de l'Esprit Humain*, would not have been omitted, as, considered in conjunction with the *Demonstratio Evangelica* of the same author, it places the character of this erudite, but inconsistent, prelate in a curious point of view.

Under the article *Hyde* (p. 154,) a Persian translation of the Pentateuch is called "The Targum." The name is, by general use, applied exclusively to the Chaldee paraphrases; but it is likewise applied to other translations, and to that mentioned by our author in particular. *Etsi vero ad omnes translationes hæc vox accommodari possit, unde Tavvosi Translatio Pentateuchi Persica Targum appelletur, et de versionibus in linguam Græcam et Ethiopicam ab ipsis Judæis idem vocabulum usurpetur, ut apud Eliam in Tisbi voce תרגום, et aliosest videre, peculiariter tamen usus ipsum appropriavit ad paraphrases Chaldaicas, &c.* Walton, Prol. xii. § 4. See likewise Prol. xiv. § 15. This Persian translation might, therefore, be called a Targum, but we question the propriety of calling it "The Targum."

When the Editor, p. 200, speaking of the conversion of Justin the Martyr, writes, "though others say," &c. it must have escaped his recollection, that the account which he thus introduces, is that which Justin gives of himself. See the beginning of the first part of his dialogue with Trypho.

The principal work of Limborch, his *Theologia Christiana*, we were surprised to find passed over in silence. See p. 270. The mention of Limborch reminds us of the entire omission of Episcopius in the preceding volume.

Luther should certainly have found a place in p. 309.

We may possibly be under a mistake in some of these observations; but it was our desire to contribute what in us lay to the greater perfection of a valuable work. Under this view we trust they will be accepted, and, if necessary, excused.

REVIEW OF REVIEWS, &c. &c.

For the Christian Observer.

You have several times taken occasion to quote the Monthly Review with censure. Your impartiality will, I doubt not, induce you with equal cheerfulness to admit any sentiments

taken from that work, which are entitled to commendation. Such, it appears to me, are the following reflections, the truth and importance of which forcibly struck my mind in looking over the Monthly Review for November last; and I think you will

agree with me, that, in aiding their circulation, you will at once promote the best interests of the Church of England, and serve the cause of unsophisticated morality, and genuine christianity. The work reviewed is Mr. Pearson's Annotations on the practical part of Dr. Paley's "Principles of moral and political Philosophy;" and after reciting at large that gentleman's remarks on Dr. Paley's chapter, relating to *Subscription to Articles of Religion*, the reviewer proceeds thus:

"These remarks appear ingenious and liberal; but the mind is rarely pleased with itself when it is forced to employ such kind of casuistry; and granting it to be admissible, consistently with the purest morality, in its full extent, what is the utility of subscription, or how can it be the support of any system whatever? If a distinction is to be made between subscribing to *articles*, and subscribing to their *sense*, the affair of subscription is completely nugatory, and even farcical. Supposing, moreover, that the sense of the articles is not fixed by the legislature; how unmeaning is that act which directs that no ecclesiastical person shall maintain any doctrine *repugnant* to them? If their sense is to vary in different ages, how can they be said to promote uniformity, or to have any 'proper standard of their truth'? There can be little sound logic in such attempts; and however a divine may contrive to satisfy himself, by adroitness of argumentation, in subscribing a certain form in a sense different from its obvious and literal meaning, he would have been much better pleased if the necessity for such a subscription had not existed. The conversion of articles of *faith* into articles of *peace* may be deemed a happy thought; but the 'sturdy moralist' will not sanction it by his *imprimatur*; though he may sigh over the hard case of those who are forced to avail themselves of such an expedient. It is curious to observe the contrarieties which stare us in the face on this subject. The articles are expressly asserted to be set forth for the purpose of preventing diversity of opinion; and yet it is said, that the governors of the church allow the articles to be so understood as to comprehend some *variety* of senses; that is, the very thing is allowed in subscription, for the prevention of which subscription is required. We recommend to Mr. Paley the re-consideration of this subject; for pure morality is not always promoted by ingenuity."

If your readers, Sir, wish to be better acquainted with Mr. Pearson's views on this interesting subject, I must refer them to his own work, or to the review from which this extract

is made. The good sense and irresistible reasoning contained in the above reflections require no comment, and may be safely left to speak for themselves to every man's heart and conscience. One thought only I cannot suppress, which occurred to me as I read them—How easily is a trick perceived by a bye-stander, which escapes the notice of those who are playing the game! By all accounts these Monthly Reviewers are neither friends to the constitution nor doctrines of the established Church, and having no personal interest therefore to warp their judgment, how plainly do they see what to some persons, less favourably circumstanced, it should seem is absolutely undiscernible; that all attempts to reconcile subscription to articles of religion with disbelief of the plain and obvious doctrines they inculcate, are disingenuous and immoral, tending to the disgrace of those who adopt them, and reflecting contempt and censure on the church of which they are ministers! One act of disingenuousness prepares the mind for another, and it is therefore, perhaps, less to be wondered at than lamented, that the very persons who enlist themselves among the disciples of a Paley, a Powel, or a Pearson, and, under different pretences, contend for subscription to the articles in *various* senses, will nevertheless affirm, when it suits their purpose, that they hold the pure and genuine doctrine of those articles, and resist with indignation the similar claim set up by those who, while they are known to differ very materially from themselves in their religious opinions, resort to none of those expedients and subterfuges in their subscriptions, which their adversaries avowedly employ. And yet does not this very different conduct, in the matter of subscription, pretty plainly speak for itself? Will the bye-stander be at any loss to determine, who is most likely to hold the true and primitive doctrine of the articles, he that subscribes them without doubt or reservation in their plain grammatical sense, or he who tortures their phraseology to extort another meaning from them than that which is obvious, and lies upon the surface; or else, finding that this artifice will not avail him, flies to the miserable shift of subscribing them in the sense of the *present governors of the church*, as ar-

ticles of peace, &c. &c. Men seldom give themselves trouble for no end, or prefer, without necessity, a difficult to a smooth and easy path. He that climbs the wall, or picks a hole in it to creep through, may be pretty certainly concluded not to carry the key of the door in his pocket.

N. G.

To the Editor of the Christian Observer.

AFTER reading the very animated addresses of Mr. Horne and Mr. Hall, as inserted in your last numbers, I was led to consider what might be their effects upon the minds of our countrymen in general. Husbands, fathers, patriots, may there find every feeling appropriate to their respective characters roused into action: but a more important inquiry followed. Are they each and all of them prepared to die? And if not prepared for death, is the cause equivalent to the sacrifice they are about to make? "Victory will not settle on your banners," says Melville Horne, "till many a gallant volunteer is stretched in the field." If they be all christians, the sacrifice of a few days, or months, or years, would be of little account when weighed in the balance with freedom, "the most important by far of sublunary interests." But if unbelievers, if under the condemnation of God's holy law, if dying they should be accursed, where will an equivalent be found? Their sacrifice would be succeeded with horrors, which the eloquence of an Hall cannot describe! Who then shall recompense their loss? If I do not mistake, both these authors address characters of every description; no distinction is made between those who are fit and those who are not fit to die. "We will not suppose," says Mr. Hall, "there is one who will be deterred from exerting himself in such a cause by a pusillanimous regard to his own safety, when he reflects that he has already lived too long, who has survived the ruin of his country, and that he who can enjoy life after such an event deserves not to have lived at all."

The above sentiments are worthy Cicero or Demosthenes, but when from Jesus Christ I learn that nothing can profit me if I lose my soul, I dare to fix an higher value on my safety than

the heathens did. Nay more, the safety of my brother's soul, which is formed for eternal duration, appears of more importance than the sublunary interests of a world. Under these impressions I wish to ask the above gentlemen, or any of your correspondents, for a candid reply to the following question.

Is it consistent with the love due to Jesus Christ and immortal souls, for christian ministers to exhort unconverted sinners to hazard their lives in the field of battle?

If answered in the affirmative, what diligence, what more than common diligence, energy, and zeal must be necessary to instruct, exhort, and save such characters, lest their blood be required at their minister's hand?

A. B.

WE do not wish to anticipate the answers which the two able writers, who are particularly alluded to in the above letter may chuse to give to these queries. We think it right, however, not to leave them wholly unnoticed.

With respect to the first, we beg to ask A. B. whether, in case he and his family were attacked by midnight robbers, he would think it sinful to call his "unconverted" neighbours to assist, even with some hazard to their lives, in repelling the lawless aggression? or whether, if, after they had remained inactive spectators of the grossest outrages on his property and on the persons of those who were dearest to him, they should excuse their inactivity on the ground that they were unconverted—he would be satisfied with the plea? Many cases, at least equally strong, might be employed to shew the untenableness of the ground on which A. B. has placed his objections to the sermons of Messrs. Horne and Hall; but a stronger can scarcely be imagined than that very case, the dreadful reality of which has given occasion to their animated exhortations. Is the defence of our country then from a foreign invader less incumbent on us than the protection of one family from the violence of the spoiler, or of one individual from the poignard of the assassin? Or shall we hesitate to urge men to the performance of so manifest a duty, merely because they neglect other duties which are still more important? And even if we direct

our view, with A. B., to consequences, may we not further ask, whether it is likely that the spiritual state of the "unconverted sinners," who fill our ranks, would be bettered; on the contrary, would it not be rendered worse by their withdrawing from the field of battle, and yielding their country an easy prey to French invaders? And would not the eternal interests of a greater number of individuals be, probably, endangered by successful invasion, than by a determined resistance of the enemy?

Let it not be supposed, however, that by any thing we have said in reply to the first, we mean to weaken the force of A. B.'s last query. We wish rather to second, with all our might, the just and affecting appeal to the conscience of every minister of the gospel which it contains. May God himself impress it upon their hearts, and awaken them to a becoming sense of their increased and awful responsibility!

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

A CLERICAL Calendar or Annual Register of the ecclesiastical establishment in England and Wales, will be published in the present year, comprising correct and authentic lists of—1. The bishops and their respective appointments.—2. The dignitaries in each diocese, with their several benefices.—3. The beneficed clergy in each diocese, with their patrons, and the name and value of their livings.—4. The spiritual officers of each diocese; to which will be added, a List of the Members of the Lower Houses of Convocation, representing the chapters and inferior clergy; together with notices of the clerical appointments of the preceding year.

The Reverend JOSIAH PRAATT has circulated proposals for publishing, in ten volumes 8vo. *The whole works, expository, devotional, practical, polemical, and miscellaneous*, now first collected, of BISHOP HALL. An elegant portrait of the Bishop will be given, a *new life*, and a *complete index* to the whole. One volume will be delivered every three months, price seven shillings and sixpence in boards, to be paid for on delivery, which price will be raised to nine shillings when the work is completed. The first volume will be put to the press when a competent number of names is obtained.

In the press; a volume of Sermons by the late DR. DRUMMOND, Archbishop of York, with a biographical sketch written by his son, the Reverend HAY DRUMMOND.—A *new Translation of the Works of SALUST*, by HENRY STEWART, Esq. in two volumes quarto, with two Essays on the Life and Writings of Sallust, with notes critical and biographical, intended to illustrate the civil and literal history of the age of Augustus.—A second edition, greatly enlarged and improved, of *A System of*

Chemistry, by DR. T. THOMSON.—*Letters written by the late EARL of CHATHAM to his nephew*, Thomas Pitt, Esq. (afterward Lord Camelford) when at College.—*An account of New South Wales*, by B. H. MALKIN, Esq. M. A. in one volume quarto, with plates by La Porte, after original drawings by himself.—*The Scenery, Antiquities, Natural History, and Customs of North Wales*, by the Reverend W. BINGLEY, M. A. F. L. S. illustrated by engravings and music, in two volumes octavo.—*Naval and Military Memoirs of Great Britain*, from the year 1727 to the conclusion of the American War in 1783, by R. BEATSON, Esq. author of the political index to the histories of Great Britain and Ireland, in six volumes octavo.—*An Excursion into France*, from the cessation of hostilities in 1801, to the 13th of December, 1803, including a narrative of the unprecedented detention of the English travellers in that country, as prisoners of war, by CHARLES MACLEAN, M. D.—*The History of England*, related in familiar conversation by a father to his children, by ELIZABETH HELME, in two volumes 12mo.—*Madeo*, an Epic Poem, by ROBERT SOUTHEY.—*Sermons on the Evils that are in the World*, and various other topics; from the German of the Reverend G. J. ZOLLIKOFER, by the Reverend W. TOOKE, F. R. S. in two volumes octavo, with a head of the author.—*Occasional Discourses on various subjects*, by the Reverend RICHARD MUNKHOUSE, D.D. of Queen's College, Oxford, in three volumes octavo.—*An Enquiry into the Nature and Origin of Wealth, and into the Means and Causes of its Increase*, by the EARL of LAUDERDALE; in one volume octavo.—*Elements of Mechanical Philosophy*, by JOHN ROBINSON, LL. D. Professor of Natural Philosophy in the University of Edinburgh; in one vo-

June octavo, with plates.—*A System of Mineralogy*, by ROBERT JAMESON, F. R. and A. S. Ed. &c.—*Surgical Observations*, by JOHN ABERNETHY, F. R. S. &c.—*The History of Canada*, from its discovery; comprehending an account of the original establishment of the colony of Louisiana.

The celebrated RICHARDSON enjoyed in his last illness, that his posthumous papers should not be published during the life of his daughters, unless either of them should be reduced in circumstances, in which case he trusted the publication would prove a fortune to them. Under this impression, he actually arranged and corrected great part of them for the press. The recent decease of his last surviving daughter, Mrs. ANNE RICHARDSON, of Stratford in Suffolk, having removed the force of the above injunction, the MSS. comprising the author's correspondence with the most eminent literary characters, &c. have been disposed of to a bookseller. The publication will consist of five or six volumes, and will be illustrated by portraits and fac-similes. It will be edited by Mrs. BARBAULD, who will prefix the *Life and Literary Character of RICHARDSON*.

An Ecclesiastical, Civil, and Military History of the City of Dublin, by Mr. WARBURTON, is in a state of forwardness, and will soon be put to the press.

Preparing for the press; *Memoirs of the Reverend HUGH FARMER*, by a Friend.—A new edition, with additions, of *Beloe's Translation of HERODOTUS*.

Dr. ADAM, Rector of the High School, Edinburgh, well known for several excellent books in classical education, is now printing a *Latin Dictionary*, on which he has bestowed the labour of many years, and which is intended for general use.

Mr. GELL's very splendid work, descriptive of the *Plains of Troy*, is in a state of considerable forwardness.

The second volume of Dr. ROXBURGH's *Coromandel Plants*, published under the auspices of the East India Company, is in the press.

Mr. COXE's *History of the House of Austria* is nearly ready for the press.

Principal PLAYFAIR, of St. Andrew's, will soon publish an extensive work on *Ancient and Modern Geography*.

Proposals have been circulated for publishing by subscription in one volume octavo, price seven shillings and sixpence, *Sermons* by the late Reverend JAMES GLAZEBROOK, Vicar of Belton, Leicestershire, with a short Sketch of his Life. The publication is intended to assist a widow and four children, who are very inadequately provided for.

The third volume of Dr. BARKER's *History of France*, upon the plan of Henry's History of Great Britain, will be published immediately.

Mr. S. DANIEL is about to publish, by subscription, in ten numbers, accompanied

by descriptive letter press, *A Series of Prints*, taken from nature, and engraved in colours by himself, representing views near the Cape of Good Hope, and in the interior of the country; the appearance and costume of several tribes of the natives; and also various examples of the animals found in that part of the world. Mr. DANIEL resided three years at the Cape, and penetrated further into the interior of Southern Africa than any former traveller.

Mr. LYSONS, recently appointed to succeed the late Mr. ASTLE as keeper of the records in the tower, has just completed his elegant work of *Gloucestershire Antiquities*, on upwards of one hundred plates, many of which are richly coloured.

Sir RICHARD HOARE has nearly completed, at Bulmer's Press, a very fine edition of *GIRALDUS CAMBRENSIS*; and some highly finished engravings by Mr. BYRNE, from Sir RICHARD's drawings, are in a state of forwardness to accompany a translation of the same work.

Besides the usual lectures at the ROYAL INSTITUTION, six new courses will be delivered this year; on *Belles Lettres*, by the Reverend JOHN HEWLETT, B. D. which began March 8th; on *Ancient Architecture*, by the Rev. WILLIAM CROWE, LL. B. public orator of the University of Oxford, which will commence April 9th; on *Astronomy*, by Mr. ALLEN, April 27th; on *Botany*, by J. E. SMITH, M. D. F. R. S. President of the Linnean Society, April 30th; on *Painting*, by JOHN OPIE, Esq. R. A. May 10th; and on *Modern Architecture*, by the Reverend WILLIAM CROWE, May 21st.

The *Reading Room* of the ROYAL INSTITUTION is now completed. Another room is now fitting up, for a Collection of Books of Reference, on a scale to receive ten thousand volumes; part of which are already purchased, between four and five thousand pounds having been subscribed.

The foundation of a *Mineralogical Collection* has been laid at the ROYAL INSTITUTION, by the exertions of Mr. DAYY. For the purpose of extending it, one of the proprietors has offered a donation of one hundred pounds; and others have promised to contribute to it such minerals as they may have opportunities of procuring. The fossils, which have been already provided, are about to be arranged and described for the use of the members of the institution, to whom they will supply the means of studying this science.

The BOARD of AGRICULTURE having received, on a former occasion, the seeds of many useful plants, from Dr. CAMPBELL, of the company's settlement in Sumatra, transmitted them for cultivation in the Botanical Gardens of St. Vincent and Jamaica; and voted a gold medal to Dr. Campbell for his great attention to the interest of all the British dominions. He has repeated this commendable effort; and

has sent other seeds and roots, which have also been transmitted to the West Indies. In consequence of the laudable attention which the board has thus given to these objects, plants are now successfully established in those gardens, which promise to be of great utility to our islands in the western hemisphere.

In the annual bill of mortality, published in London at the close of last year, there stands recorded *one* instance of death by the Cow-pox. Mr. ADDINGTON, of Spital-square, asserts that this is a misstatement, and that the person in question lost her life from a violent inflammatory disease of the lungs. Every supposed death by Cow-pox, which, in former years, has been inserted in the bills of mortality is asserted to be alike suppositious; and it is promised that the public shall be put in possession of the particulars of such cases.

When cattle are kept out in winter, Sir JOHN SINCLAIR recommends it as a useful practice, to rub some tar at the root of the horns, which will prevent the wet from getting between the root and the skin, and contribute to preserve the animal from various diseases to which it may otherwise be liable.

As a curiosity in literary history, and as letting our readers a little into the secret by what means the regular manufacture of certain books is carried on, we copy an advertisement, which appeared a few weeks since.—“Wanted a good hand, to write in an old established review; one who can undertake the departments of experimental-philosophy, poetry, classical criticism, metaphysics, mechanics, and the oriental languages. A person used to a sarcastic and ironical vein of composition will be preferred. To save trouble, the terms are two guineas and a half per printed sheet, quotations included. Concealment is warranted, and a competent guarantee will be given against prosecution for libels. Address, &c. N. B. Those books which it is necessary the reviewer should see, are expected to be returned clean and uncut, or the value will be deducted.” What fair account of books may be expected from a writer so qualified, and so called upon to exercise his qualifications, our readers will judge for themselves.

The following is an abstract of the *Act for granting to His Majesty the sum of eight thousand pounds for the relief of certain Curates in England*, passed on the 15th of December last, viz.—1. Eight thousand pounds are granted to the Governors of Queen Anne's bounty, to be by them applied for the present relief of such curates as may be deprived of their cures on account of the residence of incumbents, which may take place in consequence of the act passed last session for promoting the residence of the parochial clergy.

2. No curate shall be entitled to receive any allowance under this act, who shall not produce a proper recommendation from the bishop of the diocese in which the cure, for the deprivation of which he claims relief, is situated.

3. No allowance to be made to any curate shall exceed three-fourths of the income of which he is deprived.

THE TWENTY-FIRST REPORT OF THE SOCIETY FOR BETTERING THE CONDITION AND INCREASING THE COMFORTS OF THE POOR, has been lately published. Its contents are as follows:

1. *Extract from an account of a contagious fever at Kingston upon Hull*, by Miss HORNER. This interesting detail, interesting both on account of the wretchedness it records, and the active benevolence by which that wretchedness was relieved, is followed by some judicious remarks on the measures which ought to be employed for the cure and prevention of infectious fever in the metropolis. The unreasonable prejudices which have hitherto impeded the adoption of those measures, we trust, will gradually give way to the unwearied exertions of this philanthropic society.

2. *Extract from an account of the mode of introducing the new cottage grates into cottages*, by the Reverend JAMES PLUMB-TRE. The grates here spoken of are Count Rumford's cottage grates, No. 1, which are to be procured at the Carron Company's warehouse in Thames-street, at about five shillings each; and may be properly fixed in brick-work for half a guinea more. The saving of fuel by the use of these grates is proved to be very considerable; while they add much to the neatness, cheerfulness, warmth, and convenience of a cottage. The cottagers were induced to erect them by an advance of the money requisite for the purpose, to be repaid by instalments.

3. *Extract from an account of the Montgomery and Pool House of Industry*, by THOMAS BERNARD, Esq.

4. *Extract from an account of a Sunday School at Kirkstall, near Leeds*, by Mrs. CARR. There is no place of divine worship nearer Kirkstall than two miles, and the Sunday, previous to instituting this school, was generally spent by the inhabitants in sauntering through the woods. The whole place has now a very different appearance on a Sunday; a change which has been effected with very little expence, many of the inhabitants availing themselves of the opportunity, which the school affords, of hearing the Bible read.

5. *Extract from an account of a School for Poor Children at Fincham*, by Mr. CORSTON. Sixty-four children, from seven to fourteen years of age, are instructed twice a day in reading, and eight of them in writing; the rest of their school time is employed in plating split-straw, for

which they receive to the amount of their earnings, being from eighteen pence to four shillings a week.

6. *Copy of the regulations of the Society in West-street, called THE FREE CHAPEL BENEVOLENT SOCIETY.* The formation of this society was noticed in our number for January, (p. 53,) when we earnestly recommended the account given of it to the attention of all who wish to do good to the bodies and souls of their fellow-creatures. The regulations now detailed seem to be framed with judgment. The following we extract as a pleasing proof of the pious zeal of those who take the lead in this institution.—“The committee are to appoint visitors to examine into the state of all cases recommended to the notice of the society; great care to be taken that such visitors be persons of unblemished character, capable of giving plain and religious instruction to those they visit; particularly in the three grand articles of the necessity of REPENTANCE in consequence of natural corruption and actual transgressions; FAITH in the LORD JESUS CHRIST, as the only way of salvation; and HOLINESS OF LIFE as an evidence of that faith.”

7. *Statement as to the reception and management of the Children in the Foundling-Hospital at London.* The children admitted are between two and twelve months old; the orphans of soldiers and sailors under five years of age, and a few cases of peculiar distress excepted. The mothers, on whose petition they are admitted, are generally young women, whose prior character has been unexceptionable, but who have fallen victims to seduction. Their penitence, and the prospect of their re-establishment, in case their shame is concealed, are particularly examined into. The children, if the cases be approved, are ordered to be admitted on the day before the next public baptism; and having been baptized, they are sent to nurse in the country, and are frequently visited by the inspector and by an apothecary. The proportion of mortality in these infants has lately been less than one in six. At four years of age the children return to the hospital, and are placed at school, where they continue till about thirteen or fourteen years old, when they are bound apprentices, chiefly to London shopkeepers. Before the apprentice quits the hospital, the chairman reads to him the instructions, and presents him, with a Bible and Prayer-book. During the period of apprenticeship, which continues till twenty-one years of age, the matron and schoolmaster visit them occasionally, examine into their behaviour and situation, and give them advice and assistance. In cases of complaint between master and apprentice the committee interferes; but complaints, as to apprentices, have been greatly dimi-

nished by a resolution to present to each of them as shall have behaved well, a gratuity and a testimonial of their good conduct. The care of the governors ends here, but they have been much gratified by observing the progress of these children through life; some attaining to affluence, most to a degree of creditable independence. Every year instances occur of penitent mothers, who have become prosperous in life. Some have married comfortably, and occasionally to the authors of their misfortune. Of these, several have reclaimed their children, which are delivered to them on proof of ability to maintain them.

*The second part of an Address to the public from the Society for the Suppression of Vice, instituted in London 1802, containing an account of its proceedings from its earliest institution has lately appeared.** Of this account we propose to give a brief abstract. The shameless and daring PROFANATION OF THE LORD'S DAY, which too generally prevails, has engaged the marked attention of the society. With a view to the prevention of this evil, the society, in the first place, gave special as well as public notice to publicans, artificers, and shopkeepers, who were in the habit of violating this day; of their intention to prosecute such as persisted in the practice. They wrote likewise to the ministers and churchwardens of the metropolis, urging them to aid the exertions of the society; a measure which has been attended by good effects. These steps having been taken, the society proceeded to the prosecution of those offenders who contemned their caution, and informations were laid against those publicans who suffered tipping during the hours of divine service, and against shopkeepers who exercised their trade after ten on Sunday morning. Two hundred and eighteen of the most notorious of these offenders were, in one year, convicted in the full penalty with costs; many others on promises of amendment were dismissed. The total number of persons convicted for violating the sabbath has been six hundred and twenty. One great cause of the profanation of the sabbath by shopkeepers is stated to be the late hour on Saturday at which masters pay the wages of their labourers, and which prevents them from making provision for the sabbath on that night†.

* The first part was noticed by us in our review, Vol. II. p. 298.

† The society observes, with much truth, that “rapid advances are making among all ranks to confound the sabbath with other days, and to deprive it of whatever serves to distinguish it as the day devoted to God.” They have omitted, however, to notice Sunday-drilling, an evil, in its nature and consequences, far more

The suppression of BLASPHEMOUS, LICENTIOUS, AND OBSCENE BOOKS AND PRINTS, has been another main object with this society. The extent to which the nefarious traffic in these articles has been carried on in this country will astonish and alarm every religious mind. It affords a precarious subsistence, not to a few pedlars merely; but some houses apparently of property, chiefly foreigners, are engaged in it. A considerable house in town employs about thirty persons to itinerate with these wares, two in company; whose ostensible business is to sell looking glasses, telescopes, and other articles of fair trade. Another house employs twelve hands in the same work. These itinerants are in the habit of visiting schools; where they sell many prints and pictures to youth of both sexes through the medium of servants; a fact which now stands on the clearest judicial evidence. Nor is it men only who are employed in this business, but around London women act as the itinerant venders, and gain admittance to schools, &c. under the pretext of buying cast off clothes from the servants, or reading some trifling articles. The itinerants employed are chiefly Italians; but other retailers of these wares abound in London, both in shops and stalls, and at the corners of streets. In short, the extent and malignity of the evil are such—satisfactorily proved to be such, as justly to inspire the utmost alarms for the morals of society.

Children's books also have been made a channel for conveying infidel and licentious tenets, scripture history being ridiculed, and loose notions of morality instilled. New editions of even old and approved books have been published, containing fresh matter of the most pernicious kind. Translations of French and German books issue from the press, abounding either with indecency or infidelity.

With a view to stop the circulation of these books and prints, the society wrote cautionary letters to all the schools about town; and instituted criminal prosecutions against several concerned in their distribution, in consequence of which seven convictions have taken place, and the offenders have been subjected to imprisonment and the pillory. On these trials it was proved that the pernicious articles in question were disposed of to a great extent to ladies, and at boarding-schools in and near London.

"It is scarcely possible," observes the society, "to conceive a crime so malignant in its nature, and so widely mischievous in its effects," as this. "Who will attempt to calculate the mischiefs that may result from so nefarious a practice? Who

extensive and injurious than any of the other violations of the sabbath which has engaged their attention.

• CHRIST. OBSERV. No. 26.

will presume to compute the debaucheries, the adulteries, the domestic wretchedness," &c. "involved in the consequences of so insidious and systematic an attack on the morals of the community?"

Much has also been done by the society for the suppression of DISORDERLY HOUSES, and ILLEGAL LOTTERIES, and for the punishment of CRUELTY TO ANIMALS. Among the first of these were two *private theatres*, where many idle and dissolute persons of both sexes met, and where scenes of gross depravity took place. Twenty-five persons have been convicted for *illegal insurances*; and several for *imposture and fortune telling*; and four have been convicted of *gross cruelty in driving cattle*, and in *bear and badger-baiting*.

The address closes with an appeal to the higher orders, calling on them for active co-operation; and reminding them how much depends on their correct demeanour and example; and how likely their neglect of the sabbath and other religious institutions, their immorality and licentiousness, are not only to obstruct the improvement of the lower orders in religion and virtue, but to give vice and irreligion a wider and more fatal predominance.

"Let each of us then," it is added, "seriously attempt the amendment of himself and his household. Individual transgression forms the aggregate of national guilt. Let each of us consider himself responsible to his country and his God, for the abuse of that influence which it is his duty to exert for the best of purposes, in the particular circle in which he is called upon to move; let him consider that this is a momentous season, and that all that is valuable in this world or the next, all that the heart loves as the subject of possession here, or as the object of hope hereafter, is threatened with dissolution, or treated as visionary."—"Let our gratitude to Almighty God for his goodness to our ancestors and to ourselves; let our anxious and affectionate solicitude for our descendants—animate us to the practice of that piety, and of those virtues which make a nation a blessing to itself and to the world, and a continual object of divine favour; and let it not be forgotten, that as, by our reformation, we may still be continued, what we have long been, the depository of true religion, of real liberty, and of social order;"—"so by persevering in evil, we may expose our land to desolation, we may lose our name and place as a nation, and become a signal instance of divine justice on a people resolute in impenitence, whom neither blessings can soften nor calamity deter, who are alike unmoved by mercy and insensible to wrath."

FRANCE.

The Abbe Grosier is preparing for the press, by the help of the MSS. of M. de

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LA TOUR, who for many years carried on a correspondence with the missionaries in China, a new and improved edition of his *Description Generale de la Chine*, which forms the thirteenth volume of the *Histoire Generale* of Father Moilla. The natural History of China, with which we are at present very imperfectly acquainted, will be greatly enriched by aid of the MSS. and cabinet of M. de la Tour.

M. LANGLES is employed upon an edition of the Arabic original, with numerous annotations, of the travels of two Mahometans to China, of which M. REAUDET published a French translation at Paris in 1718, and of the existence of which original the learned then doubted.

The *Chinese Characters*, cut in wood, which had lain above sixty years in the national library at Paris, have been lately transferred to the national printing-office, for the use of Dr. HAGAR. They amount in number to eighty-six thousand four hundred and seventeen.

The Abbe DE LISLE has published a *Translation of the ENEID*. He has announced his intention of publishing, in six months, a *Poetical Version of the PARADISE LOST*, which is to be followed by a *Translation of the ILIAD*, and another of the *JERUSALEM DELIVERED*.

M. GUER has published, at Paris, a work, entitled *Considerations sur les Finances*, one of the principal objects of which is, to refute the errors of that class of writers called economists, who preceded, and were in some measure, the cause of the French Revolution. He particularly refutes their notion of the earth being the original of all wealth; and that, therefore, all taxes should be laid immediately on land. That visionary system has been often refuted; but as some writers profess still to adhere to the doctrine, every new attack upon their errors deserves attention.

A new *Dictionary of Natural History*, applied to the arts, and principally to agriculture and to rural and domestic economy, is publishing at Paris, by a society of naturalists and agriculturists, most of them members of the National Institute. It will form twenty-four large volumes octavo; and is adorned with figures taken from the three kingdoms of nature.

It is stated in the *DECADE PHILOSOPHIQUE*, that the annual *Sun Flower* is a very profitable plant in agriculture; the leaves furnishing abundance of agreeable fodder for cattle, the flowers assembling bees from all quarters by their supply of honey, and its prodigious quantity of seeds affording valuable food for sheep, pigs, poultry, &c.

M. CHANCEY, in a memoir upon the different species of wheat, contends that there is no degeneracy of any of the sorts but what results from negligence, and that attentive culture will greatly improve any species.

The *Depot Militaire* at Paris, has lately published in two volumes octavo, with a map, a *Notice Descriptive de l'Angleterre, l'Ecosse, et l'Irlande*, containing particular information, chiefly taken from English works, relative to the situation of places, the sources and course of rivers, the roads, population, soil, productions, manufactures, and trade of Great Britain and Ireland, for the use of the army of invaders!!

A magnificent *Voyage Pittoresque de Constantinople* is about to be published at Paris.

M. REONIER has accommodated a thermometer to a walking cane, in such a manner as to render it extremely useful for a variety of purposes; such as—1. To ascertain and to compare, at a certain depth, the temperature of sown land, when the surface is hard and frozen.—2. To estimate the heat of hay-stacks, which frequently take fire before the farmer is aware.—3. To compare the heat of garden beds.—4. To ascertain the state of fermenting liquors.—5. For regulating the heat of coppers.—6. As an agreeable companion in country walks, to those who wish to ascertain and compare the temperature of different springs and streams, or for other similar purposes.

A quarry-man, in a village near Paris, having detached, by means of gunpowder, a large block of stone, split it by the usual processes, and found in the middle of it the petrified skeleton of a ram. Each of the two sections of the block contains one half of the animal in perfect preservation. The block was detached from the solid rock, at the depth of thirty feet from the summit of the quarry. This curious petrification is to be deposited in the Museum of Natural History.

HOLLAND.

An excellent regulation has lately been published in HOLLAND, whereby ignorant quacks are prevented from selling their poisons, and tampering with the constitutions of their infatuated patients.

ITALY.

M. PIERRE CUSTODI, an Italian of distinguished literary character, is engaged in publishing at Milan, a collection of the works of all the authors who have written in the Italian language upon *Political Economy*. Four volumes have already appeared, executed in a superb style. A sketch of each author's life will be prefixed to his work. The whole collection will be comprised in thirty volumes, and will be published in the space of a year.

MALAGA.

On the 11th of January last, at forty-three minutes past five in the evening, a violent earthquake was felt, accompanied with a loud noise. It lasted ninety se-

conds, and did much damage. From that time to the end of the month, two, three, or four slight shocks were felt almost daily.

GERMANY.

Professor SPALDING has just published a second volume of his valuable edition of the *Institutes of Quintilian*.

SCHWEIGHAUSER has recently published two new volumes of *Athenæus*, viz. a third of the text, and a fourth of the notes.

A new edition of the *Argonautics of Orpheus* has been lately published, revised, and illustrated with notes, by SCHNEIDER.

BECK is preparing for the press a new edition of *Sophocles*. It will form three volumes in quarto, and will appear towards the close of the year.

SCHNEIDER has published the *Fragments of the Greek Female Poets*, in one volume octavo.

FISCHER has printed an elaborate commentary on the *Cyropædia of Xenophon*.

The *Fables and Tales* of the Persian poet NIZAM, have lately been published at Leipzig, with a Latin version and an explanatory Index.

PRUSSIA.

A very remarkable piece of Amber was found lately in EAST PRUSSIA; about twelve miles from the Baltic. It weighs above eighteen pounds. The largest piece known, which is in the cabinet of Madrid, weighs only eight pounds. A dealer in amber offered three thousand dollars for it; but the king, after paying one thousand dollars to the proprietor of the estate on which it was found, ordered it to be deposited in the cabinet of minerals at Berlin. Amber is the property of the crown.

NORWAY.

M. ESMARK has, in a late tour in Norway, made many interesting observations in order to determine the boundary line of vegetation, and of the duration of the snow in an unmelted state. Where the rays of the sun fall in an oblique direction, towards the north and north east, the boundary line of the snow is as low as three thousand feet above the level of the sea; but towards the south and west, where the heat of the sun is more powerful, it is seven thousand feet. The boundary of vegetation in Norway differs in different places; as do likewise the kinds of trees and plants, which are capable of bearing a greater or less degree of cold. At the height of one thousand feet, some of the better sorts of fruit-trees thrive, and are productive; the fir, at two thousand feet; the pitch-pine and birch, at three thousand feet; the juniper-bush and a few others, at three thousand two hundred feet elevation. Barley and oats will grow at from fifteen hundred to eight hundred feet elevation, but only

in sheltered vallies. At the height of from twelve hundred to thirteen hundred feet, the night frost frequently does great injury to the young crops.

DENMARK.

Mr. PETER RIEFFELGEN, a native of Copenhagen, has just invented a new musical instrument, which he calls *Melodica*, in which the sound is produced in a manner hitherto unknown, viz. by the friction of metal forks against a moveable metal cylinder, which is effected by straining or slackening the fork, by means of keys like those of an organ, &c. As this invention is proved, by competent judges, to be entirely new, and superior to any one of a similar construction under the name of the Harmonica, his Danish Majesty has granted him his royal letters patent, in which the formation and peculiar excellence of the *Melodica* is detailed at large.

Professor WIBOURG, of Copenhagen, has invented a machine for weighing corn, by means of which the quality may be discovered from its weight.

RUSSIA.

Mr. BENJAMIN BERGMAN, after a residence of three years among the Calmuc Tartars, has returned to Riga, where he means to arrange and prepare for the press the observations which he collected during his interesting travels. They will soon appear, and will form five volumes.

The emperor has founded a university, on a very comprehensive liberal scale, in Lithuania, for the cultivation and diffusion of the arts and sciences in that part of the empire.

The emperor has caused ten thousand copies of a popular treatise on the *Cow-pox*, written in the Russian language, to be printed at his expence, and to be sent to all the governments for the purpose of being distributed gratis among the people, and particularly in the country.

NORTH AMERICA.

Mr. GRANGER, postmaster-general to the United States, in a list of the post-offices which he has published, enumerates nearly one thousand three hundred. This fact affords satisfactory proof of the rapid advances which that country is making in the settlement and cultivation of its vacant territory.

From an official account of LOUISIANA, we are informed that there exists, about one thousand miles up the Missouri, and near that river, a mountain of salt, one hundred and eighty miles long and forty-five wide. It consists of solid rock salt, without any trees or even shrubs on it. Salt springs are very numerous beneath the surface of the mountain.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Economy of the Covenants between God and Man, comprehending a complete Body of Divinity, by the learned Herman Witsius, D. D.; with his Life; faithfully translated from the Latin, with fine Portrait of the author. 2 vols. 8vo. 14s. boards.

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RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

AT a numerous and respectable meeting held at the London Tavern, on Wednesday, March 7, 1804, Granville Sharp, Esq. in the chair; a society was formed for the sole and exclusive purpose of promoting the circulation of the Holy Scriptures in the principal living languages. The follow-

ing is an outline of the plan of the society.

"1. A society shall be formed with this designation, THE BRITISH AND FOREIGN BIBLE SOCIETY; of which the sole object shall be to encourage a wider dispersion of the Holy Scriptures.

"2. This society shall add its endeavours to those employed by other so-

cieties for circulating the scriptures through the British dominions, and shall also, according to its ability, extend its influence to other countries, whether Christian, Mahomedan, or Pagan.

"3. Each subscriber of one guinea annually shall be a member.

"4. Each subscriber of twenty pounds, at one time, shall be a member for life. A subscriber of five guineas per annum shall be a governor; and a subscriber of fifty pounds or upwards, at one time, shall be a governor for life.

"5. Governors shall be entitled to attend, and vote at, all the meetings of the committee.

"5. An executor paying a bequest of fifty pounds shall be a member for life, or of one hundred pounds, or more, a governor for life.

"6. Each member shall be entitled, under the direction of the committee, to purchase Bibles and Testaments for the purpose of gratuitous distribution at the society's prices, which shall be as low as possible, but no English Bibles or Testaments shall be given away in Great Britain by the society itself."

We have great pleasure in introducing this society to the knowledge of our readers. And we think it must prove highly consolatory to every reflecting mind to perceive, that while the enemies of Great Britain are menacing her with destruction, such varied and strenuous exertions should be making by many of her inhabitants to diffuse over the earth the pure light of christian truth. In the object proposed by this society, every sincere christian, of every name, may cordially and consistently unite; it is hoped, therefore, that all who regard the Bible as the word of God, which is able to make men wise unto salvation, will cheerfully contribute to its support. A liberal subscription has already been begun, which amounted in a few days to about one thousand pounds.

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

A circular letter, dated the 5th inst. from the committee of this society, has come to our hands, of which it may be proper to give the substance. This society, it is observed, was instituted in the year 1800 by members of the established Church, and is conducted in strict conformity to her doctrines and discipline. It was instituted not

with the design of interfering with other societies embarked in the same cause, but of co-operating with them. While, therefore, the ~~Society~~ *Society for promoting Christian Knowledge* has confined its missionary exertions to a part of our eastern dominions, where they now employ several excellent Lutheran ministers; and while the *Society for the Propagation of the Gospel* in foreign parts has extended its labours chiefly to the British plantations in North America, it appeared that there was abundant room for the present institution, the precise object of which is expressed in the title.

No English clergymen having engaged themselves to the society as Missionaries, the committee were induced to open a correspondence with the continent, where they procured two young men, who, after a course of previous training, having received ordination in the Lutheran Church, were accepted as Missionaries by the society. Their names are MELCHIOR RENNER a German, and PETER HARTWIG a Prussian.

These Missionaries resided some time in this country with a view to perfecting themselves in the English language; and acquiring also, by means of some African youths educating in England, the rudiments of the Soosoo language, which is spoken over a considerable portion of the continent of Africa; and in which, by the exertions of the Reverend Mr. Brunton, the society has already been enabled to print some useful tracts. This last mentioned circumstance, together with the vicinity of the Soosoo country to Sierra Leone, determined the committee to appoint the station of these Missionaries among the Soosos, and a few weeks since, after a suitable address had been delivered to them, they embarked on board a vessel for Sierra Leone, one of them (Mr. Hartwig) having previously married with the consent of the committee.

The society has likewise had under its protection, for about six months, four other students, who are supported and educated at the society's expense, in the Missionary seminary at Berlin, where they are now attending to the study of the English, Arabic, and Soosoo languages, and to such other objects as may qualify them for conducting missions.

The committee observe, that they

have hitherto been reluctant to call upon the Christian liberality of their friends. But that *seven persons being now wholly dependent on the society, and its income being not equal to half its present annual expence*; having the prospect also of some Missionaries among clergymen of our own as well as of the Lutheran Church, and consequently a prospect of usefully employing whatever funds may be entrusted to their disposal; they must entreat their friends to promote the interests of the society to the utmost of their power, both by engaging their own prayers and those of others in behalf of the society's object, and by promoting subscriptions and contributions among their friends, and, if practicable, annual collections in their congregations: by which last mode many would have an opportunity of contributing their mite towards the propagation of the Gospel, who

Some interesting Intelligence from Bengal is deferred till next Month for want of room.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

THE most remarkable occurrence which has taken place in France has been the discovery of a conspiracy against the authority, and, it is said, the life of the First Consul. We know nothing of this affair except from the official paper of the French government, and we know enough of their open contempt of truth to feel considerable distrust of the accuracy of their representations. The account is in substance as follows: "Georges and the ex-general Pichegru had placed themselves at the head of a body of conspirators, who were landed at different times on the French coast from English ships, and who had assembled in Paris for the purpose of assassinating the First Consul and overturning the government. They had, it is alleged, several conferences on the subject with Moreau, who favoured their design, and every thing seemed ripe for execution, when the government, having received information of the plot, interfered, arrested General Moreau and several of the conspirators, and thereby obtained farther intelligence. Pichegru and Georges were thus discovered to be in Paris; and after a long pursuit they also it seems have been arrested. They both made considerable resistance, and Georges killed one man and wounded another who attempted to take him. Diligent search is still making for the other conspirators." When these particulars were announced to the tribunate, Moreau, the general's brother, strongly declared that his brother

cannot afford to appear in the list of annual subscribers; and an interest in the success of the christian cause would also be kindled and cherished. The annual meeting of the society is always held on Whit-Tuesday. Any communications to be made on the subject of this letter it is wished may be transmitted before that day to the secretary, the Rev. JOSIAH PRATT, *Doughty-street, Guildford-street*, or to the deputy secretary, Mr. THOMAS SMITH, No. 19, *Little Moorfields*. The booksellers of the society are Mr. L. B. SEELEY, *Aoe Maria-lane*, and Mr. JOHN HATCHARD, *Piccadilly*, London; and of them the annual publications of the society for 1801, 1802, and 1803, may be had through any bookseller in town or country. The annual report and sermon may in future be obtained in about a month after each anniversary on Whit-Tuesday.

was innocent, and that all that had been said against him was an infamous calumny, and demanded that he might be tried before the ordinary tribunal. Bonaparte, it is to be feared, will not accede to this just and reasonable demand. Indeed there seems great reason to believe, that the implication of Moreau in the conspiracy has arisen from the First Consul's dread of the talents and popularity of that general, and his wish to rid himself of a hated rival. It is highly improbable, after what passed between Moreau and Pichegru in the year 1797, that a reconciliation should have taken place, and still more improbable that they should have united in a design requiring so great a share of mutual confidence. The conspiracy of Georges and Pichegru, if they really have conspired, has therefore, probably, been made use of as a convenient means of effecting the ruin of Moreau. The fate of these men is not yet ascertained; but it is supposed they will be tried by a special tribunal, as a law has passed, without any discussion, for suspending the trial by jury for a time.

In consequence of the First Consul's escape from this conspiracy, congratulatory addresses have been presented to him by the constituted authorities, and by the different civil, military, and ecclesiastical bodies throughout the nation. In these the ridiculous charges that the English government had contrived a plan for the assassination of the First Consul, is, for obvious reasons, assumed to be proved.

The flotilla at Boulogne gradually in-

creases in size, and near twelve hundred vessels are now said to be collected there.

HOLLAND.

On the seventh of February last an order was issued by the French government for seizing all English commodities in the warehouses, shops, and commercial houses, particularly in the maritime towns, in Dutch Brabant and in Zealand; and all goods esteemed such were carried off to places belonging to France. In various places detachments of French troops supported the officers of the customs by whom the order was enforced. By this violent measure many of the inhabitants, particularly in Flushing, have lost a great part of their property. These are some of the happy effects of French alliance.

TURKEY.

The last accounts from Constantinople state, that Abdul Wechab, who headed the rebellion which lately broke out in Arabia, and which threatened the safety of a great part of the Turkish dominions, had been murdered, together with his brother, while at prayers. The assassin was cut into a thousand pieces by the partisans of Abdul Wechab. It was expected that this event would extinguish the rebellion; and that the followers of Abdul Wechab would quietly disperse.

ALGIERS.

A misunderstanding has for some time subsisted between Mr. Falcon, the British consul, and the Dey, which was widened by some Moorish women having been found in the consul's house, introduced

there, it is said, in Mr. Falcon's absence, by means of the French consul. In consequence of this circumstance, Mr. Falcon was ordered away, and otherwise treated with much indignity. Lord Nelson being instructed to procure the re-instatement of Mr. Falcon, proceeded to Algiers, and requested to be allowed to explain the business; but the Dey refused. Lord Nelson then threatened to use force, but the Dey declaring his intention of repelling force by force, and Lord Nelson having no instructions to proceed to extremities, the matter has ended here for the present. It is supposed that orders will go out to bombard Algiers. In the mean time all ships are cautioned not to approach the coast of Algiers, or to suffer themselves to be boarded by Algerine cruisers.

EAST INDIES.

The accounts received of the progress of the war in CEYLON continue to be of a disastrous nature. The Candians are said to have been so successful in their attacks, as to endanger, in some degree, the safety of our principal possessions in that island. The ravages of war had been greatly aggravated by those of disease; great numbers of officers and soldiers having been carried off by the fever of the country. Reinforcements are said to be proceeding both from Madras and from this country for the protection of the island.

AMERICA.

Louisiana has been formally taken possession of by the government of the United States. We are happy to learn that they have prohibited the importation of slaves into that province.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

A COMMITTEE of the House of Commons has been appointed to investigate the state of the paper currency of Ireland, and the causes of the unfavourable exchange between that country and England.

A motion brought forward on the 7th inst. by Sir John Wrottesley, for the house resolving itself into a committee, to enquire into the conduct of the government of Ireland relative to the insurrection of the 23rd of July, was negatived by a majority of ninety-six, the noes being one hundred and seventy-eight, and the ayes eighty-two.

On the 14th inst. a motion was made by Mr. Creevey for the production of a variety of papers, with a view to the institution of an enquiry into the circumstances of the existing war in Ceylon, which he contended had been impolitic in its com-

mencement, and highly disastrous in its consequences. A part only of the papers moved for, viz. "Copies of dispatches received from the governor of Ceylon respecting the causes of the war," was granted: the rest were withheld on the ground that, if granted, they might convey dangerous information to the enemy.

The same day Mr. Francis moved for the following papers, in order to ascertain the causes of the present Mahrattah war, viz. "Copies of all dispatches from the Governor General relating to the rise and progress of the war; copies of all correspondence with the Mahrattah chiefs or states; and copies of all orders from the court of directors relative to the war." He grounded his motion on the express letter of an act of parliament, prohibiting all wars of ambition, or which were not strictly defensive. Lord Castlereagh having assured the house that the necessary infor-

mation of this subject had not yet reached this country; and having promised that as soon as it was received it should be laid before parliament, *Mr. Francis* agreed to withdraw his motion.

On the 15th instant *Mr. Pitt* moved for certain papers, intended to furnish materials for an enquiry into the conduct of the naval department. The general ground on which he placed his proposition was that the means of naval defence, employed by the admiralty, were inadequate to the demands of the present perilous crisis. In this view of the subject he was supported by *Admiral Berkeley*, *Mr. Wilberforce*, and *Mr. Sturges Bourne*. *Mr. Fox*, and *Mr. Ponsonby* voted on the same side, but professedly on a different ground, viz. that the conduct of the admiralty was in no respect censurable, and that it was due to the character of *Earl St. Vincent* to grant the papers which were called for. The motion was opposed, however, by *Mr. Tierney*, *Sir Charles Pole*, *Sir Edward Pellew*, *Captain Markham*, *Mr. Sheridan*, and the *Chancellor of the Exchequer*, who argued that there existed no reasons for acceding to a measure which implied a suspicion of neglect on the part of the first lord of the admiralty, the character of that noble lord placing him above suspicion; and endeavoured to shew that every exertion had been made for the naval defence of the country which the exigency required, or our means would support. On a division the numbers were for *Mr. Pitt's* motion one hundred and thirty, against it two hundred and one, majority seventy-one.

The subject which has principally occupied the attention of parliament during the present month, has been the regulation of the volunteer system. A bill was brought into parliament for that purpose on the 8th of February by *Mr. Secretary Yorke*, and it has since undergone numerous and long discussions, which embraced not only the principle and the detail of the proposed regulations, but the comparative advantages and disadvantages of combining with our regular army either a volunteer force, such as is now on foot, or an armed peasantry, calculated for a more desultory and less regular species of warfare. Upon this last question, the arguments of all parties seemed to us to shew, that in addition to our present volunteer force, (to which it would be expedient to give as high a degree of discipline as may be compatible with general convenience,) a very large proportion of our population, perhaps the whole of the first and second classes under the defence bill, (viz. unmarried men from seventeen to fifty), not already enrolled in any volunteer corps, should be so far trained to the use of arms, as to be able to act against an invading army as irregular troops, lining hedges and ditches, cutting off foraging parties, hanging on

the rear and flanks of the enemy, and keeping him in a state of perpetual alarm. Some such measure, we trust, will in no long time be adopted. The particular provisions of the present bill we mean to give in our next number.

By the abstract of the subdivision rolls returned under the defence act to the Secretary of State's Office, and laid before the House of Commons, it appears that

The number of effective men in the first class in Great Britain, is	444,086
Ditto, second class	110,966
third ditto	174,109
fourth ditto	643,602
Voluntary services	406,780
Army, marines, volunteer corps, sea fencibles	139,471
Clergy, licensed teachers, medical men, and constables ..	24,885
Infirm	90,938
Enrolled in parishes out of their respective counties	2,822

According to an account presented to the House of Commons, the produce of the permanent taxes for the year ending the 5th of January last, was £.30,710,747 14s. 0½d. besides the war tax of 1803, amounting to £.1,874,672. 2s. 11½d. making altogether the sum of £.32,585,419. 17s. 0½d.

A bill is to be brought into the House immediately after the recess, in order to adjust the claims of the loyalty loan holders to repayment; the act of parliament on this subject being wholly at variance with the original resolution on which the loan was founded.

We are truly happy to have it in our power to congratulate our readers on the progressive restoration of his Majesty to nearly a perfect state of health, which has taken place during the present month. On the 22d instant he was considered to be so much recovered, that notice was given that no more bulletins should be issued. As soon as there was a fair prospect of his Majesty's recovery, the following form of worship was ordered to be used in all the churches and chapels in the kingdom.

"O Almighty God, we render unto Thee our unfeigned thanks and praise, that Thou hast vouchsafed to be merciful and gracious to this kingdom, in granting to Thy servant, our sovereign, the hope and prospect of a speedy recovery from his dangerous sickness. Confirm and establish, we beseech Thee, O Lord, the work which thou hast begun. Make the light of Thy countenance to shine upon him, and renew in him his perfect strength. Grant that he may long continue a nursing father to Thy Church, and Thy minister for good to all his subjects; and that, in the present crisis, he may be Thy blessed instrument of restoring peace to the distracted world. And when Thou hast lengthened

his days on earth, in the enjoyment both of domestic happiness and of public peace and prosperity, crown him, O Lord, with everlasting glory in the life to come, through Jesus Christ our Lord and Saviour. Amen."

Of the state of political parties at the present moment, it is not easy to give a very accurate account. In one or two instances, particularly on the motion for a naval inquiry, Mr. Pitt and his friends have evinced strong disapprobation of the conduct of ministry; and the general tenour of his remarks on the volunteer bill shew, that he conceives them deficient in that energy which the present crisis calls for. There appears, however, as yet no further symptom of an alliance between Mr. Pitt and Mr. Windham than arises from their occasionally dividing on the same side. Strong symptoms, indeed, of a friendly union between Mr. Windham and Mr. Fox have been observed; and it has even been supposed, we know not on what foundation, that a coalition would be formed of their respective parties with a view of opposing ministers. Mr. Sheridan, on the other hand, takes occasionally an active part in defending ministry, while he continues to profess a friendship for Mr. Fox, and, in common with Mr. Fox, a dislike to Mr. Pitt. On the motion for a naval enquiry, the minority, which was very formidable, was composed chiefly of the friends of Messrs. Pitt and Windham, and a part of those of Mr. Fox, with the addition of many members who attach themselves to no party.

The squadron which blockades Boulogne has been frequently engaged with detachments of the enemy's gun-boats, making their way to that harbour. Only three or four, however, have fallen into our hands, such being the shallowness of the water near the French coast, and the strength of the batteries on shore, as to render it nearly impossible to make any impression on the enemy's vessels, which are likewise escorted along the coast by flying artillery.

A plan is said to be in agitation, if not already attempted, for blocking up the mouth of Boulogne harbour and other ports of the enemy, by means of large ships

loaded with stone well put together with iron clamps, which are to be sunk in the entrance of the harbours. This expedient, however, even if it succeed, is likely to present only a temporary obstacle to the designs of the enemy.

Admiral Cornwallis still continues to watch the motions of the French fleet in Brest, which is now said to consist of eighteen sail of the line and fourteen frigates, besides gun-boats and transports.

A report has been prevalent, that the Toulon fleet had escaped the vigilance of Lord Nelson, but its truth seems still doubtful.

An embargo was laid on all vessels bound to any other ports than Spain, Portugal, the Mediterranean, Africa, America, and the East and West Indies; but was taken off in three or four days after. The object of this measure is not known.

In our miscellaneous department for this month we have already shortly adverted to the story of Mrs. LEIGH, and to the trial which took place at her instance, of the Reverend Lockhart Gordon and Mr. Lauden Gordon, charged with forcibly carrying her away from her own house for the worst purposes. We do not mean to enter into the particulars of this trial, which ended in the acquittal of the prisoners, and in the course of which the lady appeared to be little less criminal than they. Our object in noticing it is to introduce the following paragraph copied from a newspaper, which contains a very just and useful reflection on the character and conduct of that lady.

"Mrs. Leigh's story," says the journalist, "affords a very delicate satire upon modern sceptics. This philosophical lady, so much devoted to study and meditation, was much too wise, it seems, to believe in the christian religion. Her enlightened mind and vigorous understanding rejected such doctrines, as repugnant to her pure reason. Mark, however, the inconsistency of this female age. She disbelieved christianity, but she had a perfect faith that a bit of camphire attached to a steel necklace was an all-powerful charm to defend her virtue! Truly has it been said, that infidels are the most credulous beings on earth, and believe every thing but the Bible."

OBITUARY.

On Saturday the 10th instant died, in consequence of a wound received in a duel, THOMAS LORD CAMELFORD, brother to Lady Grenville. The circumstances of his death are so peculiar and affecting that we shall deem no apology necessary for

laying a full account of them, accompanied by some observations of our own, before our readers.

Lord Camelford is reported to have been engaged in several duels; and on one occasion, at least, he deprived a fellow-cra-

ture of his life: It ought not, therefore, to be a matter of surprise that he should at length fall a victim to that spirit of duelling which he had himself so much encouraged. It often pleases providence to cause men thus "to eat the fruit of their own ways," and to become the means of warning others against the practices to which they had themselves yielded.

The circumstances of this duel, as detailed in the newspapers, were as follows:

On the 6th instant, Lord Camelford went into the coffee-room of the Prince of Wales's Hotel, and enquired if Mr. Best had been there, and finding that he was expected to dinner, waited for him. At half past six this gentleman entering with two friends, Lord Camelford walked up to him, and said—"Mr. Best, I understand you have been traducing my character, and insulting my girl *Fanny* in a most ungentlemanlike manner: Such conduct, Sir, is infamous, and you must be a scoundrel." Mr. Best replied—"My Lord, I do not understand what you mean by the first remark, but the last no one can misunderstand." High words followed. An apology was demanded by Lord Camelford, but refused by Mr. Best, who denied having said any thing to his Lordship's prejudice. In consequence of what had passed a meeting took place between these gentlemen, attended by their seconds, on the following morning near Holland-house. On the ground, Mr. Best entreated his Lordship to retract the offensive expression he had made use of at the Prince of Wales's hotel. His Lordship said—"Mr. Best, I do not come here to be trifled with, take your ground, and prepare yourself." They then took their distance. Lord Camelford's pistol was fired first but without effect, and Mr. Best's immediately after. When Lord Camelford fell, Mr. Best ran up and said—"Camelford, I hope you are not seriously hurt." His Lordship replied—"I suspect I am; but I forgive you." Mr. Best rejoined—"I again declare I am innocent of the charge you made against me." Lord Camelford replied—"I believe you are not to blame, but you had better provide for your safety." Mr. Best and the seconds then left his lordship, and instantly rode off in a postchaise and four which waited for them: The man belonging to the Hammersmith turnpike, who had witnessed the whole affair, then came up, and said—"Shall I get assistance and pursue them." Lord Camelford said—"No, help me up." His Lordship was then conveyed to Mr. Ottey's house, about a hundred yards from the spot where he fell. He was then put to bed, where he remained for a short time insensible, and much convulsed with pain. Surgical aid having been procured, it appeared that the ball had passed into the right breast, between the fourth and

fifth ribs, and made its way through the right lobe of the lungs, having divided the spinal marrow. All the parts, therefore, below the spinal marrow were motionless. The wound when examined was pronounced to be mortal. Lord Camelford continued in agonies of pain during the first day. Towards the evening it pleased God to moderate his torture; by the help of laudanum he got some sleep during the night, and awoko much relieved. His hopes revived during the second day, and he conversed with some cheerfulness. The surgeons, however, never gave his friends the slightest hopes. He lingered free from acute pain till about half past eight in the evening of the tenth when he expired. The coroner's inquest has since sat on the body and brought in a verdict of wilful murder against a person or persons unknown. Mr. Best* has disappeared.

The Reverend W. Cockburne, Fellow of St. John's College, Cambridge, who appears to have been an intimate friend of Lord Camelford's, and to have attended him in his last illness, has published an account of his death, from which some of the latter part of the preceding detail has been taken. Mr. Cockburne states that before Lord Camelford left his lodgings on the evening of the 6th instant, he inserted the following paper in his will, which, says Mr. Cockburne, strongly marks the nobleness of his disposition. "In the present contest I am fully and entirely the aggressor, as well in the spirit as in the letter of the word; should I, therefore, lose my life in a contest of my own seeking, I most solemnly forbid any of my friends or relations from insinuating any vexatious proceedings against my antagonist; and should, notwithstanding the above declaration on my part, the laws of the land be put in force against him, I desire that this part of my will may be made known to the king, in order that his royal heart may be moved to extend his mercy towards him."

Mr. Cockburne accuses, and with some appearance of justice, the officers of the police, who had been regularly informed of the intended meeting, of a want of vigilance in the discharge of their duty. "Before the fatal meeting," he adds, "I have been told that several overtures were made to Lord Camelford to produce a reconciliation, but they were rejected with some obduracy. The fact was, his Lordship had an idea that his antagonist was the best shot in England, and he was,

* Mr. Best is a native of Barbadoes, and it is said possesses a handsome fortune in that island. His acquaintance with Lord Camelford took place about three years ago through Mrs. S——, a lady who is said to live in a very dashing style, and to have been the occasion of this fatal quarrel: she is also said to have cohabited with both the gentlemen.

therefore, extremely fearful lest his reputation should suffer if he made any concession, however slight, to such a person. This was the probable cause of the violent language which he is reported to have used, and the principal cause of the lamented meeting."

We have ourselves marked with italics the words "lest his reputation should suffer;" and we cannot help expressing our sincere regret that a minister of the gospel should have suffered such a motive to pass without any comment. The love of reputation, or, in other words, the dread of shame, is, as we believe, the common source of duels; but it is a principle decidedly unchristian. The motive, therefore, which is commonly thought to apologize for the crime of duelling, is equally contrary to the gospel with the crime itself. "The fear of man," said one of the wisest of our race, "bringeth a snare," and true courage consists in a superiority to this fear, not in a readiness to kill or be killed in deference to the mistaken opinions of our fellow-creatures. It evidently appears from the account of this clergyman, that Lord Camelford was afraid of encountering that reproach, which, as he thought, would have attended him if he had made the apology which he, in his conscience, knew to be due to the gentleman whom he had insulted. Is this true valour? Is it true uprightness, true generosity, or true honour? Is it *true nobleness of disposition*? These would surely have been more clearly shewn by a frank and manly acknowledgment of his error, than by wilfully persevering in it, from a slavish dread of shame. We do not wish to seek occasion of censuring the deceased. But for the sake of the living, we deem it important to seize such opportunities as the present of noticing the plain injustice of even those principles which are assumed to form some apology for the duellist; as well as the cowardice and pusillanimity of submitting to that tyranny of the world, which requires a man to risk both his own life and that of his unoffending neighbour, rather than revoke a hasty word which he may have uttered.

What a contrast in this respect is the conduct of the men of the world to that of the first followers of Jesus Christ? The apostles rejoiced that they were counted worthy to suffer shame for the name of Christ. They passed undaunted through evil report and good report. They reckoned the love of the praise of men to be a proof of indifference to the praise of God, and to be one of the chief characteristics of an unbeliever. "How can ye believe," said our Saviour, "who receive honour one of another, and seek not the honour that cometh from God only?"

On the subject of Lord Camelford's religious views, Mr. Cockburne remarks, "The world will, perhaps, with difficulty

believe; what, however, I assert from my own knowledge, that christianity was the constant subject of his reflections, his reading, and his conversation. In early life he had gloried much in puzzling the chaplains of those ships in which he served; and to enable him to gain such triumphs, he had read all the sceptical books he could procure; and thus his mind became unwillingly* tainted with infidelity. As, however, his judgment grew more matured, he discovered of himself the fallacy of his own reasonings; and convinced of the importance of religion, he often applied to me and to others for the best books he could consult upon the evidences of christianity. Many were the conversations I had with him on this subject, and about a week before his death he had dined with me, and staid, as was his custom, till near twelve o'clock, conversing on his favourite topic. He left me, at length, with this important remark, "No sensible and well-informed man can presume to assert that christianity is false; I do not yet venture to assert positively that it is true, but I confess the probabilities are in its favour."

We think it our duty to remark in this place, that the course of life, in which Lord Camelford habitually indulged himself, appears to us to have formed a stronger obstacle to the belief of christianity, than any difficulties in either the Old or New Testament. Men do not commonly believe in the book which condemns their own practice; and the best mode, perhaps, of answering some able and ingenious sceptics, is to attack plainly their vicious habits, their licentiousness, their profaneness, their pride, and their violence of spirit. The scriptures describe a true faith as connected with purity of conduct, and accompanied with deep repentance. The fullest admission of the credibility of the gospel is one thing; submission to its doctrines, and precepts is another.

Lord Camelford, Mr. Cockburne remarks, "was a man whose real character was to the world but little known: his imperfections and his follies were often brought before the public, but the counterbalancing virtues were but seldom heard of. Though too violent to those whom he imagined to have wronged him, yet to his acquaintance he was mild and affable and courteous; a stern adversary, but the kindest and most generous of friends." Mr. Cockburne adds, that his benevolence was very active, and that he was often the reliever of sorrow and the soother of woe.

Mr. Cockburne closes his account of his dying friend in the following manner:—

* Surely there is something laboured in this kind of apology for infidelity.

† Contrast this account with Malt. v 43—46.

"After the fatal accident had happened, the first moment I found him free from agony of body, I brought this conversation (alluded to above) to his recollection. He readily agreed with his former opinion; he expressed his hope in the goodness of God; he said, he received much comfort in reflecting, that however he might have acted, he had never really felt ill will towards any man. In the worst moments of his pain, he cried out that he sincerely hoped the agonies he then endured might expiate the sins he had committed. When more at ease, he desired that I would pray by him, and that he might join by saying amen. This mode of prayer I several times repeated, during the few days it pleased God to spare him, whenever the laudandum or the pain had not so far confused him as to render his assent equivocal. I have dwelt, perhaps to some readers, tediously on this subject, because I have heard it asserted by some who would fain shelter their own follies under the authority of others, that Lord Camelford, after the most serious reflection, disbelieved religion, and doubted a life hereafter. I wish with all my soul, that the unthinking votaries of dissipation and infidelity could all have been present at the death-bed of this poor man; and could have heard his expressions of contrition for past misconduct, and of reliance on the mercy of his Creator; could have heard his dying exhortation to one of his intimate friends, to live in future a life of peace and virtue: I think it would have made impressions on their minds, as it did on mine, not easily to be effaced."

Many remarks have suggested themselves to our minds on reading this account; but the necessary limits of our work oblige us to confine our attention to one or two points. How infinitely superior in value is that knowledge of the gospel which thousands even of the lowest in this land possess, to the envied privileges of birth and fortune, and to the highest mental attainments. Its superiority, which is sufficiently evident in the preservation of its possessors from those wretched occasions of contention to which the modern man of honour is so often exposed, is most strikingly illustrated at the hour of death. Lord Camelford is said to have been "passionately fond of science," and to have "of late years acquired a prodigious fund of information upon almost every subject connected with literature." He seems not, however, to have learnt that fundamental principle of the gospel, a principle in which thousands of our religious poor could have instructed him, that it is not in the power of "any agonies which we can endure" to "expiate the sins we have committed." The doctrine of an atonement of a Saviour, of an intercessor with God, a doctrine surely most suitable to his Lord-

ship's case, was, as far as appears from this narrative, foreign from his mind. He would, therefore, but too naturally incline to derive his comfort from the contemplation of as many "counterbalancing virtues" (as Mr. Cockburne calls them), as his Lordship might fancy that he could set against his vices; and unless he were specially guarded against the error, he would endeavour to find a compensation in his acts of liberality, and in his exercises of natural sensibility, for the general irreligion of his life; he would be apt to console himself by thinking that "it was the mere love of reputation, (a motive which he would scarcely suspect to be wholly unchristian,) not the fiend like principle of revenge and malice, which had led him to the fatal spot; he would be disposed to say in his justification, that "he had never really felt ill will towards any man," though it was too plain that he had not entertained a sufficient degree of good will to restrain him from the perpetration of murder. How diametrically opposed to the gospel of Christ all such grounds of consolation are might easily be shewn, and it would have been well if Mr. Cockburne had taken the opportunity of guarding his readers against them.

But though the religious views of Lord Camelford seem to have been greatly clouded, and his repentance partial and unsatisfactory; and though no proof is afforded in the narrative of Mr. Cockburne that his Lordship, in his dying hour, had his faith fixed on the all-sufficient merits of a Saviour, we would by no means be understood to affirm that he certainly left the world in total ignorance of this leading doctrine of christianity, or that he may not have found mercy from him, who is able and willing "to save even to the uttermost, all that come unto God by HIM." God only knows the hearts of his creatures; and the inward feelings of the soul may possibly, at times, contradict the erroneous expressions of the lips. The gospel, indeed, instructs us strongly to affirm, and to be exceedingly afraid of palliating, the evil of sin and the danger of error. It inspires a tender solicitude not unmixed with awful apprehension for the dying offender against the laws of God and of his country; but it also teaches us that repentance, though at the eleventh hour, if real is not unavailing; and that even a weak and dim faith, a faith which men can scarcely perceive to exist, may lay hold on the mercies of a Redeemer. The serious christian who makes the Bible his rule of judgment, will have little satisfaction, it is true, in contemplating the death of Lord Camelford; but after all, it is less painful, in our view, than that of some proud and stoical, though perhaps very decent, philosophers; and his Lordship's painful pillow is, perhaps, to be preferred to the

more easy one of many a worldly, superficial, and unholly, but self-admiring, professor of the gospel.

she possessed the true secret of happiness; and that, whatever anxious desires the love of fame may inspire in the breasts of the ungodly, the only wise and solid object of a christian's pursuit is so to live that he may "die the death of the righteous."

MARY.

To the Editor of the Christian Observer,

Mrs. NEWTON, sister to the famous Chatterton, died on the 23d of February last. She had been known to me many years as a religious, humble, industrious woman; but having frequently visited her during her last illness, I was much struck with her piety and resignation, and even with her fortitude in suffering. A very short time before her death, and when she was almost reduced to a skeleton, by a consumptive complaint attended with peculiar circumstances of aggravation, I saw her surrounded with a little school of at least twenty children whom she was teaching to read with great patience and perseverance, though her voice was scarcely articulate from weakness. She was soon after confined to her bed; and then it was that the benefits of christianity were most visibly displayed; for though oppressed with pain and weakness, and having only the bare necessities of life, she manifested a thankfulness, a serenity of mind, and even a joy which it would be difficult to describe. On one occasion she thus addressed me:—"Oh, Madam, goodness and mercy have followed me all the days of my life;" and on my asking her if she felt her mind peaceful, she replied, "Yes, indeed, I only want patience to wait my Saviour's time: I have done with the world." She then enumerated some of the many temporal mercies she had received. She likewise noticed the very reasonable supply she had just obtained from the sale of the new edition of Chatterton's works. And then with all the fervour of christian gratitude, she adverted to her spiritual blessings, and to the near prospect she now had of eternal rest. "I go to my Father," said she, "I can, therefore, fear no evil."

I cannot help leading the minds of your readers to contrast the character and death-bed of Mrs. Newton with those of her brother. He possessed brilliant talents, which he miserably misapplied. His pride, which stands recorded by himself, was such as to lead him to commit suicide. He boasted of his unbelief; and when he found himself dying, he declared that he desired not the comforts of christianity; for he was no christian. Can any one read this account without feeling, that slender as were the mental acquisitions of Mrs. Newton,

("She knew, and knew no more, her Bible true,

A truth the brilliant Frenchman never knew.")

Yet, in possessing the faith of a christian,

DEATHS.

At Cookham, Berks, the Reverend RICHARD WELLS.

At Wirkworth, Derbyshire, aged eighty-one, T. WALL, sexton of the parish; which situation he had held forty-nine years, and had buried seven thousand and thirty-six persons.

Lately, at Port Elliott, St. Germain's, Cornwall, aged seventy-three, the Right Honourable LORD ELLIOT, Receiver General of the Duchy of Cornwall.

Feb. 24. (Being only seven days after her husband) at Port Elliot, of an inflammation in her chest, Lady Dowager ELLIOT, aged sixty-nine.

Feb. 16. At Brill, after a few days illness, the Reverend J. L. LITTLEHALES, LL. D. Rector of Grendon-Underwood, and perpetual Curate of Brill and Boarstall, in Buckinghamshire.

Feb. 18. The Reverend WASHBOURNE COOKE, Rector of Hatford, Berks, and of Hardwick, Bucks.

Lately, at West Hallam, in Derbyshire, the Reverend THOMAS CLARKE, Rector of that place, and Vicar of Normanton, in Nottinghamshire.

Feb. 18. Of the scarlet fever, ELIZABETH, the fourth child of Dr. Lambe, of King's-road, Bedford-row; and on the 21st. Mrs. LAMBE was carried off in the thirty-first year of her age, by the same disease.

The Reverend CANNING HELDEN, Rector of Weeting All Saints, and Weeting St. Mary's, Norfolk.

Feb. 21. At Kirchberg, at the same hour, after a very short illness, FREDERICK EDWARD, the reigning Prince of Hohenloe, and the Princess his consort. The Prince had reached his sixty-seventh and the Princess her sixty-ninth year.

Lately, at Bath, the Reverend JOHN HOWLETT, Vicar of Great Dunmow, Essex.

Feb. 24. At Potton, Bedfordshire, the Reverend Mr. WOODHOUSE, Rector of Moor Monckton, in Yorkshire, and perpetual Curate of Dunton, Bedfordshire.

Feb. 28. At Uttoxeter, Staffordshire, the Reverend THOMAS KEELINGE, of that place.

March 8. The Reverend ALEXANDER LITCHFIELD, Rector of Noke, Oxfordshire, and of Wadhurst, Sussex.

March 9. In Harley-street, in his eighty-fourth year, the Bishop of KILDARE, who was also Dean of Christ-church, in Ireland.

Lately, aged forty, Mrs. MARY TURNER, wife of Dr. Turner, Dean of Norwich.

March 16. In his seventy-fifth year, the Reverend SAMUEL LYONS, A. M. forty-eight years Rector of Rodmarton and Cherrington, in the county of Gloucester.

March 19. In St. James's-square, his Grace John Duke of Roxburgh, Marquis of Beaumont, and Earl Ker, of Wakefield, &c. &c. His Grace was principal Groom of the Stole to his Majesty, Head Lord of the Bed Chamber, and K. T. Dying unmarried, the title of Duke of Roxburgh is extinct. Lord Bellenden is heir to some of his Grace's estates.

Same day, in Great George-street, Westminster, RICHARD PEPPER ARDEN, Lord Alvanley, Lord Chief Justice of the Court of Common Pleas.

March 20. Dr. RALPH, senior Physician to Guy's Hospital.

March 22. General Sir WILLIAM FAWCETT. He was one of the oldest Generals in the British service, and rose from a very low situation in the army, through his own merit alone. By his death, there become vacant the lucrative office of Governor of Chelsea College, the colonelcy of the third regiment of Dragoon Guards, and a red ribbon.

At Sparkhill, near Birmingham, Mrs. CORRIE, wife of the Reverend John Corrie.

At Stratton, Norfolk, Mrs. EVERETT, one of the people called Quakers, at the advanced age of one hundred. She has left living, her lineal descendants, seventy-seven children, grand children, and great grand children.

Jan. 19. At North Berwick, GEORGE DALRYMPLE, Esq. Lieutenant-colonel of the nineteenth regiment of foot, and Colonel in the army.

Jan. 28. At Pisa, the Right Honourable Lady MARY EYRE, relict of the late Thomas Eyre, Esq. of Hassop, in Derbyshire, and sister to the late Henry Earl Fauconberg.

Lately, Mad. ELPHINSTONE, widow of the late Sir Samuel Elphinstone, of the Russian navy.

Feb. 23. At Kilmurry, near Thomastown, aged ninety-eight, the Countess Dowager of CARRICK, sister to the Earl of Shannon, and mother of the present Earl of Carrick.

Feb. 28. In Margaret-street, Cavendish-square, in child-bed, MELISSA, the wife of Captain James Mackenzie, daughter of the late P. Powney, Esq. M. P. for Wiltshire.

Feb. 29. In James-street, Buckingham-gate, GEORGE THOMPSON, Esq. formerly a commander in the East India Service, aged seventy-four.

March 1. At the Lawn, South Lambeth, Mrs. BUCKLEY, aged twenty-six.

March 2. In New Bridge-street, Blackfriars, JOHN HORROCKS, Esq. M. P. for Preston, Lancashire.

March 3. At Stanwell Cottage, Middlesex, JOHN FREDERICK DUBOIS, Esq.

Lately, at Dover, Lieutenant-colonel SHEE, of the first battalion of Cinque Port Volunteers.

Feb. 14. EDWARD DARBY, Esq. of Bloxham, near Banbury, aged sixty-five; he had come that day from Oxford; a few minutes after alighting from the coach, he was seized with a fit of apoplexy, in Ludgate-street, and immediately expired.

Feb. 15. GEORGE SUTTON, Esq. of Kellham, Nottinghamshire, M. P. for Bramber.

Feb. 15. At Grantham, Mrs. L. C. CUST, only remaining sister of the late Sir John Cust, Bart. and aunt to the Right Honourable Lord Brownlow.

Same day, at West Woodhay House, Berks, Lady SLOPER, relict of Sir Robert Sloper, K. B.

Feb. 16. At Dover, Mr. SMITH, father of Sir Sidney and Mr. Spencer Smith, the English Minister at Stuttgart.

Same day, at Clifton, the Lady of Henry Waddington, Esq. New Bridge-street.

Feb. 17. At his house in Gay-street, Bath; (which he had recently purchased for his future residence,) Mr. Parkinson, Dentist, of Raquet-court, Fleet-street. He went to bed the preceding evening in perfect health.

Feb. 18. At Exmouth, Dr. JAMES CHESTER M'LAURIN, physician to the forces, and late physician to the embassy at Paris.

Feb. 15. At Edinburgh, Dr. THOMAS GILLESPIE, physician.

Lately, at Edinburgh, in his seventieth year, Mr. JOHN GRUVIN, author of several useful tracts on national industry and improvements.

Feb. 17. At Brentleigh Hall, in Suffolk, aged ninety-five, MARY, the widow of Edward Goate, Esq. of that place, and daughter of Thomas Barnardiston, Esq. formerly of Wiverstone in Suffolk.

Lately, at Bath, NICHOLAS OWEN SMYTHE OWEN, Esq. of Conover Park, Shropshire.

Feb. 19. At Sidmouth, the Honourable NATHANIEL MARCHANT, of the Island of Antigua, one of his Majesty's council there, and an assistant justice of the Court of Common Pleas.

Feb. 21. At Claydon, in Suffolk, ANNETTE SINGLETON, Esq. Lieutenant-governor of Landguard-fort.

Feb. 22. JOHN CALVERT, Esq. Member for Huntingdon, at his seat, Albury Hall, Herts.

Same day, in Bridge-street, Blackfriars, JAMES PHILLIPS COLLIER, Esq. aged thirty-five years.

Feb. 24. In Grosvenor-place, the Countess of UPPER OSSORY.

ANSWERS TO CORRESPONDENTS.

The *Cry of injured Texts*; BOETHES; and A CHURCHMAN'S first paper, will obtain a place. A CHURCHMAN'S second paper we do not think it right to admit.

The communications of B. V.; AMICUS; C. L.; G. M.; and G. F., will appear as soon as possible.

T. H.; C.; EDWARD ASIATICUS; C. F.; and the letter of the Reverend T. CLARKE, will be inserted, if possible, in our next number.

G. may be assured that we have not forgotten our promise respecting Mr. Daubeny's late work. We hope in our next number to gratify his wishes.

CLERICUS LONDINENSIS ought to have transmitted a copy of his work, as he is anxious we should review it. We have not yet seen it.

We must refer A CURATE OF THE NORTH to our first volume, p. 92, for a resolution of his difficulties. We shrink from the discussion which his letter opens.

When we stated in our Answers to Correspondents last month, that it was our rule "to insert no anonymous reviews," we did not mean to say, as a correspondent supposes, nor do our words imply it, that we reviewed no anonymous works.

J. R. must see that the expression "baptized in the name of the Lord Jesus," furnishes no argument that the Apostles did not use the form of words prescribed by our Lord (Matt. xxviii. 19.); that expression being evidently intended not to describe the form of words which had been used; but to assert the fact, that certain persons, having received the doctrines of Christ, had been admitted into the Christian Church by baptism.

We cannot possibly admit the anonymous and unauthenticated personalities of A FRIEND TO GOSPEL TRUTH AND ORDER.

J. T. ought to transmit his remarks directly to his Friend.

G. W.'s paper has not come to hand.

We have no hesitation in acknowledging to E. H. that we are considerably afraid of exciting debate on such nice points as he has brought before us. Could we perceive the connection which the proposed discussion has with "some of the most important questions lately agitated," we should be less indisposed to enter upon it. We shall, however, give the most candid attention to any thing he may suggest on that subject. In the mean time, we think it right to go so far as to say, that, in our opinion, there can be no true faith without repentance, nor any true repentance without faith; although, unquestionably there may be in the case of a true penitent, such a deep self-abasement on account of his sins, as makes him slow to believe and apply the promises of the Gospel.

In reply to T. C. C. we conceive that the Rubrick allows of some latitude in the case mentioned by him.

The Remarks of A SINCERE FRIEND OF THE CHURCH OF ENGLAND, on the inconsistency of the British Critic, in our next.

H. ought to have named the periodical work from which he extracted the letter sent to us.

The Lady spoken of by H. R. has acted, as we think, with propriety.

V. H.; S. K.; C. J.; T. and G.; H. G.; and AMEN, have come to hand.

ERRATA.

Number 26, page 91, col. 1, line 18, from bottom, for דמים read דמים.

col. 2, line 2, dele the comma after *Arius*.

page 94, col. 1, line 19, from bottom, after p. 103 insert *see also frag. No. CCCCLXXII. p. 181.*

page 105, col. 1, line 36, and page 106, col. 2, line 7, from bottom, for *Bone* read *Boni*.

page 128, line 29, from bottom, for *Honestus* read *Honestas*.

Present Number, page 130, col. 1, line 5, from bottom, for *purity* read *parity*.

page 140, col. 2, line 22, from bottom, for *text* read *test*.

page 144, col. 1, line 14, for *and* read *faith*.

page 154, col. 2, line 18, from bottom, after *power* insert for that purpose.

page 160, col. 1, line 18, from bottom, for *he* read *the author*.

page 162, col. 2, line 4, insert *Price 2s.*

Religious Communications.

To the Editor of the Christian Observer.

THE following character is extracted from a sermon preached at the funeral of the Countess of Carbery, (the lady of Richard, Earl of Carbery, who died in the prime of life, in the year 1650,) by the pious, learned, and eloquent Dr. Jeremy Taylor; and published in a collection of his discourses in folio. As it may not be known to some of your readers, you may, perhaps, deem it worthy of a place in your valuable miscellany. I have taken the liberty of retrenching a few passages from the original, which were irrelevant to the purpose of this extract, and have exchanged an obsolete word or two for others of a more modern, but similar signification. To the whole I have subjoined a few observations, with a view to point out the peculiar excellencies of the character which is here exhibited; and to recommend them more particularly to the attention and imitation of your female readers.

“ I have now done with my text, but am yet to make you another sermon. I have told you the necessity and the state of death; it may be, too largely for such a sad story; I shall, therefore, now with a better compendium teach you how to live, by telling you a plain narrative of a life, which if you imitate and write after the copy, it will make, that death shall not be an evil; but a thing to be desired, and to be reckoned amongst the purchases and advantages of your fortune. When Martha and Mary went to weep over the grave of their brother, Christ met them there, and preached a funeral sermon; discoursing of the resurrection, and applying to the purposes of faith, and confession of Christ, and glorification of God: we have no other, we can have no better precedent to follow; and now that we are come to weep over the grave of our dear sister, this rare

personage, we cannot chuse but have many virtues to learn, many to imitate, and some to exercise.

“ I chuse not to declare her extraction and genealogy; it was, indeed, fair and honourable; but having the blessing to be descended from worthy and honoured ancestors, and herself to be adopted and ingrafted into a more noble family; yet she felt such outward appendages to be none of hers, because not of her choice, but the purchase of the virtues of others, which although they did engage her to do noble things, yet they would upbraid all degenerate and less honourable lives than were those which began and increased the honour of the families. Accordingly, myself have been a witness of it, how this excellent lady would, by an act of humility and christian abstraction, strip herself of all that fair appendage of exterior honour which decked her person and her fortune; and desired to be owned by nothing but what was her own, that she might only be esteemed honourable according to that which is the honour of a christian and a wise person.

“ She had a strict and severe education, and it was one of God’s graces and favours to her. For being the heiress of a great fortune, and living amongst the throng of persons in the sight of vanities and empty temptations, that is, in that part of the kingdom where greatness is too often expressed in great follies and great vices, God had provided a severe education to chastise the forwardnesses of a young spirit and a fair fortune; and intending to secure this soul to himself, would not suffer the follies of the world to seize upon her by way of too near a trial, or busy temptation.

“ She was married young; in passing through which line of providence she had the art to secure her eternal interest, by turning her condition into

duty, and expressing her duty in the greatest eminency of a virtuous, prudent, and rare affection; which I note in her as that which I would have exemplar to all ladies and to all women; and although this was a great enamel to the beauty of her soul, yet it might in some degrees be also a reward to the virtue of her Lord; for she would often discourse it to them that conversed with her, that he would improve that interest which he had in her affection to the advantages of God and of religion; and she would delight to say, that he called her to her devotions, he encouraged her good inclinations, he directed her piety, he invited her with good books; and then she loved religion, which she saw was not only pleasing to God, and an act or state of duty, but pleasing to her lord, and an act also of affection and conjugal obedience.

“As she was a rare wife, so she was an excellent mother; for in so tender a constitution of spirit as hers was, and in so great a kindness towards her children, there hath seldom been seen a stricter and more curious care of their persons, their deportment, their nature, their disposition, their learning, and their customs; and if ever kindness and care did contest, and make parties in her, yet her care and her severity were ever victorious; and she knew not how to do an ill turn to their severer part, by her more tender and forward kindness.

“But if we examine how she demeaned herself towards God, there also you will find her not of a common, but of an exemplary piety. She was a great reader of scripture, confining herself to great portions every day; *which she read, not to the purposes of vanity and impertinent curiosity; not to seem knowing or to become talking, not to expound and rule, but to teach her all her duty, to instruct her in the knowledge and love of God and of her neighbours, to make her more humble, and to teach her to despise the world and all its gilded vanities; and that she might entertain passions wholly in design and order to heaven.* I have seen a female religion that wholly dwelt upon the face and tongue; that like a wanton and undressed tree spends all its juice in suckers and irregular branches, in leaves and gum; and after all such goodly outsides, you shall never eat

of the fruit, or be delighted with the beauties or the perfumes of a hopeful blossom. But the religion of this excellent lady was of another constitution; it took root downward in humility, and brought forth fruit upward in the substantial graces of a christian, in charity and justice; in chastity and modesty, in fair friendships and sweetness of society. She had not very much of the forms and outsides of godliness; but she was singularly careful for the power of it, for the moral, essential, and useful parts; such as would make her *be*, not *seem* to be, religious.

“She was a very constant person at her prayers, and spent all her time, which nature did permit to her choice, in her devotions, and reading and meditating, and the necessary offices of household government, every one of which is an action of religion, some by nature, some by adoption. To these also God gave her a very great love to hear the word of God preached; in which, because I had sometimes the honour to minister to her, I can give this certain testimony, that she was a diligent, watchful, and attentive hearer; and to this had so excellent a judgment, that if ever I saw a woman whose judgment was to be revered it was hers alone. But her appetite was not soon satisfied with what was useful to her soul; she was also a constant reader of sermons, and seldom missed to read one every day; and that she might be full of instruction and holy principles, she had lately designed to have a large book in which she purposed to have a stock of religion transcribed in such assistances as she would chuse, that she might be readily furnished and instructed to every good work. But God prevented that, and hath filled her desires not out of cisterns and little aqueducts, but hath carried her to the fountain, where ‘she drinks of the pleasures of the river,’ and is full of God.

“She always lived a life of much innocence; free from the violences of great sins; her person, her breeding, her modesty, her honour, her religion, her early marriage, the guide of her soul, and the guide of her youth, were so many fountains of restraining grace to her, to keep her from the dishonours of a crime. It is good to bear the yoke of the Lord from our youth; and though she did so, being

guarded by a mighty providence, and a great favour and grace of God, from staining her fair soul with the spots of hell, yet she had strange fears and early cares upon her; but these were not only for herself but in order to others, to her nearest relatives. . . And because she knew that the sins of parents descend upon children, she endeavoured by justice and religion, by charity and honour, to secure that her channel should convey nothing but health and a fair example and a blessing;

“And though her accounts to God were made up of nothing but small parcels, little passions, and angry words, and trifling discontents, which are the allays of the piety of the most holy persons, yet she was early at her repentance; and toward the latter end of her days, grew so fast in religion as if she had had a revelation of her approaching end, and therefore that she must go a great way in a little time: her discourses were more full of religion, her prayers more frequent, her charity increasing, her forgiveness more forward, her friendships more communicative, her passions more under discipline; and so she trimmed her lamp, not thinking her night was so near, but that it might shine also in the day time, in the temple, and before the altar of incense.

“But in this course of hers there were some circumstances, and some appendages of substance, which were highly remarkable.

“1. In all her religion, and in all her actions of relation towards God, she had *a singular evenness and untroubled passage*, sliding towards her ocean of God and of infinity with a certain and silent motion. So have I seen a river deep and smooth passing with a still foot and a sober face, and paying to the great exchequer of the sea; the prince of all the watery bodies, a tribute large and full; and hard by it a little brook skipping and making a noise upon its unequal and neighbour bottom; and after all its talking and bragged motion, it paid to its common audit no more than the revenues of a little cloud or a contemptible vessel; so have I sometimes compared the issues of her religion to the solemnities and famed outsides of another's piety. *It dwelt upon her spirit, and was incorporated with the*

periodical work of every day: she did not believe that religion was intended to minister to fame and reputation, but to pardon of sins, to the pleasure of God, and the salvation of souls.

“2. The other appendage of her religion, which also was a great ornament to all the parts of her life, was *a rare modesty and humility of spirit*, a confident [resolute] despising and undervaluing of herself; for though she had the greatest judgment, and the greatest experience of things and persons that I ever yet knew in a person of her youth, and sex, and circumstances; yet, as if she knew nothing of it, she had the meanest opinion of herself, and like a fair taper when she shined to all the room, yet round about her own station she had cast a shadow and a cloud, and she shined to every body but herself. But the perfection of her prudence and excellent parts could not be hid, and all her humility and arts of concealment made the virtues more amiable and illustrious.

“I know not by what instrument it happened, but when death drew near, before it made any show upon her body, or revealed itself by a natural signification, it was conveyed to her spirit: she had a strange secret persuasion that the bringing this child into the world should be her last scene of life, and so it was that the thought of death dwelt long with her, and grew from the first steps of fancy and fear to a consent, from thence to a strange credulity and expectation of it, and without the violence of sickness she died: and in this I cannot but adore the providence, and admire the wisdom and infinite mercies of God; for having a tender and soft, a delicate and fine constitution, she was tender to pain, and apprehensive of it, as a child's shoulder is of a load and burden, and in her often discourses of death, which she would renew willingly and frequently, she would tell that she feared not death but she feared the sharp pains of death. The being dead and being freed from the troubles and dangers of this world, she hoped would be for her advantage, and therefore that was no part of her fear; but she believing the pangs of death were great, and the use and aids of reason little, feared lest they should do violence to her spirit and the decency of her re-

solution. But God that knew her fears and her jealousy concerning herself, fitted her with a death, so easy, so harmless, so painless, that it did not put her patience to a severe trial. It was not (in all appearance) of so much trouble as two fits of a common ague; so careful was God to demonstrate to all that stood in that sad attendance, that this soul was dear to him; and that since she had done so much of her duty to him, he that began would also finish her redemption by an act of a rare providence and a singular mercy.

“Blessed be that goodness of God, who does such careful actions of mercy for the ease and security of his servants. But this one instance was a great demonstration that the apprehension of death is worse than the pains of death; and that God loves to reprove the unreasonableness of our fears, by the mightiness and by the arts of his mercy.

“She had in her sickness, if I may so call it, or rather in the solemnities and graver preparations towards death, some remarkable and well-becoming fears concerning the final estate of her soul. But from thence she passed into a deliquium, or a kind of trance, and as soon as she came forth of it, as if it had been a vision, or that she had conversed with an angel, and from his hand had received a label or scroll of the book of life, and there seen her name enrolled, she cried out aloud, ‘Glory be to God on high: now I am sure I shall be saved.’ Concerning which manner of discoursing we are wholly ignorant what judgment can be made; but certainly there are strange things in the other world, and so there are in all the immediate preparation to it; and a little glimpse of heaven, a minute’s conversing with an angel, any ray of God, any communication extraordinary from the spirit of comfort which God gives to his servants in strange and unknown manners, are infinitely far from illusions; and they shall then be understood by us when we feel them; and when our new and strange needs shall be refreshed by such unusual visitations.

“But I must be forced to use summaries and arts of abbreviature in the enumerating those things in which this rare personage was dear to God, and to all her relatives. If we consi-

der her person, she was in the flower of her age; of a temperate, plain, and natural diet, without curiosity or an intemperate palate; she spent less time in dressing than many servants; her recreations were little and seldom; her prayers often, her reading much; she was of a most noble and charitable soul; a great lover of honourable actions, and as great a despiser of base things; especially loving to oblige others, and very unwilling to be in arrears to any upon the stock of courtesies and liberality; so free in all acts of favour that she would not stay to hear herself thanked, as being unwilling that what good went from her to a needful or an obliged person should ever return to her again; she was an excellent friend, and singularly dear to very many, especially to the best and most discerning persons, to all that conversed with her and could understand her great worth and sweetness; she was of an honourable, a nice, and tender reputation; and of the pleasures of this world which were laid before her in heaps, she took a very small and inconsiderable share, as not loving to glut herself with vanity, or to take her portion of good things here below. If we look on her as a wife, she was chaste and loving, discreet and humble. If we remember her as a mother, she was kind and severe, careful and prudent, very tender, and not at all fond; a greater lover of her children’s souls than of their bodies; and one that would value them more by the strict rules of honour and proper worth than by their relation to herself. Her servants found her prudent and fit to govern, and yet open-handed and apt to reward; a just exactor of their duty, and a great rewarder of their diligence.

“She was in her house a comfort to her dearest lord, a guide to her children, a rule to her servants, an example to all.

“But as she was related to God in the offices of religion, she was even and constant, silent and devout, prudent and material [solid]; she loved what she now enjoys, and she feared what she never felt, and God did for her what she never did expect. Her fears went beyond all her evil; and yet the good which she hath received was, and is, and ever shall be, beyond all her hopes.

"She lived as we all should live,
and she died as I fain would die—

"Et cum supremos Lachesis pervenerit
annos,
Non alter cineres mando jacere meos."

The preceding character is drawn in so striking and comprehensive a manner, and its peculiar beauty and excellence are pointed out with so correct and discriminating a judgment; by the pious and eloquent author, that but little need be added, to recommend it to the notice and imitation of your readers. I trust, however, that the following brief observations will not be thought wholly superfluous.

The *elevated rank* of the subject of the foregoing eulogium is, first, deserving of attention. Lady Carbery moved in that sphere of life which is exposed to peculiar dangers and temptations from the allurements of the world; and in which "greatness," (as it is admirably observed in the preceding pages,) is, in consequence, "too often expressed in great follies and great vices." Hence, the example of her piety and virtue shines with a lustre proportioned to the eminence on which she was placed, and to the difficulties with which she was surrounded. She had, indeed, the singular advantage of "a strict and severe education;" by which we are evidently to understand, an education conducted upon the genuine principles of christianity, which, under the divine blessing, tended to correct the false views and expectations which her situation would naturally produce, and to set before her the good and perfect will of God, as the rule of her sentiments and conduct, and conformity to it as the source of all true greatness and happiness. Thus wisely brought up "in the nurture and admonition of the Lord," she came forth into the world well qualified to adorn her exalted station. It is, however, greatly to the honour of the age in which she lived, that Lady Carbery was by no means a *singular* example of piety united to high rank and fortune. Many others, of equal condition and of either sex, grace the annals of that period by a similar display of religious excellence; and this is a circumstance which deserves to be particularly noticed. I fear, Mr. Editor, that if in the present day we look to the cha-

acters of the higher orders of society, we shall find but very few who resemble that which I have now laid before your readers. Doubtless,

"We boast some rich ones whom the Gos-
pel sways;
And one who wears a coronet, and prays!"

Nay, more perhaps, than one; for I would not be uncharitable. But still, as the same truly christian poet adds,

"Like gleanings of an olive-tree, they
^{show}
Here and there one upon the topmost bough."

And that only: yet why should this be so? True religion is so far from being an enemy to human greatness or prosperity, that wherever it is found in conjunction with them, it is seen to add grace and dignity to the one, and to lessen the dangers, and increase the happiness of the other. Should this paper, therefore, chance to fall into the hands of any who are thus highly favoured by this world's good, let them learn from the example of Lady Carbery, that to be *truly* noble, they must be "born of God;" that to possess *real* wealth, they must be "rich towards *him*, rich in faith, and heirs of a kingdom which cannot be moved."

But there are two or three features in the religious character of this lady to which I beg leave particularly to direct the attention of your readers of every description. What I have principally in view may be denominated *the solidity* of her piety. The religion of Lady Carbery was founded in humility before God, and was richly productive of the *substantial* graces and virtues of a christian; the love of God and of her neighbour; subdued and well-regulated affections and desires respecting the things of this world; and a daily preparation for the employments and pleasures of a better. Her chief care and anxiety seem to have been directed towards the attainment and exercise of *the power* of godliness. For this she read the word of God; prayed in public and in private, and listened to the instructions of the pulpit. Religion, in short, appears to have been considered by her, not so much as intended to procure her any particular character amongst men, as "to teach her all her duty," to make her perfect and complete in all the will of God.

As a striking proof of the truth of these observations, let me request your readers, especially the female part of them; to consider the exemplary and amiable conduct of Lady Carbery in every *domestic relation and duty*, more particularly in her conduct towards her children. This is a part of her character which is well deserving of imitation. "Her religion," adds her pious eulogist, "dwelt upon her spirit, and was incorporated with the periodical work of every day." This is pure and undefiled religion. May its influence be more widely diffused throughout the religious world; for this is good and profitable unto men, and redounds to the glory of God.

Conformably to such a life was the death of Lady Carbery, calm and peaceful; and honoured by a remarkable token of the divine presence and favour. The account which the right reverend author of her character gives of this circumstance, is no less judicious than it is beautiful and interesting. And there is something peculiarly satisfactory in the evidence by which it is attested. Surely the testimony of such a writer as Bishop Taylor, added to that of Mr. Charles Leslie, in his account of a similar scene in the conversion of a Quaker, is sufficient to rescue the relation of such manifestations of divine love to the dying believer, from the charge of *enthusiasm*, and to establish them for the support and consolation of every real christian. It is greatly to be feared that the want of more frequent instances of this kind in the present day, is owing to our low attainments in the knowledge and love of God. Hence it is, that the promise amongst others of a similar nature, which is recorded John xiv. 23. is so seldom accomplished in life, and at the hour of death.

I trust that what I have thus added to the character of Lady Carbery will tend to recommend to the notice of your readers, that *kind* of religion of which she was so eminent an example; retired, yet substantial; elevated in its principles, yet chiefly discernible in the moral regulation of the heart and life, by the precepts of the gospel. More than once Lady Carbery has reminded me of your ad-

mirable character of Eusebia: your shrewd correspondent Margery, indeed, inquires with a seemingly doubtful air as to the existence of that lady in real life; but however that may be, I entertain the most sanguine hopes that the labours of the Christian Observer will be instrumental in exciting many to the attainment of her sterling piety and virtue.

C.

To the Editor of the Christian Observer.

MR. OBSERVER,

A LATE eminent minister, as distinguished for his piety as his talents, once intimated that he thought it would be extremely useful to write a book with this title, *The Cry of injured Texts, and the Complaint of neglected Texts*. The idea seemed to me to be good, but the undertaking was difficult; because, the character of the book being so strongly marked, there would be scarce any possibility of varying the different parts so as to make them interesting to the public. The mould being so unalterably formed, a tedious sameness would appear upon the face of the book in spite of all one's endeavours to diversify it. The title too seemed calculated rather to excite prejudice, and the whole complexion of the volume would be either querulous or controversial; on these accounts I have doubted the expediency of lengthening out a work of that kind beyond a few detached numbers. A periodical publication, such as you are engaged in, seems the best suited for papers of that nature. To you, therefore, I shall now and then send one upon the former part of the subject; leaving the latter to any other of your correspondents who may think it worth his while to turn his thoughts to it with a view to the edification of your readers. Nor do I wish to engross the former part to myself; for I do not think to trouble you with above four or six at the very utmost, so that there will be ample scope for the labours of others; and I shall leave your readers (who, I suppose, like other people, are soon wearied with complaints,) time to recover their spirits, between the seasons when I propose to put their sympathy in requisition.

C. S.

* See the Christian Observer for August last.

To the Editor of the Christian Observer.

AN enquiry into the sense of the sacred oracles, if it be conducted with impartiality and temper, can hardly fail to be beneficial. Your correspondent J. P. therefore was fully justified in endeavouring to establish his interpretation of Rom. vii. 14—25. (Christ. Observ. Vol. III. p. 67.) His charge of inaccuracy in your statement, that St. Augustine was the first who interpreted this passage of the present experience of the apostle at the time he wrote, is partly correct; for that father affirms, that he had four predecessors in his opinion, whom he expressly names (Methodius being added) besides others. But of the four authors whom he alleges, Hilarius alone can be fairly claimed. See Bulli Op. Ap. pro Harm. pp. 66, 67. St. Augustine, therefore, should more properly be represented as having first given authority and currency to the interpretation in question. Your correspondent is dissatisfied with the note which you produced from Doddridge, to prove that the apostle was not speaking of himself considered as the confirmed christian, which he is allowed to be, when he penned his Epistle to the Romans. Whatever becomes of the argument, to me there appears nothing irresolute or indecisive in what that excellent commentator has written in the note referred to. A long note, however, in favour of the contrary opinion is transcribed from Guyse, the predecessor of Doddridge; but, by this note, the latter author does not seem to have been convinced. Guyse is undoubtedly a commentator of some merit, but in few respects to be compared with Doddridge.

The opinion of St. Augustine, which your correspondent approves, was among the number of his retractations; and, by way of recommendation, is said to be the opinion of his maturer mind. This is an unsafe argument. The indifference of Chillingworth, the Arianism of Whitby, the Socinianism of Robison, were the last, but who will say, the maturest, judgment of those writers. It deserves, however, to be remarked, that St. Augustine himself did not include *actual sins* in his explication of the passage in question; he confined the meaning of the apostle simply to *concupiscentence*.

The authorities which might be appealed to upon the present subject decide, with a great majority, against the Augustinian, and much more against some modern interpretations. The general tide of the reformers, it is true, ran in favour of Augustine. Nevertheless, Bucer and Musculus embraced the contrary interpretation. The latter, indeed, translated the commentaries of Chrysostom on the Ep. Rom. &c. into Latin, before he wrote his own commentaries or his *Locis communes*, and therefore may have insensibly adopted the interpretation of the Greek father. He was, however, a preacher of eminent zeal and ability. See Melchior Adam, pp. 378, 383, and 579, Franc; 1633.

No one can read the note in which Guyse defends his own view of the meaning of St. Paul, without perceiving how he labours, on the one hand, to extenuate the expressions describing the evil principle; and on the other, to magnify the expressions describing the good principle, which are represented as at war with each other in the soul of the speaker. Yet it is on the strength of the former expressions that the Anti-augustinians, in a considerable degree, found the validity of their opinion. What can describe more strongly or decidedly the *predominance* of sin, than to say that a man is carnal, that he is sold under sin like Ahab, that, negatively, what he would he does not, and, positively, what he hates he does? From what is it that the apostle gives thanks for deliverance, in the twenty-fifth verse? and is that deliverance, or his former subjection, the state in which he is supposed to be at the time of his writing the epistle under consideration? But the chief evidence that the apostle is not speaking of his present experience in the latter half of the seventh chapter, is the first part of the following, where the HOLY SPIRIT, the immediate deliverer from the dominion of sin, is first introduced, and the apostle immediately after affirms of himself (surely in his then present state), "the law of the Spirit of life in Christ Jesus, *hath made me free from the law of sin and death*;" (2)—free from that law of sin to which he was formerly brought into captivity (vii. 23). The ruling principle in the souls of believers, the Spirit, is, in the succeeding verses, repeatedly mentioned; and throughout a long

passage the spiritually-minded are opposed to the carnally-minded, or to the carnal person mentioned ch. vii. 14. This evidence, which might be greatly enlarged, bears conviction to my mind, that it is in the beginning of the eighth chapter, and not in the closing part of the seventh, that the apostle is speaking in the person either of a regenerate man, or of himself as he then was.

The whole of the question, however, whether a regenerate person is here intended, turns upon the prior question, in what regeneration consists; for if to experience simply any conflict between the good and the bad principle in the mind constitute regeneration, there is an end of the controversy, and all sides are agreed. But if regeneration be defined the ascendancy or predominance of the good principle over the bad, then it remains to be determined, whether, in the disputed passage, St. Paul has not, as I think he has, given the ascendancy to the bad principle. If it be asserted, that love to the law of God, in the smallest degree, and much more in a considerable degree, is inconsistent with any other state than that of a regenerate one, although a contrary affection may be the habitual and prevailing temper of mind, the assertion appears to me to want proof. It cannot, I presume, be fairly doubted, that the celebrated encomium of Rousseau upon the character of Christ and the gospel was sincere; although, for any thing that the morals of the man forbid, it might have been penned in the interval of a debauch. Can such a man be accounted a regenerate person? * I am ready, not only to admit, but to contend, that every motion to good is the effect of divine influence; but let us not make regeneration so cheap a thing as to bestow it upon the servants of sin, although their consciences may be greatly perturbed.

But after all, why is it that many pious men are so strenuous for the Augustinian interpretation of the passage under discussion? Do they apprehend, that they shall be deprived of a very striking portion of scripture in which the conflict between the flesh and the spirit, in the minds of

believers, is asserted and graphically described? The apprehension seems to be without foundation. Not only is this conflict expressly declared and described in the Epistle to the Galatians, ch. v. 16—24; but the very contested passage in the Epistle to the Romans, even on the interpretation which they oppose, may be applied to describe that conflict as it exists in the hearts of the most confirmed believers; excepting only the circumstance of the *ascendency* of the evil principle.

I see not, for my own part, why a difference upon this subject should not be freely tolerated among christians; and as I am by no means offended with those who explain the apostle as speaking of his own present state in the passage which has been considered, so I trust that no christian will quarrel with me for embracing the contrary opinion; especially when I profess myself to entertain a prejudice in favour of those who, on the present question, differ from me, since their interpretation may fairly be supposed to proceed from an experience of spiritual conflicts, from a sense of their own infirmity, and from a perception of the malignity of sin.

The sentiments here delivered concerning a very interesting portion of sacred scripture, interesting upon either of the interpretations generally adopted, although previously formed, were considerably confirmed by an able and temperate treatise of Arminius upon the subject,† and by another of Bishop Bull. Op. Harm. Ap. pp. 59—69. See likewise Apol. præ Harm. pp. 65—82. Whitby has discussed the matter, but, if I recollect right, with less temper. The arguments of these writers should be considered, if their opinion is to be effectually refuted. Wishing that christ-

† Arminius understands the passage of a man under the law, upon whom the law had performed its office of convincing him of sin, and of discovering its own insufficiency to deliver him, who therefore earnestly desired deliverance, and, although not regenerate, was *but a step from regeneration*. Op. pp. 679 and 721. It is very necessary to the argument to read the sixth, seventh, and eighth chapters of the Ep. Rom. in connection. There is a close connection between them, which is destroyed by the barbarous division of Robert Stephens.

* See for such conflicts in unregenerate persons St. Paul himself, in the very epistle under consideration, Rom. ii. 15.

support is certainly not worth your attention.

"In that case, it matters little whether you avert from our sugar colonies the evils which menace them from St. Domingo; for mischiefs more surely destructive are ripening in those new fields of blood; and will soon be wafted by the wings of the trade wind upon them. It will profit us little in that case, to rescue our army from the hospitals of Jamaica; for graves sufficiently wide to contain the whole of it, are opening in Trinidad and Guiana. It will be a fruitless work to stop by a wise policy the course of revolution at one end of the Charibbean Chain, for its electric shock will soon be transmitted from the other.

"Nor is it necessary, as far as the welfare of our old colonies is concerned, to suppose, that the sudden introduction of another hundred thousand of Africans into those settlements, will produce in speedy insurrection its natural effect. The rivalry of those colonies, should they prosper, will be certain ruin to the old British planter, and destruction to his slaves*.

"But, abstaining from the further consideration of these natural consequences of the Slave Trade, and omitting to state its obvious incompatibility with that permanent friendship which I would advise you to cultivate with the people of St. Domingo; let me avow, before I conclude, the influence of still higher motives.—Yes, Sir! however it may revolt the prejudices of many who regard the raising our eyes beyond second causes, as no part of political wisdom, I will freely confess, that I can hope no good result from the measure here recommended, or from any other precautions of national prudence, while we continue to defy the justice of Omnipotence, by the horrible iniquities of the Slave Trade.

"I know the unequalled miseries inflicted upon myriads of the children of Adam, by that commerce; I know the horrors of the system which it feeds and perpetuates; I believe that, there is a righteous governor of the earth; and therefore I dare not

* "The author regrets that he must here abstain from the discussion of a most important topic. It might be demonstrated, from premises which even the West Indian Committee would admit, that the planters of the old islands must be ruined, if the settlement of the cheap lands in these colonies, is further to be encouraged or allowed; and it is a plain corollary from this proposition, that slaves bound by mortgages to the soil, as the negroes in the islands almost universally are, must be gradually worked down and destroyed, in the fruitless but necessary attempt, to keep down by parsimony and exertion the interest of the growing incumbrances."

To the Editor of the Christian Observer.

You have complied with my wishes, by publishing the account of my visit to Theophilus. In the persuasion that every important occurrence in the life of such a character, cannot fail to afford instruction and entertainment to many of your readers, I now send you some further anecdotes respecting him:

Let me first, however, premise, that the flattering hopes which we entertained of his recovery were not disappointed; in a few days after the dispatch of my former narrative, we had the satisfaction to see him restored to our prayers in perfect health. The news of a national victory would scarcely have diffused more joy in the little circle of his friends and admirers.

When Theophilus succeeded to the estate which he now enjoys, he found a living attached to it, in the possession of a clergyman who was beloved by his parishioners, and generally esteemed for his piety and benevolence. The opinion entertained of him did not exceed his merits, and Theophilus was delighted to discover in him, a man of polished manners and elegant conversation, learned, judicious, and intelligent, and he courted an acquaintance with him, which was soon improved into an intimacy.

At this period, the religious attainments of Theophilus were of a standard little superior to what mine were when I lately entered his house. In the course of his education at school and the university, he had gone through the usual routine of religious instruction, but the seed was sown among thorns, and the pleasures of this world, "the deceitfulness of riches, and the lusts of other things entering in, had choked the word, and it had become unfruitful." He attended, indeed, the service of the church with considerable regularity, but rather for the sake of shewing an example of decent conformity than from conviction, or an anxiety to improve. An affecting occurrence which happened about six months after he had taken possession of his estate,

gave me a new and profitable train of thoughts and views.

The wife of the rector, and mother of four children, died, after an illness of only a few days: Theophilus, with too much feeling and humanity not to be deeply affected at this event, he only waited, according to the established etiquette, until the funeral had taken place, to offer his personal condolence to his friend. Judged of his surprise, when, on the sabbath following the death of the lady, at the day after her interment, he saw the rector enter the church, with a depressed but composed countenance, and with a firm but submissive voice heard him perform his ministerial functions. The discourse which he addressed to his congregation, naturally had a reference to his own situation; it was pathetic, solemn, and impressive: one passage in it, which was committed to writing at the time, with tolerable accuracy, by a sensible parishioner, has been communicated to me, and was nearly in the following terms.

"You see me, my brethren, with the characters of grief upon my countenance; they are deeply engraven in my heart. To lose a wife, an amiable beloved wife, the tender mother and kind protector of four dear children, is no trivial sorrow; but I should be ashamed to appear before you, if, upon this trying affliction, I were to belie the doctrines which I have taught. I sorrow, but not one without hope; I know in what I trust, and I feel his divine support on the present occasion; it is his grace alone which enables me thus to address you. Had I sought for consolation in that worldly wisdom, which men call philosophy, I should have found it; I should have been under the calamity which has befallen me; but the gospel teaches me that the afflictions which Christians endure here, while they are the deserved punishment of their sins, are also ordained to purify their faith, and to prepare them for the enjoyment of eternal happiness which Christ has purchased for them by his death, and the dispensations of the Almighty

and when he contemplates his sufferings as the effect of his sinfulness, and humbles himself under them; he regards them as proofs of the love of his Creator who is thus weaning him from his earthly attachments. Feeling that tribulation worketh patience, and patience experience, and experience hope, he says in his heart, it is good for me to be afflicted, and he resigns himself to the disposal of his heavenly Father, in the hope of eternal life through Christ, a hope which elevates him beyond the limits of the world and time.

“When the christian also calls to mind the sorrows and agonies of his living Redeemer, and whilst he contemplates, with unutterable gratitude, the stupendous display of divine love, in the atoning sacrifice of the Son of God; then is his burthen lightened, and his tongue instinctively exclaims in the language of inspiration—‘The Lord gave, the Lord hath taken away, blessed be the name of the Lord.’

“As for myself, why should I grieve? because the dear object of my earthly affection has entered into the joy of the Lord? for such is the blessed confidence with which her faith in him has inspired me. No, my dear friends, though I am deprived of a Companion in whose society I enjoyed all the happiness which this world can afford, though my children have lost a most affectionate and dear parent, yet my sorrow is well absorbed in the thought of the happiness which she now enjoys. I give support and consolation from the confidence I feel, that the Lord, whom she trusted, has taken her to himself, and from the hope that through faith in him I shall again see the purified saint, in the company of my ever blessed Redeemer.”

“This was a scene to which few persons present had ever witnessed a parallel, and for which Theophilus was unprepared; his admiration equal to his surprise; he knew not how to possess more than a common share of sensibility, and that the affection had ever subsisted between him and his wife. The

entering into the sincerity of his resignation, and he felt all the force of the example, although he then was by no means qualified to appreciate the value of the principles which had inspired it.

Theophilus was too much affected by what he had seen and heard, to accost the rector after the services of the church were finished, but he visited him on the next day, and then, as well as in all his subsequent interviews, found his conversation and deportment in exact correspondence with the doctrines which he publicly taught. The weight of such an example was hardly to be resisted by any mind susceptible of piety or sensibility; and Theophilus was led by it into a train of reflection, upon the power of that religion which could support human nature under the deepest calamity; and he justly concluded, that if it were founded on substantial evidence, the consolation which it inspired was no less rational than solid. He saw clearly that the topics of condolence and resignation, suggested by philosophy, were neither sound in principle nor efficient in practice, and that the frame of mind which they were calculated to produce was a sullen rather than a rational acquiescence: whilst christianity, on the contrary, inculcated submission without extinguishing feeling, and, by the views and hopes which it inspired, satisfied the reason whilst it alleviated the distress of the afflicted. He determined, therefore, to peruse the scriptures with patient unprejudiced attention.

Theophilus, with whom I have frequently conversed on the interesting subject of the progress of his religious convictions, has confessed to me, that although he immediately discovered, in the code of revelation, a system of morality, equally pure, rational, and sublime; founded on the justest conceptions of the supreme being and the nature of man, and adapted to all people of every country and condition, it was long before he rightly understood, and cordially and practically embraced the fundamental and peculiar truths of christianity; the ruin of the world by sin, its redemption by the atonement of a

he depended
and had overlooked
prayer for the divine assistance to en-
lighten his understanding and purify
his heart; hence it was that he pe-
rused the scriptures rather as a code
of ethics than a revelation, which
taught him the alienation of man from
God, and the means of his reconcilia-
tion with his offended Maker and
Judge.

But the pious rector, with whom
he now constantly associated, pointed
out his errors, and taught him to re-
nounce all dependance upon himself
for spiritual improvement, and to trust
in him alone who is the author of
every good and perfect gift, soliciting
his aid by fervent and frequent prayer.
Theophilus most readily submitted to
his instruction, and being by the di-
vine grace gradually enabled to per-
ceive the grand display of heavenly
mercy in the redemption of man, em-
braced with ardour the gracious in-
vitation of an Almighty Saviour.

This worthy clergyman is now no
more; he died about ten years ago,
and Theophilus, who can scarcely
mention his name without a tear, has
since his death liberally maintained
his children. They are placed under
the care of a pious relation in another
county; and Theophilus, who has
undertaken to provide for their tem-
poral welfare, has made a particular
bequest in his will for this purpose,
lest he should not himself survive to
fulfil his engagement.

Theophilus having deliberately ad-
opted the religion of Jesus, deter-
mined, in humble dependance on di-
vine support, to act up both to the
letter and spirit of it. His first endeav-
our was to correct himself; and to
bring his mind under subjection to the
gospel; and as he was sensible of the
natural impetuosity of his temper, as
well as of other irreligious propensi-
ties, he laboured incessantly to subdue
them. The instructor of his family be-
came an object of his early and serious
attention; he was aware both of the
obligation of performing this duty,
and of the inhumanity of neglecting
it. By degrees he extended his care
to his dependants and neighbours, and
his liberality, which was now under
the direction of his piety, aided the
influence of his exertions. His pro-

jokes upon conversion. I
rance perpetually, and malice and
gratitude frequently, to contend with
but these impediments; instead of
ducing him to relax his efforts, stim-
lated him to redouble them; and I
had the happiness, in many instances,
to find them crowned with success.
I shall not enlarge upon a subject
which has been so amply detailed in
my former narrative, and which de-
scribes Theophilus as he now is; but
I have learned one anecdote of his con-
duct, which so strongly marks his prin-
ciples and good sense, that I cannot
deny myself the pleasure of relating
it. There never was a period in
which it was more necessary to en-
force the example which it incul-
cates.

A short time before the death of his
pious instructor, a recruiting party
took up its quarters in a small town at
no great distance from the residence
of Theophilus. The commanding offi-
cer, a young man of family and
fashion, had contrived a plan for se-
ducing the daughter of a farmer, a
tenant of Theophilus, who was ap-
prised of the scheme just in time to
prevent the ruin of the girl. On this
occasion he wrote a letter of exhorta-
tion to the officer, which the officer
resented as an insult, and brutally
challenged him. Theophilus declined
the defiance without hesitation, and
addressed a second letter of remon-
strance and admonition to the officer,
which produced an insulting and abu-
sive reply. The report of this trans-
action was circulated much to the
prejudice of my friend, and, as usu-
ally happens in such cases, with ma-
ny circumstances which were wholly un-
founded, and which remained for
some time uncontradicted; for Theophilus
satisfied with having performed his
duty, was silent on what had passed
from a principle of christian forbear-
ance to the officer who had insulted
him, although he was, at the same
time, fully aware of the consequences
that might attend his refusal of a
challenge.

About a fortnight after this
reference, Theophilus was present at
numerous meeting of the ge-

...credit of
...it was offered. It
...was well known, that at no very dis-
...tant period, Theophilus would not
...have declined a challenge, and those
...who were disposed to attribute his
...new principles to a methodistical bias,
...could not refuse their applause to his
...manly avowal of them, whilst all
...concurred in approving that conduct
...which had exposed him to the insult
...of an unprincipled libertine. Some
...of the company did not hesitate to
...express an unqualified approbation of
...his behaviour, and an old and respect-
...able divine spoke with enthusiasm in
...favour of it, as affording an example
...which, under similar circumstances,
...all were bound to imitate, at the haz-
...ard of their immortal souls.

“I have been given to understand, what it would pain me much to believe, that my refusal of a challenge has depreciated my character in the estimation of some to whom I have the honour to speak. I know that, even by the laws of honour, I was not bound to meet my challenger; but I dare not take refuge from reproach in such a plea. No, gentlemen, I am called upon publicly to avow, that in declining the challenge sent to me I acted from a superior motive, from obedience to the law of God, which admits of no compromise with the rules of honour. The master whom I profess to serve, not only requires my obedience, but the avowal of my allegiance, and disclaims the hypocritical service of a disciple, who is ashamed of the name of his Lord. I shall not expatiate on the absurdity, barbarity, and illegality of duelling; to a believer in the doctrines of christianity, it is sufficient that the practice is condemned by the positive command of the Almighty—‘Thou shalt do no murder,’—and that it is opposed not only by the letter but by the whole spirit of our holy religion, the essence of which is love to God and man. These are the principles upon which I have acted, and to which, by God’s assistance, I am determined ever to adhere, through honour and dishonour, through evil report and good report. Eternity is of too serious importance to be staked against the opinion of the world; and professing to him who can destroy both body and soul for ever, I dare not offend by the deliberate commission of any crime which may send me or a creature uncalled into his presence with the dreadful consciousness of a wilful sin, which cannot be pardoned of.”

I now revert to myself: The period of my residence with Theophilus is nearly expired, and in a few days I must leave my invaluable friend and benefactor; and return once more to the mixed society of the world. I am too well acquainted with the power of long established habit not to feel some apprehension of danger from the temptations to which I may be exposed, on revisiting the scenes of my former dissipation. Of all my life, I can only reckon the last six months as in any degree devoted to God, and to the care of my own soul, and I feel therefore my want of constant aid from the society, encouragement, and example of those who live by the rules of the gospel. This aid I am not to expect from my old friends and associates. My newly acquired principles are, I trust, too firmly fixed, to be shaken by ridicule or sarcasm; on this account I have no alarms; but what I most dread is the contagious influence of the society of those, who though not professed infidels, and even nominal christians, live without God in the world. The danger of such a society is the greater because it is not as much suspected as it ought to be; and there is a natural tendency to accommodate ourselves to the dispositions and conversations of those with whom we associate, particularly when we are not disgusted by open profaneness, immorality, or indelicacy. Our principles are thus gradually undermined, for want of due care to in-

to proceed, and in time, it not annihilate the very power of reflection and meditation.

I have explained my apprehensions to Theophilus, who is pleased to find that I entertain them; he tells me to be strong in the Lord, and in the power of his might, praying always with all prayer and supplication in the spirit, for the support of divine grace. He has promised to write to me frequently, and to introduce me to the acquaintance of a most respectable clergyman in London, as well as of another friend of his, with an assurance that I may depend on their assistance and advice, in whatever relates to my spiritual concerns. I shall leave him with unfeigned regret, but with this consolatory hope, that a few months will enable me to finish the business which calls me to the metropolis, and that I may then return to his society; for the benefit I have already derived from which I most devoutly return thanks to God.

EDWARD ASIATICUS.

March 24th.

To the Editor of the Christian Observer.

I KNOW not any department in which the vigilance of a Christian Observer may be more usefully exerted, than in the detection, exposure, and confutation of those noxious principles which too frequently find their way into our modern productions of literature and taste. It is a sufficient drawback upon the morals of the country, that those authors, who are generally referred to as standards of sound composition, should be liable to so much objection on points of decorum and virtue. This is, however, an evil upon which, while we may utter complaint, we cannot, to any effect, employ animadversion. Shakspeare and Congreve on the one part, and Swift and Sterne on the other, have gained the public suffrage; and are, therefore, likely to form, to a certain degree at least, parts of every liberal and popular education. Besides, these authors are not in being; they cannot, therefore, be benefited, or put to shame by the severity of virtuous criticism: and as they cannot make a

have invested in the merits of every candidate before him. In this investigation there is every encouragement to employ the utmost freedom; for besides that preference which is due to the permanent character of religion and virtue over the dubious and unsettled pretensions of a recent production, the author is competent to controvert or acknowledge the justice of the strictures, and consequently, either to vindicate or amend the obnoxious parts of his performance.

Having premised these observations, I proceed to the more immediate subject of this letter. In reading *Mr. Godwin's Life of Chaucer*, I was particularly offended with certain sentiments; and could not but lament that a work, which embraces such an interesting portion of poetical and literary history, should be contaminated with remarks and expressions which, if they do not wage open war against christianity, are yet perfectly irreconcilable with its doctrines and its spirit.

Among those parts of the work which, to a Christian Observer, must appear highly objectionable, are the reasonings which Mr. Godwin employs upon some of the peculiarities of the Romish Church. A representation of these peculiarities certainly formed a necessary part of that discussion, which purported to give a clue to the imagery of Chaucer. But surely it was not necessary in making such a representation to palliate, if not even vindicate, some of the most glaring corruptions of the christian faith; still less was such conduct to be expected from a Protestant writer of the nineteenth century, from a descendant of those ancestors who reformed the church from these corruptions at the expense of their blood; and least of all from Mr. Godwin.

On the subject of masses for the dead, and auricular confession, Mr. Godwin is, at least, an apologist. The first of these points he touches upon.

“Prayer for the dead is

...ment,
 ...this wickedness and
 ...inst. God?"

...to m-
 ...it should be observed, is
 ...eyond throughout the whole pas-
 ...of the unscriptural nature of such
 ...doctrines. The abuses specified in
 ...sentences omitted relate only to
 ...the power of the priest and certain
 ...absurdities; and the *other* abuses are
 ...explained. To a protestant reader
 ...should, however, be suggested, that
 ...with a tenet is utterly anti-scriptural,
 ...and highly dangerous to the whole fa-
 ...of his hopes. If prayer for the
 ...dead could avail, why did our Lord
 ...of the rich man, that he died,
 ...was buried, and that in *hell* he lifted
 ...to his eyes? Why did he tell the
 ...Jews "if ye believe not that I am
 ...the, ye shall die in your sins, and
 ...whether I go ye *cannot* come?" Nay,
 ...if death be not "the night on which
 ...no man can work," neither by him-
 ...self nor (through bequests for such a
 ...purpose), by the medium of others,
 ...why did the apostles so press upon
 ...men to *work out* their own salvation,
 ...and to give all diligence that they
 ...might make their calling and election
 ...SURE?

On *auricular* confessions this au-
 thor, among remarks tending to its
 apology, has the following.

"Devout men have pressed the
 continued recollection of the omni-
 presence of an all-perfect being."
 This, however, Mr. Godwin says,
 does not answer; for it "depends
 upon the abstruse and obscure image
 we may frame of a being, who thus
 presented, is too unlike ourselves
 to be of sufficient and uniform opo-
 sitions upon our conduct." To this
 reservation it is natural to reply; that
 the *unlikeness* of the deity to us ren-
 ders his uniform presence with us more
 probable than it would be upon any o-
 ther supposition; that his *unlikeness* to
 us conveys him to our consciences as
 a partial and flexible observer of
 our conduct; than the holiest of our
 beings would be; and that if the ap-
 pearance were made to *fact*, we might
 charge the Church of Rome to
 have in that case, that the dread of
 confession to a fallible crea-

...ment,
 ...this wickedness and
 ...inst. God?"

In pursuing his apology for these
 errors, this author, among other re-
 marks upon *extreme unction*, observes,
 "Nothing can be more obvious than
 that to inform an expiring man, that he
 is at the point of death, partakes some-
 thing of the nature of administering
 to him a dose of poison;" and shortly
 after he proceeds, "Death, in the
 eye of sobriety and reason, is an in-
 evitable accident, of which we ought
 not to make too anxious an account.
 Live well would be the recommen-
 dation of the enlightened moralist,
 and die as you can: it is in all cases
 a scene of debility and pain, in
 which human nature appears in its
 humblest and most mortifying aspect:
 but it is not too much. Let not the
 thought of death taint all the bewitch-
 ing pleasures, and all the generous
 and heroical adventure of life!" In
 this extraordinary passage we have a
 demonstrative proof of the darkness
 into which men are thrown, and the
 degradation to which they are reduced
 by forsaking the light, and renou-
 ncing the hopes, of the gospel.
 Whatever may be the fact on Mr.
 Godwin's principles, "Nothing can
 be more obvious upon *christian* prin-
 ciples," than that to inform an expir-
 ing man that he is at the point of
 death, partakes, in no degree, "of
 the nature of administering to him
 a dose of poison;" for if he be a real
 christian it *cannot* alarm him, if he
 be not he *ought* to be alarmed. The
 possible attainment of mercy, even
 at the point of death, is an imperious
 reason for informing every "expir-
 ing man" of his condition; and it is
 not, therefore, he who informs; but
 he who withholds such information,
 that administers the deleterious dose.

But what shall be said of this deli-
 neation which Mr. Godwin has given
 of death, as of "an inevitable acci-
 dent of which we ought not to make
 too anxious an account?" or to what
 school of wisdom shall we refer the
 admonition, which he ascribes to "an
 enlightened moralist?" If, by "an
 inevitable accident," Mr. Godwin
 means only an inevitable *event*, it

“ Now this is the case of those who waste their time in *sleep*: it does not *disorder* their lives, or *wound* their consciences, as *notorious acts* of intemperance do: but like any other moderate course of indulgence, it silently, and by smaller degrees, wears away the spirit of religion, and sinks the soul into a state of dulness and sensuality. If you consider devotion only as a time of so much prayer, you may perhaps perform it, though you live in this daily indulgence: but if you consider it as a *state* of the heart, as a *lively fervour* of the soul, that is deeply affected with a sense of its own misery and infirmities, and desiring the spirit of God more than all things in the world: you will find that the spirit of indulgence and the spirit of prayer cannot subsist together. Mortification, of *all kinds*, is the very life and soul of piety: but he that has not so small a degree of it, as not to be able to be early at his prayers, can have no reason to think that he has taken up his cross and is following Christ. What conquest has he got over himself? What right hand has he cut off? What trials is he prepared for? What sacrifice is he ready to offer unto God, who cannot be so cruel to himself as to rise to prayer at such time as the drudging part of the world are content to rise to their labour? Some people will not scruple to tell you, that they indulge themselves in sleep, because they have *nothing* to do: and that if they had either *business* or *pleasure* to rise to, they would not lose so much of their time in sleep. But such people must be told that they mistake the matter: that they have a great deal of business to do: they have a *hardened heart* to change: they have the *whole spirit* of religion to get. For surely, he that thinks devotion to be of less moment than business or pleasure; or he that has nothing to do, because nothing but his prayers want him, may be justly said to have the whole spirit of religion to seek. You must not, therefore, consider, how small a crime it is to *rise late*, but you must consider how great a misery it is to want the *spirit* of religion, to have a heart not rightly affected with prayer, and to live in such softness and idleness, as makes you incapable of the most fundamental duties of a truly christian and spiritual life. You must consider the thing barely in

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be thought to hav
this care of eternity,
spirit, who has not zeali
to his prayers?

“ When you look into
and lives of the first ci
see the same spirit that
the scriptures. All is rea
action. From that time
has been no person like
ment for piety, who has n
been eminent for self-de
tification. This is the on
that leads to a kingdom.”

It is confessed with regret
whose claim of the christi
their general habits establi
frequently plead guilty to
implied in the above extra
many consciences are k
observes the author in lat
of his work, “ upon not
ation, but because they
the authority of the christi
Christians had nothing to
the *heathen world* but the
their lives; but the world be
friend, makes it difficult for
save their religion.”

HAUD II

To the Editor of the Christian C

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MEMOR.

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Author of "An
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is greatly in-
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the author is one of
able philosophers who
our to found argument
nd he is consequently
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ndorcet and Godwin, to
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ese theorists, apparent-
f Charles Thynne, hav-
d, in a posthumous work,
of what he calls "the or-
bility, or degeneration,
of plants and animals,"
fing to him, may be re-
e of the general laws of
us pleasantly confuted.
observes Mr. Malthus,
a maxim among the im-
cattle, that you may breed
ee of nicety you please:
ound this maxim upon an-
is, that some of the off-
possess the desirable qua-
the parents in a greater de-
the famous Leicestershire
sheep, the object is to pro-
a with small heads and small
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ms, it is evident, that we
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escent quantities; but this is
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ee it, or say ex-
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egree of im-

ement, or the smallest size of the
head and legs, may be said to be un-
defined; but this is very different
from unlimited, or from indefinite, in
M. Condorcet's acceptation of the
term. Though I may not be able, in
the present instance, to mark the li-
mit at which further improvement
will stop, I can very easily mention a
point at which it will not arrive; I
should not scruple to assert, that were
the breeding to continue for ever, the
head and legs of these sheep would
never be so small as the head and
legs of a rat. It cannot be true,
therefore, that among animals, some
of the offspring will possess the desir-
able qualities of the parents in a
greater degree; or that animals are
indefinitely perfectible. The progress
of a wild plant to a beautiful gar-
den flower, is perhaps more mark-
ed and striking than any thing that
takes place among animals; yet even
here it would be the height of absur-
dity to assert, that the progress was
unlimited or indefinite. One of the
most obvious features of the improve-
ment is the increase of size. The
flower has grown gradually larger by
cultivation. If the progress, were
really unlimited, it might be increas-
ed *ad infinitum*; but this is so gross
an absurdity, that we may be quite
sure, that among plants, as well as
among animals, there is a limit to im-
provement, though we do not exact-
ly know where it is. It is probable
that the gardeners who contend for
flower prizes have often applied
stronger dressing without success.
At the same time, it would be high-
ly presumptuous in any man to say,
that he had seen the finest carnation
or anemone that could ever be made
to grow. He might, however, assert,
without the smallest chance of being
contradicted by a future fact, that no
carnation or anemone could ever by
cultivation be increased to the size of
a large cabbage; and yet there are
assignable quantities greater than a
cabbage*."

Your readers, Sir, will not fail to
mark the resemblance borne by M.
Condorcet's dialectic subtilties to the
jumping arguments of Charles Thynne.
Had Mr. Malthus encountered the
latter, he might have gravely inform-
ed us that muscular exertion also has
limits; and therefore it is possible,

or can be urged, against it. I have others which, if occasion require, shall be brought forward in due-time. And, though I do not entertain the hope that I shall be able to proselyte your correspondent, I have the confidence to believe that I shall convince the generality of your readers, that extemporary sermons *do not* increase the number of Dissenters, and that reading sermons constitutes no part of a true churchman.

N. p. 2.

MORNING PRAYER FOR A FAMILY.

ALMIGHTY and ever living God! we acknowledge ourselves bound, by innumerable obligations, to praise and adore, to love and serve thee. From thee we have received our being. Thou art our constant preserver and bountiful benefactor: the source of every present enjoyment; and the spring of all our future hopes. Thou hast also, in thine infinite condescension, been pleased to look down with pity on our fallen race, and freely to offer salvation to us, through Jesus Christ. We adore thee for the knowledge of thy will, for the promises of thy mercy and grace; and for the joyful prospect of eternal life so clearly revealed in thy holy word. Possess our minds, O Lord, with such a deep sense and firm persuasion of the important truths which are there made known to us, as shall powerfully influence and regulate all our thoughts, words, and actions.

But while we celebrate thy goodness towards us, we have cause to be ashamed of our own conduct. We have great reason, O Lord, to be humbled before thee on account of the coldness and insensibility of our hearts; the disorder and irregularity of our lives; and the prevalence of worldly and carnal affections within us. Too often have we indulged the passions and appetites which we ought to have opposed and subdued, and have left our duty unperformed; and we find no occasion to

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We desire this morning the sacrifice of thanks, watchful care of thy love exercised over us during the day. We laid us down to sleep in thy name, we beseech thee, preserve us in safety. May the living God, who has mercifully prolonged our lives, continue thy protection over us this day. Save us, O Lord, from all evil, and from all temptation, if it be thy blessed will. We beseech thee, O Lord, to preserve us faithfully to perform our duty under an abiding sense and of our assurance to thee. May we, as a family, be together in peace and love, we put away from us all contention and discordant passions, and be united to thee with a supreme love. We love each other with a pure and fervent love. Preserve us, O Lord, from the influence of those things which we are

Conducting Charity Schools. [July,

same manner as it is in charity schools in general, and therefore may be capable of great improvement. I am expected to give some attention to this establishment, and indeed I am persuaded it might become highly useful if properly conducted. But as I have hitherto had no experience in the superintendance of such an institution, I feel myself entirely at a loss upon what plan to proceed, in order to effect the good which may fairly be expected from it. I shall, therefore, esteem myself very much obliged to any of your correspondents to favour me with instructions, as practical and as much detailed as may seem expedient with regard to the most advantageous mode of regulating the school.

A COUNTRY CURATE.

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, &c.

S. P.

of the Christian Observer.

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The question proposed by our correspondent is one of great importance. The resident parochial clergy having it in their power to obtain the superintendance over a large proportion of the lower classes of schools throughout the kingdom, the good which they may effect, by well-directed and active exertions in this way, is incalculable. We hope, therefore, that those of our correspondents, who have directed their attention to this interesting subject, or who, by their experience, have acquired much practical knowledge respecting the best mode of conducting schools, will favour us with their sentiments upon it.

MISCELLANEOUS.

Christian Observer.

NG TO THE PREVALENT
OF THE THALAMISTS.
ote ipsam primisque in

period the two parties entered into an alliance, founded on principles common to both, the terms of which have been preserved inviolate to the present time. Some writers have connected the Thalamistic superstition with the ancient mythology, alleging that the sect has, from the most remote antiquity, paid divine honours to Bacchus and Nox, and Morpheus, the deity of sleep. These were. . .

arguments in its support which might startle incredulity itself.

Another class of antiquaries, arguing from the Thalamistic rite of immolating human victims, has laboured to identify that worship with the sanguinary superstition of the Druids. It will appear in the sequel, that every individual among the Thalamists is both priest and sacrifice.

As it is by no means the design of this memoir to meddle with the endless controversies of antiquaries and mythologists, the compiler hastens to describe existing facts; begging leave to premise, that evident allusions to the worship of the Thalamists are to be found in the Book of Proverbs, which was probably written a thousand years before the christian era. The reader is referred to chap. vi. 9—11, and xxiv. 30—34.

The ritual observances of the sect in question commence in the morning, precisely at the hour when the conscientious are rising to their early risings, and the industrious to their daily employments. The devotee is generally a solitary worshipper: for, strange as it may appear, where two or more assemble in the same temple, they restrain each other's idolatrous propensities, unless, as sometimes occurs, these abject idolists consent to forbear mutual reprehension. During the sacrificial rites the devotee continues prostrate on the *Thalamos** or altar, concealed, though not entirely, under the sacred vestments. The silence of the temple is only interrupted by the deep drawn sighs of the aspirant†, who, excepting occasional changes of posture, involuntary contractions of the limbs, or convulsive starts, remains motionless: animation seems to be suspended: and the devotee's countenance bears the pallid impress of death. The period of this gloomy devotion varies according

* From this ancient Greek name of the altar the superstition derives its name. The word signifies a bed. By some authors the Thalamists have been called *Cubilians*, from a term used in the second line of the motto prefixed to this memoir, who like Heracles

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which, with all its acknowledged blemishes, deserves a place in every library.

"I take it for granted," says my author, "that every christian, that is in health, is up *early* in the morning: for it is much more reasonable to suppose a person up *early*, because he is a *christian*, than because he is a *labourer*, or a *tradesman*, or a *servant*, or has business that wants him. *Sleep* is such a *dull*, *stupid* state of existence, that, even amongst *mere animals*, we despise them most which are most drowsy. You will perhaps say, though you rise *late*, yet you are always careful of your devotions when you are up. It may be so. But what then? Is it well done of you to rise *late*, because you pray when you are up? Is it pardonable to waste great part of the day in bed, because some time after you say your prayers? It is as much your duty to rise to pray, as to pray when you are risen. And if you are late at your prayers, you offer to God the prayers of an idle, slothful worshipper, that rises to prayers as idle servants rise to their labour. Farther, if you fancy that you are careful of your devotions when you are up, though it be your *custom* to rise late, you deceive yourself: for you cannot perform your devotions as you ought. Now he that turns sleep into an *idle indulgence*, does as much to corrupt and disorder his soul, to make it a slave to bodily appetites, and keep it incapable of all devout and heavenly tempers; as he that turns the necessities of eating into a course of indulgence.

"A person that eats and drinks too much, does not feel such effects from it as those do, who live in *notorious* instances of gluttony and intemperance: but yet his course of indulgence, though it be not *scandalous* in the eyes of the world, nor such as torments his own conscience, is a great and constant hindrance to his improvement in virtue: it gives him *eyes that see not*, and *ears that hear not*: it creates a sensuality in the soul, increases the power of bodily passions, and entering into

viduals among them who "do not bestow sufficient labour on their sermons" is an evil which they lament as sincerely as the CHURCHMAN himself. But, among the many who read their sermons, if *theirs* they have any right to be called, are there not some who bestow upon them *no* labour at all; and who, in the selection of their scraps, display so little judgment that things the most heterogeneous, doctrines the most hostile to each other, are jumbled together in one inconsistent mass of heresy and contradiction? Might I not even add, in my turn, "It is to be feared" that others of a very different cast from these, who have for a number of years read sermons of their own composition, and have acquired a pretty large stock, are not now wearing out their own flesh by the study of new ones? What then, Mr. Editor? Why only that such arguments prove just nothing.

What he has advanced on reading the church service, I in general acquiesce in. I cannot endure to hear our excellent liturgy drawled out to the end, or hurried over in a hasty or slovenly manner. Nor should I have replied to this part of his letter, had it not been for the insinuation that extemporary preachers are, in this respect also, more defective or more culpable than others. But, with only such exceptions as I have before mentioned, I make no scruple of affirming, that the extemporary preachers are also the best readers in the kingdom. They read with more simplicity, with a more natural and correct emphasis, and with more variety and familiarity of tone, than other readers commonly do. It is scarcely possible it should be otherwise. Those who read much, and do nothing else but read, almost necessarily acquire an incorrect emphasis, and a disagreeable monotony. This frequently conduces to a corrupt taste in the people, who mistake sound for sense, and a loud voice for a well regulated accent. A man with stentorial lungs, and something of a sing-song, usually passes with the

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knows these things; or he does not. If he do not know them, it is time he did. If he do know them, whence is it that with such knowledge, and in the face of so many facts, he can so gravely talk of extempore sermons increasing the number of Dissenters? I hardly suspect that, in compliment to our modern readers of sermons, he harbours the design of censuring our pious reformers; or of drawing any comparison, in favour of the former, to the prejudice of the latter. But I leave him to take what ground he pleases—I am prepared to meet him.

I occasionally hear written sermons. I hear them with profit, because I hear them without prejudice. At the same time I confess I have a decided preference in favour of extempore preaching. Its advantages are great indeed; its disadvantages are, in the scale of comparison, only like the specks in the sun. There is a sympathy; if I may so call it, between the preacher and his hearers, which it is of vast importance to cultivate and improve. Sometimes it originates with the former, and sometimes with the latter. It has, however, a mutual operation, and produces the happiest effects. In the cultivation of this sympathy, the extempore preacher has greatly the advantage of him who reads his sermons. He is prepared to meet, and to improve, a variety of occurring circumstances, which the other, because he could not foresee them, has made no provision for, and must suffer to pass by. The best and most useful sermons I have ever heard from the pulpit, have been delivered without notes. The finest sentiments, the most striking and elevated language, the most energetic and impressive manner, are to be found with some of the extempore preachers of the present age.

These, Mr. Editor, are some of the reasons by which I am ready to support my own choice of, and justify my partiality to, that mode of preaching which the CHURCHMAN has ven-

If they should not satisfaction of at least as been urged,

Horace, ant subject. lum est

would have been as well if he had employed a mode of expression better suited to that scheme of religion which acquaints us that "it is appointed unto all men once to die." If he had also considered, that "after death" cometh "the judgment," he would, probably, have thought it difficult "to make too anxious an account" of an event which conducts a fallible being to the tribunal of a righteous and infallible judge. If this enlightened (or rather *illuminated*) moralist, whose counsel Mr. Godwin brings forward, had taken a lesson from the humblest of those who have "seen the visions of the Almighty," he would have held a language more honourable to God, and more consolatory to man. He would have learnt, that if death be in all cases a scene of debility and pain, (which is yet questionable,) still the death of the righteous is such, as even the wicked wish to die. He would have learnt that they who live well, in the christian sense of the term, are not left to die as they can; but that when flesh and heart fail, then God is the strength of their heart, and their portion for ever.

Again—If there be a sense in which death represents "human nature in its humblest and most mortifying aspect," Mr. Godwin must be told, that there is yet another sense in which it represents human nature, when sanctified by divine grace, under an aspect the most dignified and sublime; as putting off the burden and defilement of the flesh, and ascending at once to happiness and glory. Nor are these representations founded upon mere sentiments and theories; they have been vouched for and illustrated by innumerable witnesses; they have been supported, not only by scripture instances, but by examples of the most unquestionable authenticity, in every condition of life, and in every age of christianity: in a word, if Mr. Godwin would describe a dying scene in such a manner as to show how much the terrors of death may be subdued, and this "inevitable accident," this "scene of debility and pain," most magnanimously encountered, he must not choose for his subject the infidel, exchanging "the bewitching pleasures" of life for an awful uncertainty, or a gloomy annihilation; but from the christian departing in peace, in hope, in joy, to "a building

of God, an house not made with hands eternal in the heavens."

Though I have trespassed so much upon the patience of your readers, I must claim their attention to another passage, no less heretical and pernicious than those which have been already produced. As the whole would be too long for extraction, I shall content myself with producing the concluding paragraph. The author had been controverting the received opinion upon the subject of martyrdom. Having questioned "the wisdom and even moral rectitude" of those who suffer death rather than renounce their faith, he thus concludes—"I ought not to sign a paper containing sentiments opposite to my own, to obtain a sum of money or an office; but I would as willingly do this, at the requisition of a chief justice, as of a highwayman, if, while he grasps the paper in one hand, he presents a halter or pistol with the other. The man who acts thus toward one, I regard as a ruffian; and there is no impropriety in temporizing, to a certain degree, with a person of that sort. Nothing ought to be refused by me, when death is the alternative of refusal, except that which would so destroy my character and honour as to make the further prolongation of my life a burthen and a curse.*" A Christian Observer will not need to have it pointed out, how base and contemptible these shifting temporizing principles appear; when set beside the stern and unbending rules of conduct which Christ inculcated, and conformably to which himself and his apostles acted. If this may be taken as a specimen of infidel morality, the world must be blind indeed not to see what fatal consequences must result from its reduction to practice in society. According to the distinctions which this writer lays down, there is nothing worth contending for as a moral principle, as a sentiment of the heart, as a tenet of rectitude and truth. Reputation is every thing, conscience and God are nothing. It would be a waste of time to show the baseness and iniquity of a doctrine which modifies the immutable principles of truth, to suit the purposes of convenience; and renders them capable of an alliance (where security

* V. II. p. 396.

from personal danger requires it) with every species of prevarication,

If we had a difficulty in determining from what school of "enlightened moralists" Mr. Godwin derived his *Theory of Death*, we can have no such difficulty in regard to his *Rules of Life*. They evidently flow from that sect of instructors which teaches without conscience, and legislates without God; from that pernicious sect which silences the peremptory tone of revelation, subdues the sternness of ancient ethics, and reduces "all moral questions to a calculation of expedience*." If any confirmation were wanting of what Mr. Hall asserted, that "the unholy speculations of Mr. Godwin were founded entirely on this basis," the passage above produced would supply it. The manner in which the former acute and eloquent writer has exposed this mischievous innovation upon morals, will, I trust, operate, in some degree, as an antidote to the poison which it is now so widely diffusing. It is, however, worthy of the consideration of Mr. Hall, whether he could render christianity a more essential service than by bestowing upon this spurious doctrine of expediency a distinct and elaborate discussion. It is notorious that, in one of our universities, a system constructed on this treacherous foundation is sanctioned by the highest authority in the place; and our youth, designed for the most important and responsible stations in life, are taught the elements of morality from a work which makes an indefinite and indeterminate expediency the basis of obligation, and thereby destroys the strictness, the uniformity, and the sanctity of virtue.

The connection which these remarks have with the subject of my letter, will be sufficiently obvious to every one who is at all acquainted with the popular writers of the present day: in fact, the chain of evil, with which we are encompassed, has many links, and it is only by tracing these out, that we can determine its strength and dimensions. For my own part, I dread an accession to those writers, already so numerous, who form our taste to the hazard of our principles; and whose they interest the imagination ensnare the heart.

Should any thing I have said excite in men of leisure, talents, and scriptural piety, a disposition to pursue this subject to such an extent as its importance to the interests of society demands, I shall feel no ordinary gratification. At the same time I trust, that I shall not be considered as having performed a trifling duty in contributing my quota towards detecting the insidious progress of error, and fortifying the readers of our works of taste against a laxity of principle in religion and morals.

C. F.

To the Editor of the Christian Observer.

SOME religious persons are prejudiced against the study of the rules of oratory, with a view to the use of them in the pulpit; and St. Paul is occasionally quoted as an authority on this point. It is said, that he abjured the "wisdom of words;" that he preached "not with enticing words of men's wisdom, but in demonstration of the spirit and of power," in order that the "faith" of his hearers "might not stand in the wisdom of men, but in the power of God."

I suspect that, under colour of disregarding the artificial rules of rhetoric, inattention to some things of considerable importance has often been allowed. It is, therefore, the object of the present paper to furnish a few remarks upon this subject, and, in particular, to guard young persons, who are intended for holy orders, against an error which may materially diminish their future usefulness.

First—I would observe, that although St. Paul should have neglected the art of eloquence, when he was declaring the truths of God, (a point which is here admitted only for the sake of argument,) it by no means follows that a modern minister is justified in the same negligence. It was the plan of Providence to establish the gospel, in the first instance, by means apparently the most inadequate to their end, for the purpose of shewing that the work was truly divine. "The weak things of the world" were, therefore, chosen "to confound the things which are mighty;" fishermen were called to become evangelists: the son of a carpenter was the great founder of the church: the truth

* See C. O. for Feb, 1804, p. 96.

was made to prevail amidst the opposition of all the established authorities, Jew and Gentile conspiring to oppose it: the gift of tongues supplied the place of human learning; and various miracles were wrought for the deliverance of the persecuted servants of God, and in attestation of his gospel. But are fishermen now the appointed ministers of the word? Is the gift of tongues now bestowed as a substitute for human learning? Do miracles any longer attest who are the teachers of the truth? I grant that real christianity has still to struggle against many obstacles; but nevertheless do we not avail ourselves of the influence of wealth, of the countenance of authority, and of the aid even of the state in many things which respect the propagation of the gospel? Is not the law of the land employed in a variety of instances, as a handmaid to religion, and particularly, for example, in enforcing the due observance of the sabbath? If then we are not to disdain these aids, why are we to discard the still more natural advantages of elocution and oratory? It is true that we must distinguish between the human means employed, and the divine agency which alone gives success. We must still remember, that "a Paul may plant and Apollos water;" but that it is "God (*alone*) who giveth the increase." As, however, it is impious to rely on human means, so it is presumptuous to neglect them. Such negligence, as it appears to me, is that sin of tempting God, under the pretence of trusting him, which is often condemned in scripture.

I suspect, Mr. Editor, that the passages in St. Paul, which are sometimes pleaded in justification of the neglect of every thing which belongs to eloquence, may have been written with a reference to a certain kind of spurious rhetoric, which prevailed in the times of the apostle, a point, indeed, in respect to which I shall be glad to be corrected by any of your learned correspondents.

It is well known, that the eloquence of the later Greek rhetoricians degenerated into subtilty and sophistry; they professed the art of giving receipts for making all sorts of orations, and of teaching their pupils how to speak for and against any cause.

It is also certain, that among the Romans, after the age of Cicero, who died a few years before the birth

of our Saviour, true eloquence languished and almost even expired. When, indeed, the Roman liberties were lost, there was no longer any place for that masculine oratory which had been once exercised in the senate. "In the schools of the Declaimers," as is observed by a modern writer, "the corruption of eloquence was completed. Imaginary and fantastic subjects were made the themes of declamation, and all manner of false and affected ornaments were brought into vogue." Is it not probable that St. Paul, in those passages of his epistle which have been already quoted, had oratory of this kind chiefly in his eye; that being the oratory prevailing in the times in which he wrote?

But in order more fully to establish my point, I will now enumerate some of those rules for the formation of a good style; and state a few of those characteristics of true oratory which writers of authority have been most unanimous in laying down.

Respecting style the following directions are commonly given by those who profess to instruct us on this subject.

First—To study clear ideas on the topic concerning which we are to write or speak. They say that the style and thoughts of a writer are intimately connected, and that we ought, therefore, to think closely on the subject of which we are to treat; and then that what we conceive clearly, and feel strongly, we shall naturally express with clearness and with strength. Will any one say that this precept is inapplicable to the student of divinity?

Secondly—The frequent practice of composing is recommended as exceedingly important, and it is insisted that in the beginning we ought to write slowly and with much care*.

Thirdly—We are advised to acquaint ourselves with the best authors. It has been held to be useful in this view, to take some passage of one of the most approved writers, to read it carefully over two or three times, then to lay aside the book, to attempt to write out the passage from memory in the best way we can, and hav-

* *Moram et sollicitudinem* (says Quintilian, that great master of oratory,) *insti-
mpero. Summa hæc est rei; cito scri-
bendo non fit ut bene scribantur, bene
scribendo fit ut cito.*

ing done so, next to open the book and compare what we have written with the style of the author. Surely, Mr. Editor, the reason why a young divine is negligent of such a precept as this, is not so much that he is deliberately convinced of its inutility as that he is disinclined to the mental industry which it demands. The suggestion, if followed, might lessen our conceit, and while it corrected our manner of writing might also improve our humility.

Another principal injunction of the sound rhetoricians is, that we should adapt our style to our subject, and also to the capacity of our hearers. They urge us to fix in our minds a clear conception of the end to be aimed at, to keep this steadily in our view, and to suit our style to it. Can there be a rule more clearly suited to the case of every minister?

It is also one chief admonition of the orators never to let attention to style engross us so much, as to detract from a higher degree of attention to the thoughts. "*Curam verborum*," says the great Roman critic, "*rerum volo esse sollicitudinem*."—"Pay attention to your expression, but about your matter be very solicitous."

That a clear pronunciation, a proper emphasis, and a manner simple, and yet earnest, are advantageous to every preacher who can deny? In short, must it not be admitted that St. Paul could by no means intend to forbid attention to any of those points of which I have spoken.

To avoid coarseness and low familiarity is another very important point. "Dignity of expression," says a writer on this subject, "the pulpit requires in a high degree; nothing that is mean or grovelling, no low or vulgar phrases, ought on any account to be admitted. But this dignity is perfectly consistent with simplicity. The words employed may be all plain words easily understood, and in common use; and yet the style may be

abundantly dignified, and at the same time very lively and animated."

I will close these observations by a quotation from an author, from whom I have already borrowed freely in the course of this paper.

In speaking on the general subject of eloquence, he says, "When you speak to a plain man of eloquence, or in praise of it, he is apt to hear you with very little attention. He conceives eloquence to mean a certain trick of speech, the art of varnishing weak arguments plausibly, or of speaking so as to please and tickle the ear. But nothing can be more remote from truth. To be truly eloquent is to speak to the purpose; for the best definition which can be given of eloquence, is the art of speaking in such a manner as to attain the end for which we speak. He who speaks or writes in such a manner as to adapt all his words most effectually to that end, is the most eloquent man. Eloquence is no invention of the schools. Nature teaches every man to be eloquent, when he is much in earnest. Place him in some critical situation, let him have some great interest at stake, and you will see him lay hold of the most effectual means of persuasion. The art of oratory," (of true oratory) "proposes nothing more than to follow out that track which nature has first pointed out."

I am happy to take occasion of inferring from this passage, that a heart affected with the great truths of the gospel, and intent on the salvation of the souls of men, is, after all, the main source of that eloquence of which I have meant to speak. Paul was eloquent on this ground. May our students of divinity, not merely endeavour to excel in every subordinate accomplishment, but may they also emulate the zeal, the faith, and the love, of this great apostle of the Gentiles.

S. P.

REVIEW OF NEW PUBLICATIONS.

CLI. *Sermons*. By the Rev. THOMAS GISBORNE, M. A. Vol. II. London, Cadell and Davies. 1804. pp. 442.

IN one of our former numbers (June 1802), we reviewed the first volume of Mr. Gisborne's *Sermons*. We then observed, that his "style was

clear and nervous, his piety dignified and elevated, his zeal tempered with mildness and candour, his quotations from scripture fair and apposite, and above all, that the doctrinal truths which he inculcated were uniformly and closely connected with their practical effects." We proceeded so far even as to remark, that "these excellencies rendered his sermons a model which young students of divinity, especially those who might have to address congregations of the higher class, would do well to imitate." We remarked, at the same time, that even such of Mr. Gisborne's readers as might disapprove of the language which he occasionally employed, "would acknowledge that his sermons abounded in evangelical truth, breathed a remarkably christian spirit, and exhibited a just and edifying picture of the religion of Jesus Christ."

The character of this second volume very nearly resembles that of the first, although the subjects are different. The present work, indeed, is written in a somewhat plainer style, and it is on that account the more likely to be generally useful. We shall now proceed to enrich our pages with some considerable quotations from it.

The first discourse is "On hearing of Sermons;" the text is 2 Tim. iii. 7. "Ever learning, and never able to come to the knowledge of the truth."

"A description (begins Mr. Gisborne) equally emphatical and disheartening! But to whom is it applicable? Are there such characters not only "among the most obscure and misguided sects," but even "in the bosom of the national church?" To this question Mr. Gisborne answers in the affirmative. He then proceeds to mention, first, the duties of a christian preacher; and secondly, those of a christian hearer.

"A christian preacher," he well observes, "is not to set before the congregation a system of religion in part devised or modified by his own fancy."—"He is to look to the revealed word of God. There is his commission to preach: there is the religion which he is to preach. He is to preach the Gospel. He is to preach Jesus Christ, and him crucified. He is to unfold the great plan of salvation for fallen man through faith in the atoning blood of a Redeemer: He is to teach the indispensable necessity of the rebewal of the heart unto holiness, through the sanctification of the

spirit of grace. The corner stone on which he is to build is Jesus Christ. On that corner stone he is to build, not *hay and stubble*, but sound and precious materials, materials which will endure the trial even of fire; pure and genuine christianity, the unchangeable doctrines and commandments of the Son of God.

"Again—The christian preacher is to preach the *whole* of the gospel. He is to magnify the justice no less conspicuously than the mercy of Jehovah. He is to proclaim the eternal vengeance reserved for the impenitent, no less loudly than the glories prepared for the justified servants of Christ. He is not to dwell chiefly upon doctrines to the neglect of practice; nor on practice to the disparagement of doctrines. He is to preach true doctrine as the ground-work of holy practice; and to inculcate holy practice as the fruit of true doctrine. He is to labour to be the instrument of enlightening the understanding, and also of purifying the heart. While he teaches that man is justified by faith alone, not by the deeds of the law; he is to convince his hearers that their hope will be vain, unless they *add to their faith virtue*!"—"How shall the preacher, like a wise master-builder, edify his hearers into a *spiritual house, a living and holy temple in the Lord*; unless he founds it on the appointed rock, even Jesus Christ? And how shall the preacher, like a wise master-builder, prepare them to be an *habitation of God through the spirit*; unless, while in every part of his labour of edification he incessantly refers them to the fundamental doctrines of the cross, and to those doctrines traces backward every motive, warning, admonition, and encouragement, he assigns separate and adequate attention to every christian grace, to every form of sin: unless he specifically develops the characteristic marks and customary bearings of each; the occasions on which the virtue is most needed and most difficult, the sin most frequent and most ensnaring; the delusions by which the range of the virtue will apparently be curtailed, and the pretences by which its obligation will be plausibly undermined; the disguises under which the sin will veil itself, and the palliations by which it will extenuate the guilt of concession?" (p. 3-6.)

In proceeding to the second branch of his subject, Mr. Gisborne paints, with admirable precision, the character of several classes of modern hearers of sermons.

"Many persons attend public worship, and preaching as one part of it, from custom, or from a regard to their character. They see the neighbourhood flocking to the church; therefore they go thither. They perceive that orderly and respectful

ble persons make a point of regular attendance; and they are not unwilling to embrace the same method of being esteemed orderly and respectable. A man of this description has satisfied his wishes by seeing himself in the church. To be observed as forming one of the congregation was his object. To worship God in spirit and in truth, was not the purpose which attracted him. The service therefore engages little of his attention. In some passages, perhaps, he joins, yet mechanically, through form rather than devotion; but his thoughts are commonly roving among other subjects. When he listens to the sermon, it is without earnestness; and with many a secret wish that it were at an end. He relapses into some worldly train of thought, until he is aroused from a vacant reverie, or from meditation on his business or his pleasures, by hearing the joyful sound of the congregation rising to depart.

"Others frequent preaching from curiosity. Like the Athenians, they are always eager to hear some new thing. In the language of scripture, they have *itching ears*, and *after their own lusts heap to themselves teachers*. They wander from one place of worship to another; become dissatisfied with any minister whom they have heard for a continuance; and speedily learn to relish no preacher, who is not extravagant in manner, and violent in declamation. The time soon arrives when, fulfilling the prophecy of St. Paul, *they will not endure sound doctrine, but turn away from the truth and are turned unto fables*. They are perplexed and confounded by a multitude of instructors. Tossed to and fro, and carried about with every wind of doctrine, they depart from the words of truth and soberness, and fall a prey to the wildest delusions.

"Others listen to a sermon with a criticising spirit; not careful to profit by it, but watchful to sit in judgment upon it. Sworn with spiritual pride, and deeming themselves complete masters of the most difficult points of doctrine, they scrutinise every sentence which drops from the lips of the preacher; put each of his terms to the rack; examine the soundness of his orthodoxy with inquisitorial suspicion; and if they are able to fasten upon an expression not precisely consonant with the niceties of their own religious phraseology, or capable of being understood in a sense somewhat at variance with their peculiar prepossessions, deny their instructor to be evangelical, pronounce him blind, and congratulate themselves upon their own scriptural attainments and keen-eyed sagacity. Eager to censure, and impatient to decide, the fruit which they reap from the return of the sabbath is, to be flattered in presumption and confirmed in ignorance,

"Others become hearers of sermons for no other purpose than that of entertainment. They resort on the Sunday to the house of God, with views and feelings similar to those which impelled them on the preceding evening to a scene of musical festivity. They frequent particular churches for the sake of 'good preaching'; and by good preaching they intend not that faithful display and powerful application of evangelical truth, which awaken the conscience and probe the heart; but elegance of language; harmoniousness of voice; gracefulness of delivery, in the first place; and in the next place, smooth precepts and unmerited encouragements, interspersed with interesting addresses to the passions." (p. 10—14.)

Our limits will not admit of our making further extracts from this excellent discourse; we shall, therefore, barely notice the dispositions with which Mr. Gisborne conceives that christians are bound to listen to discourses from the pulpit. These are—1st. Reverence for the word of God.—2nd. A teachable mind; for, "*unless you are converted, and become as little children, you shall not enter into the kingdom of heaven*."—3rd. A faithful and impartial application to themselves of the truths which are delivered by the preacher, because to apply them partially is but to blind the conscience, and to harden it in sin.—4th. Watchful attention: and lastly, earnest prayer to God through Christ for the enlightening influence of the Holy Spirit. (p. 14—18.)

The second discourse (from Acts xviii. 24.) is, "On Believers and Unbelievers."

Mr. Gisborne, after describing the manner in which St. Paul expounded the ancient scriptures to his countrymen, and explaining the causes why "some" of the Jews "believed the things which were spoken, and some believed not," employs the principal part of his sermon in shewing how the case stands with respect to christians.

"To them," he says, "universally is the revelation of Jesus Christ addressed. To them Moses and the prophets, and all the inspired writers of the New Testament deliver their testimony concerning the Redeemer of mankind. To them the sabbath, as well as many an intervening day, opens the houses of God, that, after humble supplication and sincere thanksgiving, they may hear the words of eternal life. To them, the ministers of religion

cease not to direct appropriate instruction; cease not to unfold the whole counsel of God; to unveil the radical corruption of human nature; to make manifest the power, the deceitfulness, and the consequences of sin; to display the grand doctrines of redemption and sanctification; to explain and enforce the precepts, admonitions, and exhortations of Holy Writ; to animate the righteous by the examples of saints of ancient days; to alarm the guilty by the fate of former rebels against the Most High; to strengthen the feeble, to confirm the wavering, to convince the gainsayer, to comfort the afflicted, to instil caution into the rash, humility into the presumptuous. The ministers of religion, those at least who cordially enlarge their views to the extent of their duty, to the unequivocal import of the vows which are upon them, cease not to labour from house to house, and privately to impress on each individual, as prudence and opportunity may allow, the injunction, the warning, or the encouragement, of which he more especially stands in need. Thus, to all throughout the christian world is the gospel of salvation sent. How is it received? As it was among the Jews at Rome; some believe the things which are spoken, and some believe them not. If there be any difference between the two cases, it is this: among the Jewish nation, collectively considered, there was, on the one hand, more open unbelief; and, on the other, more sincerity in christian profession than exists at present."—"But in these days, when to be a declared unbeliever is commonly regarded as disgraceful, there are to be found within the pale of the Christian Church many persons who have no steadfast belief in the gospel."—"Now let it be always and steadfastly remembered, that the scriptures universally represent as unbelievers not only those whose blindness and impiety treat the christian revelation as a falsehood, as a cunningly devised fable, as an invention of men; but those also who hold the truth in unrighteousness; those who believe abstractedly, but not practically; those who believe, and do not obey; those who believe with the understanding, but believe not with the heart unto justification. A dead faith is no faith. (p. 25—27.)

The following passage in this sermon gives an excellent description of the character of those who believe.

"When you cast your eyes upon the mass of professed christians, you observe among them a set of men manifestly separated and distinguished from the crowd. You see them separated from the pollutions by which they are surrounded; and distinguished by views and principles different from those which govern the world that

lieth in wickedness. These are they which believe. Approach them more nearly, and examine them closely. Inspect their conduct, contemplate their objects, investigate their motives. What is the result of your observation and inquiry? You perceive these persons more assiduous than others in frequenting public worship; not like others, glad to catch at excuses, and to fabricate pretences for being absent; but contriving leisure, and submitting to worldly inconvenience, and even loss, that their attendance on the house of God may not be interrupted. You perceive them scrupulously regular in presenting themselves at the sacramental table. You perceive them dedicating those parts of the sabbath, which are unoccupied by public devotion, not to idleness, not to trifles, not to the adjustment of domestic concerns, but to pious meditation, to religious reading, to edifying discourse, to works of mercy; not cribbing off corners and portions for secular employments; not fluctuating with an internal struggle between conscience and Mammoth; not weary and impatient like the Jews, who turned again and again their eyes to the dial, and exclaimed, *'When will the sabbath be gone, that we may set forth wheat?'* not purloining the afternoon for festivities of the table; nor, under the scanty semblance of devotion, prostituting the evening to musical recreation, but faithfully conceding the whole period of sacred rest to such occupations as best fit the day which God has hallowed unto himself; such occupations as comport with a special preparation for eternity; such occupations as are consistent with the tranquillity, leisure, and edification of their households; such occupations as are adapted to cause the day to be a blessing to their souls. In the midst of this their christian strictness, you behold no ostentation, no superstition, no sourness, no gloom. You see something in their manner and deportment which shews that this service is not a matter of form; but that it comes from the heart; that the man does not render it by constraint, but that he would be unhappy if he did not render it. You daily perceive them in private cultivating an intercourse with God in prayer; and by devout study and subsequent reflection gaining more and more knowledge of the divine will, and of the method of salvation. In the common dealings of life you see them bringing religion into practice; conscientiously making it their object to be upright, punctual, moderate, and benevolent in all their transactions; pursuing their worldly callings with diligence, but pursuing them on christian principles and with christian composure; not slothful in business, yet in their business, and by their business, serving the Lord; not elated by success, not repining under disappointment, not grasp-

ing, not avaricious, not envious, not full of care, but striving calmly and steadily to perform their duty, and cheerfully leaving the event in the hands of God. In their families you behold them quiet, considerate, affectionate, patterns of kind tempers, abounding in kind actions; setting their faces against folly, against vanity, against the appearance of evil, against pernicious customs, however popular, however widely diffused; and taking pains day by day to train their household in the nurture and admonition of the Lord. Universally you discern that their desire is to do all to the glory of God, that God may in all things be glorified through Jesus Christ; to crucify the flesh with its affections and lusts; to seek not their own things, but the things which are Jesus Christ's; to live not unto themselves, but unto Christ who died for them; to adorn the doctrine of God their Saviour in all things; and to omit no means and opportunities which can discreetly be embraced of striving to attract others to the knowledge and love of genuine religion. When they converse in the retired circle of their friends on sacred subjects, you read in their countenances the interest which pervades the heart. You behold them labouring to grow in grace: not stationary in religion, but making progress; laying up more and more treasure in heaven; pressing forward towards the mark; advancing onward towards perfection. For these men are not perfect; they are still frail and sinful. You behold among them many humbling instances of infirmity, many sins of surprise, many proofs of the power of temptation, many tokens and effects of inherent corruption. But they do not allow themselves in sin: they abhor it; they fight against it; they suffer it not to obtain the dominion over them; they oppose it in the armour of God, in the strength of his grace; they bitterly repent when they have fallen into transgression; they fervently sue for pardon through the great atonement; they derive from their fall additional motives to self-abasement, watchfulness, and prayer." (p. 28—33.)

In the third sermon "On Proneness to disparage religious Characters," is the following passage which we would strongly recommend to the serious attention of our readers.

"If you are a zealous servant of God, prepare to behold many of your purest intentions misconstrued; prepare to hear yourself reproved and vilified for actions, which, according to a more equitable interpretation, would have been deemed worthy of praise. Prepare yourself to hear principles ascribed to you the reverse of those which you hold, the reverse of those which you publicly maintain. Prepare to hear epithets and appellations borrowed

from obnoxious sects; sects, it may be, from whose errors you may have been the instrument in the hand of God of rescuing or guarding weaker brethren; prepare to hear them borrowed for the purpose of fixing the odium of those errors upon yourself. What is the lesson which this expectation should teach you? It should teach you how great is the folly of solicitude for the applause of men. When you deserve it not, it may be copiously poured out upon you; when you have the fairest claim to it, you may be repelled with censure and contempt. *Woe unto you, said our Lord to his disciples, when all men speak well of you; for so did their fathers unto the false prophets.* If you are praised by the world, is it not because you are conformed to the evil principles and practices of the world? Is it not because you live to the world, not unto Christ? The world will love its own. *Men will praise thee, saith David, when thou dost well to thyself.* If you are successful in your worldly plans; if you give the reins to vanity and pleasure; if you devote your riches to splendid and luxurious enjoyment; then it is that the world will flatter you and proclaim you happy. Live to the world, and the world will applaud you. Live to Christ, and an evil world cannot but revile and condemn you." (p. 57—59.)

But in order to guard his observation from abuse, Mr. Gisborne adds,

"Draw not from the preceding observations a conclusion which they do not warrant. If you are censured by the world on account of your opinions, or your conduct respecting religion; imagine not that the censure is a proof that you are religious. The censure of the world, though often misplaced, is not always misplaced. If you are charged with having judged erroneously, it may be that you have judged erroneously. If you are accused of having acted amiss, you may have acted amiss. If enthusiasm or fanaticism be imputed to you, perhaps you more or less deserve the imputation. Let the censure and the praise of others equally send you to your Bible. Search the word of truth. Compare your religious opinions, your religious practice, with the doctrines and commandments of your Lord." (p. 59, 60.)

The fourth sermon is "On coming unto Jesus Christ for Life." The universality of the offer of salvation is here affirmed, as well as the inexcusableness of those who will not believe. The obstacles which prevent men from coming to Christ are then described, with that precision which characterizes Mr. Gisborne.

"Numbers who denominate themselves christians in principle, resemble the con-

temptuous Pharisee. They cherish high opinions of themselves. They humble not their souls before God. Outwardly decent in their conduct, and not inattentive to the externals of religion; they presume that they are substantially righteous, and perhaps despise others. Their hearts, in the mean time, are set upon their idols, upon wealth, or power, or consequence, or pleasure, or praise. Of the depravity of human nature, of the heinous guilt of sin as an offence against God, of the need in which they stand of a Saviour who can bestow upon them forgiveness and sanctification; they have a very inadequate and feeble conception. Their love of Christ is cold, their gratitude to him languid. With their lips they acknowledge that through Him alone they expect salvation. But so far are they from discerning that their salvation, if they are saved, will be wholly owing to his grace; and that their own best works, when tried by the pure and spiritual law of God, will be found defective and sinful; that they look for an inheritance in heaven chiefly through the assumed merit of their own works; and deem themselves dependent upon a Saviour only for a little assistance to make up for their imperfections.

"Others are prevented from throwing themselves at the foot of the cross by the cares of the world. Religion seldom enters into their thoughts; and when it crosses their minds, is speedily expelled by business. Morning finds them eager to begin their daily occupation. Evening dismisses them weary with the labour and bustle of to-day, and meditating on plans of similar employment for to-morrow. Year after year rolls on, and beholds them in the same track. If you mention religion to them, they reply that they have no time for it; that every hour has its engagement; that they must provide for their families; that they must adhere closely to their business. They remark farther, that industry is commanded in the New Testament; that honesty is one of the principal virtues; that they are industrious and honest; that, as to public worship, they attend their church once in a day when they have opportunity; that for books and study they have no leisure; and that, when they can contrive to secure an interval from the hurry and toil of business, they have a right to unbend and enjoy themselves, and are not to be called to account for indulging in a little pleasure.

"Others come not unto Christ that they might have life, because they are fast bound in the chain of criminal practice. They are sensualists, or unchaste, or profane, or fraudulent, or rapacious. Their understandings are blinded, their hearts are hardened, by the deceitfulness of sin. They mind the things of the flesh; therefore they

come not unto Christ: for the carnal mind is enmity with God. They despise or deride the method of salvation revealed in the scriptures. For the natural man receiveth not the things of the spirit of God; for they are foolishness unto him. They turn with secret aversion from the purity of the gospel and the strictness of its laws. They hate the light, neither come they unto the light, lest their deeds should be reproved, because they are evil: They wink with their eyes lest they should see, and shut their ears lest they should hear. They take wickedness for their portion, and this world for their hope.

"With some youth is the impediment. The morning of light shines bright, and portends a glowing noon. It will be long, very long, before the twilight of evening draws nigh; but they foresee not the gathering mists of sin, nor the intervening cloud of death!

"With others age is the obstacle. 'It is now too late to change. My mind is settled.' The inertness of declining years co-operates with mental repugnance. He comes not unto Christ for life." (p. 71—76.)

The fifth sermon, "On the calling of Matthew the Publican," is peculiarly excellent; but we shall not attempt to give an epitome of it. The following passage, however, conveys so just a rebuke to numbers who bear the name of christians, that we are glad to introduce it.

"We, like St. Matthew, are to renounce private interest, whenever it interferes with our obedience to Jesus Christ." "Art thou conversant with the word of God, and ignorant that sacrifices, if less in amount, yet similar in nature, are required from every christian? Compare the demands of conscience and of interest. How continual the opposition! How prevailing the temptation! How lawful, strange as the expression may sound, how lawful, in certain cases and within certain limits, in the estimation of many who arrogate the praise of uprightness, is dishonesty! In the daily and hourly dealings of life what opportunities of undue advantage! what inducements to profit by them! In the numerous departments of public service what openings for speculation! How commonly is 'the custom of trade' but another name for lucrative deceit! By the purchase of articles unwarrantably brought to sale; by frauds wilfully practised on the collectors of the revenue; by silence under their errors; their partiality, or their supineness; how frequent is the evasion of burthens legally imposed! But it is not to dishonesty, according to the ordinary acceptation of the term, that the guilt of unjust regard to interest is re-

stricted. Look around and thou shalt discern countless occasions of acquiring or of retaining money, or of furthering thy ease, or thy advancement, or some other of thy worldly objects, by various methods, the iniquity of which, slight as it may be deemed, is in many instances not inferior to that of dishonesty; by flattery, by bribery, by complimentary assiduities, by hypocritical obsequiousness, by sinful compliances, by false and injurious preferences, by ministering to prejudice, to antipathy, or to pride; by raising or diffusing unfounded reports concerning thy competitors. Does the man who pursues his present benefit by any of these means leave all for the sake of Christ? He prefers interest to Christ. Even he who prosecutes a lawful calling by lawful methods, yet permits it to withdraw his chief attention from the salvation of his soul, to occupy too large a proportion of his thoughts, or to agitate his mind with undue solicitude; has not left all for Christ, nor given to Christ the dominion of his heart." (p. 96, 97.)

The sixth sermon, entitled, "Goodness illustrated by the Character of Barnabas," contains a striking representation of several of those defective characters which obtain the applause of the world, namely, "the decent and orderly man;" the liberal man, a title which the profuse often obtain; the frugal man; and the cautious man. To these characters are added that of the easy good-humoured man, and of the man of honour. Of the last it is said,

"Ask him why he shuns any particular practice. Does he reply, 'Because it is sinful?' The expression is foreign to his lips. He answers; 'Because it is mean, because it is low, because it is degrading, because it is unbecoming a gentleman, because it is beneath me, because it is dishonourable.' Why does he pursue a specified line of conduct? Because it is acceptable to God? Because it is conformable to the example of Jesus Christ? He thinks not of such a standard. He pursues it because it has the stamp of fashionable estimation. Destitute, it may be, of a grain of true religion, this man is regarded by multitudes as a model of perfection!

"With the goodness of these various characters," adds Mr. Gisborne, "and of others which might have been described, some praised by one set of men, some by another set, and all of them extolled by themselves, the world rings. In the midst of these universal encomiums, the mind naturally observes to itself; 'If all these different characters are good men, how easy must it be to be good! And how excellent must the world be, which contains so much goodness!' Now, unfortunately

for that view of the subject, this representation of the excellence of the world, and of the easiness of being good, is not exactly the language of the scriptures. The scriptures speak of the world as lying in wickedness, as being under the power of Satan. They pronounce its friendship to be enmity with God. They affirm that Christians are not to be conformed to this world; that we are to be crucified unto the world; that if we love the world, we shall perish with the world. Then with respect to the facility of attaining goodness, the scriptures aver that the imagination of the heart of every man is evil from his youth; that the heart is by nature deceitful above all things, and desperately wicked. Their common representation of a Christian life is that of a state of war, of a struggle for the mastery over sin, of wrestling against principalities and powers of darkness. They call upon us to be good soldiers of Jesus Christ, to endure hardship for Him, to take unto ourselves the whole armour of God, the shield of faith, the breast-plate of righteousness, the sword of the spirit. They command us not to follow the multitude to do evil; but to walk in the narrow way, and strive to enter through the strait gate, if we seek to inherit salvation. They teach us, with an immediate reference to the prevailing opinions of the world respecting goodness, how frequently that which is highly esteemed among men is abomination in the sight of God. We may therefore feel well assured, without minute inquiry, that all these different descriptions of men cannot be models of goodness. We may, perhaps, reasonably suspect that not one of them is good.

"While we are thus bewildered in obscurity and confusion, the word of God holds out a lantern to our paths. The word of God sets a good man before us, *Barnabas was a good man.*" (p. 112—115.)

Barnabas, it is then observed, first, was "*full of the Holy Ghost*;" "sanctified by divine grace;" "*born again, not of water only, but of the spirit.*" Second, He was "*full of faith*;" he could affirm with Paul, "*the life which I now lead in the flesh, I lead by the faith of the Son of God, by whom the world is crucified unto me, and I unto the world.*" Third, Barnabas, "*when he came and had seen the grace of God, was glad.*" "When he was an eye witness of the number of the Grecian disciples, and of the efficacious working of the spirit of God in turning them from darkness to light, in leading them to the knowledge of a crucified Redeemer, and animating them with an ardent desire of that salvation which was to be obtained only through his merits and atone-

ment, he was glad; his bosom swelled with delight to see the exaltation of his master's glory, and the extension of his kingdom." Fourth, "Barnabas exhorted them all, that with purpose of heart, they would cleave unto the Lord."

"The joy of Barnabas did not waste itself in idle contemplation. His sense of duty permitted him not to slumber. His love of Christ constrained him to labour for Christ. His love of man impelled him to the assistance of man."—"He went about as minister to mankind of those blessings, which exclusively confer complete and durable consolation; deliverance from sin, spiritual strength, support to the soul, the bread of life, the garment of righteousness." (p. 119, 120.)

The seventh discourse is "On Pride," a sin which, as Mr. Hall in his Sermon on the Fast has very justly observed, appears to have made great advances in this nation; for in proportion as the gospel is supplanted by human codes of morality, pride is always found to rise in credit, and is, in fact, resorted to as the main spring of virtue. Mr. Gisborne is very strong, though not stronger than the scriptures, in the condemnation of this principle. He notices the universality of it; all nations being proud, while their other qualities are more varied. When nations communicate with each other in manifestoes and memorials, pride, as he observes, is "the master note by which the whole strain and cadence are governed." What is the impediment to treaty? Pride. The party which has invaded the right of the other, "is not unwilling to restore his prize; but he cannot brook humiliation."—"The disgrace of concession must be veiled. Some specious pretence must be framed, some ostensible equivalent devised, some decent interval allowed. His pride must be managed." Applying this general observation to ourselves, "Has Providence," he says, "blessed us with a victory? What has been the popular cry, Behold, a proud day for England?" Are we defeated? "We must rouse the proud spirit of Britons!"

Pride is then traced in several of the walks of private life. The pride of birth, the pride of authority, of wealth, of genius, and of literary and professional attainments, are successively described, and the wrath of God, against every species of pride, is illustrated by abundant references

to scripture, while the humility of Jesus Christ is held up as an example for our imitation.

"My brethren," adds Mr. Gisborne towards the close of this discourse, "Is not pride convicted as in every shape utterly unchristian?"—"Yet have ye not beheld Satan transformed into an angel of light?"—"Have ye not heard of proper pride, of decent pride, of honourable pride, of manly pride? Do you not incessantly hear this jargon from the lips of professed christians? Proper pride, decent pride, honourable pride, manly pride! Talk rather of proper malignity, of decent blasphemy, of honourable barbarity, of manly murder! *Be not deceived: God is not mocked.* Pride, with whatever epithets it may be attended, under whatever decorations it may be disguised, is pride, is sin. That the proud in heart should vindicate pride; that by subtleties of expression and delusive distinctions, they should labour to provide excuses and pleas for the indulgence of their ruling passion, is not wonderful. Leave pride to the proud. Be not ye corrupted by evil communication to call evil good, and darkness light. The word of God is your standard. By that standard try every word, and motive, and temper, and action." (p. 148—149.)

This passage is so animated as to make the two subsequent pages appear comparatively cold: several of the sermons, indeed, end somewhat unexpectedly, and with rather too little strength.

The eighth sermon is "On Christian Zeal," the ninth "On the Parable of the Tares," and the tenth is on the text, (Genesis xlv. 33.) "What is your occupation?" We earnestly recommend this discourse to that numerous class of persons in this country, who are relieved from the necessity of profitable toil; and who, possessing some independent fortune, are unconscious of that obligation under which they are placed by the gospel, to labour by the means either of their mind or body for the good of their fellow-creatures.

(To be continued.)

CLII. *An Exposition of the Lord's Prayer; in which are comprehended an Account of the Origin of the Prayer; an Explanation of its several Petitions; and a Demonstration that, according to its natural Interpretation, it contains a complete Summary of Christian Doctrine, with Notes critical and illustrative.* By the Reverend JOSEPH MENDHAM

M. A. pp: 236, 12mo. London, Rivingtons. 1803.

It is justly observed by Dr. Paley, in his View of the Evidences of Christianity, that "the Lord's Prayer, for a succession of solemn thoughts; for fixing the attention upon a few great points; for suitableness to every condition; for sufficiency; for conciseness without obscurity; for the weight and real importance of its petitions; is without an equal or a rival." A prayer, therefore, of such excellence, and dictated by so high an authority as the divine head of the church, has naturally obtained a place in all prescribed forms of christian worship.

No one will suppose that our Lord's intention in prescribing to his followers this admirable form, can be answered by the thoughtless repetition of the words of which it is composed. It is much to be feared, however, that inattention to the sense of this extraordinary composition, too often accompanies its use; and even those who are not chargeable with carelessness or formality in repeating it, may yet have too contracted a view of its meaning; and may, therefore, stand greatly in need of the assistance to be derived from the valuable work now under our review, the main object of which is to point out the comprehensive import of its text. But Mr. Mendham's exposition will be found useful not only in elucidating the meaning of this summary of devotion, but in impressing upon the heart those momentous doctrines of christianity which, though briefly noticed, he endeavours to shew are fairly implied in the Lord's Prayer. The present volume, indeed, appears to us to possess a superiority over former attempts of the same kind, not only in steadily keeping in view the essential points of the christian system, but in marking with precision their correspondence with the several parts of this prayer. To the christian worshipper, therefore; to him who desires to "pray with the understanding," to approach the throne of grace with the sentiments and feelings suited to a fallen creature; and to rise from his knees with the hopes which the gospel encourages, this little volume cannot fail to prove highly serviceable; and to such we recommend its perusal.

We should not, however, do justice to the author were we to confine

our commendation to the orthodoxy of his principles, and the beneficial tendency of his labours; though, unquestionably, these are points of paramount importance, compared with which every other praise weighs in our estimation as the small dust in the balance: his learning and his taste are no less conspicuous than the soundness of his faith, and his solicitude for the interests of vital godliness. Mr. Mendham's style is distinguished by purity, propriety, and classical correctness; qualities which appear to advantage when contrasted with the inflated language, false metaphors, and quaint allusions, which pollute the pages of many modern theological publications. The notes critical and illustrative will be found to enhance the value of the present volume, and to reflect very great credit on the author's learning.

We shall now proceed to give a general view of the contents of this work, and likewise to justify the praise we have bestowed on it, by a few extracts.

The *preface* contains a short but conclusive reply to the objections commonly urged against prayer. In an *introduction* of twenty-four pages, the author enquires into some circumstances respecting the origin, the contents, and the proper use of the Lord's Prayer; on each of which heads, and particularly on the last, many important observations, are brought forward: from these we select, as highly meriting attention, the following passage, in which the author inculcates the necessity of fervency in using this prayer.

"The benefits which we are there taught to implore are not benefits of secondary concern, not such as pertain only to this world, and the circumstances of our present being. They are high and heavenly blessings, blessings of the first rank and importance. The great objects of our prayer are the divine glory and our supreme happiness, objects united and identified, not only in themselves, but likewise in our view of them, as far as our souls are restored to their original rectitude. The glory, the Kingdom, and the will of God; our preservation, our pardon, and our deliverance from evil, are unquestionably objects of the highest importance, and demand no common degree of desire in him who makes them the subject of his prayer. Their value exceeds our most exalted conceptions, and requires an intensity, a fervency of desire, in some degree proportionable to that value. Could we dissipate the

mists of ignorance which prevent our perception of the nature and excellence of spiritual things, and purify our affections from their earthly and sensual propensities, the contemplation of that Being who is the fountain of all perfection, and the source of every blessing which his creatures enjoy, would fill our souls with the most fervent desire of his glory; and the prospect of the pardon of our multiplied and aggravated offences against him, the hope of being restored to his favour, and the privilege, as well as dignity, of being regarded by him as his children, would excite in us a joy unspeakable and full of glory. Our souls would kindle at the sight of those blessings which God has prepared for them that love him; and our affections, being set upon heavenly things, would be elevated in some proportion to the transcendency of their object. Were our petitions confined to temporal objects, to the conveniences, pleasures, or even necessities, of the present life, indifference would admit of a very sufficient apology. But here, alas! we are in no danger: in our desire of worldly things we are more likely to be extravagant than deficient. Sin has unhappily inverted the whole order both of our judgment and our affections, so that the empty and fugitive enjoyments which begin and terminate with the present life, are not only set in rivalry with, but even preferred to, the exalted, the full, and the transporting pleasures, which are at the right hand of God, and which he communicates to his people, during this life, in a rich abundance, hereafter to communicate them without measure and without end. Did we possess any religious sensibility, we should blush at this mental degeneracy; this object devotion of our souls to earth, and its momentary gratifications; this brutish indifference to spiritual blessings and the glories of eternity. And this want of fervency, in our desire of such blessings, ought to be among the objects from which we most fervently pray for deliverance." (p. xxvi—xxx.)

The *introduction* closes with some pertinent remarks on the agency of the Holy Spirit, and the mediation of our Redeemer.

Mr. Mendham next proceeds to consider each sentence of the Lord's Prayer separately. Of this part of his work we cannot pretend to give any analysis, and must content ourselves with a few extracts.

In considering the obligation to glorify God, implied in the words "*hallowed be thy name,*" Mr. Mendham thus points out various ways in which the duty may be performed.

"In the most perfect and acceptable sense we commend ourselves to God; as those who seek the advancement of his glory, when we experience *those affec-*

tions in our hearts, *and those effects* are produced in our lives, which the perfections of his nature demand. When his Almighty power inspires us with awe and reverence; when his sovereignty produces in us a spirit of submission and obedience; when his wisdom excites our admiration; when his goodness calls forth the corresponding affections of love and gratitude, filling our souls with ardent desires that the object which is supreme in the eye of God, his own glory, may be accomplished in the highest degree; when, contemplating that extraordinary and stupendous effort of his goodness, which we denominate his mercy—that attribute, by which alone the fallen race of Adam are recovered to their original place in the favour of their Maker, our hearts are elevated with holy transport and joy unspeakable; finally, when the divine justice, as it prescribes the rule by which we should regulate our conduct, produces an earnest and determined resolution in us to obey its precepts, a dread of the judgments which it denounces, and a reliance upon the rewards which it promises; then, in the fullest and most perfect manner, we sanctify the Lord God in our hearts." It only remains that we do the same in our external conduct; and that, according to the just and forcible language of our liturgy, "we show forth the praise of God, not only with our lips, nor even with our hearts alone, but in our lives; by giving up ourselves to his service, and by walking before him in holiness and righteousness all our days."—"If the love of God dwells in our hearts, as is here supposed, it cannot fail to produce obedience as its natural fruit. It is a powerful and active principle, which engages us vigorously to exert ourselves in the performance of what we believe to be grateful to the object of it. And what is more grateful to God, what is more conducive to that glory which is his supreme end, than that we should conduct ourselves towards Him as his subjects, and submit to his laws? This was the effect and evidence of their love which our Lord demanded of his disciples. 'If, says he, ye love me, keep my commandments.*' This desire of pleasing our heavenly Father will actuate us to seek the promotion of his supreme object, which is likewise our own, by every possible method, and to the farthest possible extent; and while we endeavour, by our own praise and by our own obedience to advance the divine glory, we shall zealously exert ourselves to induce others to follow our example; fervently desiring that the name and authority of God may be acknowledged to the ends of the earth, that all kings may fall down before him, and all nations do him service." (p. 41—44.)

* John xiv. 15.

The following passage is taken from the author's exposition of the petition
 "Thy kingdom come."

The christian church at its first appearance had to encounter the most decided and powerful opposition. As, in its progress, it forced itself upon the notice of mankind, that opposition became more extensive and more formidable; till, at length, all the powers of the world seemed determined to join in a common cause, and to take up arms against it. The jealousy of magistrates, the superstition and avarice of priests; the keen resentment of philosophers, and the inflamed passions of the rabble, all united their force against the rising religion, and assaulted it with an impetuosity which threatened inevitable and immediate destruction. Persecution succeeded persecution, the last ever improving in severity and terror upon the former; and the heart rises in just indignation at the barbarities inflicted upon peaceable and valuable subjects, because they would not deny God by sacrificing to idols, nor renounce their hope of salvation by disobeying the commands of their Maker. Yet this religion, with no other arms than those of truth, and with no other recommendation than the piety and the virtues, the zeal and the patient fortitude of its professors, not only sustained the assault, but, after a severe contest of near three centuries, obtained a signal and decisive victory, was acknowledged as conqueror by the very power which had laboured for its destruction, and became the established religion of the Roman empire. Since this time it underwent various revolutions: but these revolutions seldom failed to terminate to its disadvantage. So that it proceeded, as might naturally be expected in a state of prosperity, in an almost uniform course of declension, gradually approaching, till it finally entered, that thick night of papal ignorance and corruption, which for many ages overwhelmed the christian world. Yet, even in this its most depressed and forlorn condition, it maintained its existence in a few obscure individuals and societies. There was a remnant, in these, as in ancient times, which bowed not the knee to Baal. But the period at length arrived, when it pleased God to vindicate his own cause, and to deliver large portions of his church from the miserable condition in which it lay. For this purpose he raised up, as his instruments, men endowed with integrity and knowledge, with extraordinary zeal and fortitude, who should thus be qualified to dispel the ignorance, to expose the corruptions, and to contend with the power, of that idolatrous church which held all Christendom in a state of the most abject vassalage; and restore to mankind the light of truth, a pure creed, a reasonable service, and a just hope of salvation. This happy revolution

was indeed disgraced by events which will always attend a revival of religion, and which can scarcely be too much deplored. Its proper and predominant effect, however, was, in the highest degree, honourable and beneficial. Religion regained its dominion, it reigned in the hearts of men, and it produced fruits in their lives, redounding to the divine glory. But for some time past we have witnessed a gradual decline of religion; especially in foreign countries; and a new enemy has sprung up, who, by the most plausible artifices, by seductive appeals to the most ungovernable passions of our nature, by an influence the most secret, the most certain, and the most extensive, has but too fatally succeeded, not only in destroying religion in the minds of individuals, but in exterminating it from whole societies, nations, and empires. Where the evil will end, of which the seeds have been so prodigally sown, and of which we are now reaping the sad and abundant harvest, He only knoweth who ordereth all things after the counsel of his own will. To brighten, however, the gloomy prospect which present appearances too plainly justify, the word of God interposes a ray of hope and consolation; and we are encouraged to continue our petition for the more perfect advent—the amplification and advancement of the Redeemer's kingdom, by the assurance of the same Redeemer, that the gates of hell shall not prevail against his church. And the sure word of prophecy declares that, at some future period, the rejected people of the Jews shall be converted to the faith; and, uniting with the Gentiles, compose one Church of God, one body of the faithful subjects of the kingdom of the Messiah. From that happy period, we carry on our view and desires, when we pray that the kingdom of God may come, to the still happier completion and consummation of that kingdom in the future world of happiness and glory." (p. 60—66.)

In elucidating the petition, "*and forgive us our debts, as we forgive our debtors,*" Mr. Mendham enters upon a particular view of the great characteristic of the gospel, viz. its being a remedial dispensation.

"This view of the gospel," observes the learned and pious author, "is unquestionably its true, its predominant character; because such a character reflects the highest honour upon it; because it completely vindicates the gospel from the charge of being unnecessary and superfluous; and because it discovers how directly that gospel addresses itself to the chief, the most urgent necessities of man." (p. 127.)

His remarks likewise on the subject

* See Barruel and Robison.

of sacrifices, are justly entitled to the attention of the theological student.

In the *conclusion*, Mr. Mendham endeavours to shew, by an induction of particulars, that the prayer under consideration contains "a perfect, though compendious, outline of christian doctrine; and that it deserves the honour bestowed upon it; when it is represented as "a summary of the whole gospel."⁶³

"Were we to draw a brief outline of the christian religion," as is well observed by Mr. Mendham; "we should say, that it is founded upon a knowledge of God and of ourselves; that from this knowledge results such a conviction of our guilt as leaves us no hope but in the divine mercy, pardoning our sins and restoring us to the favour of our Maker, conferred, however, upon such terms as it pleases the gracious Bestower to prescribe; that, receiving this mercy with reverence and gratitude, it is our duty to spend the remainder of our lives in a sincere and entire devotion to the will of God, depending upon his grace for ability so to do; and that, as the reward of such acceptance of the divine mercy, and such submission to the divine will, we may expect, not only the favour of God in this world, but a perfect deliverance from all evil, and an advancement to eternal happiness in the world to come; the entire reverse of which will be the lot of the impenitent and disobedient." (p. 177, 178.)

CLIII. *A Charge delivered to the Clergy of the Diocese of London in the Year 1803.* By the Right Reverend BILBY, Lord Bishop of that Diocese. London, Cadell and Davies. 1804. pp. 40.

In the first pages of this Charge, the venerable prelate appears as the zealous and able advocate of our national establishment. He then proceeds, with much force, to impress upon the minds of the clergy, the strong obligations by which they are bound to parochial residence. We sincerely wish that his excellent pastoral admonitions; on this point, may have their due weight, not only with the clergy of his own diocese, but with those of the kingdom at large. The evil of *non-residence*, it was hoped by many, would have been to a great degree removed, by some late legislative provisions. We ourselves were al-

ways of a contrary opinion, and some facts, which have recently come to our knowledge, have tended to confirm it. Nevertheless we shall cordially rejoice in any beneficial effect which the measure in question shall be found, by experience, to have produced.

The Right Reverend author next proceeds to enforce on the clergy the duty of promoting the religious instruction of the poor, not only by preaching to them, but by training them up in the way of righteousness from their very infancy. Much of what the bishop has said on this subject is so excellent in itself, so admirably calculated to obviate existing prejudices; and so highly worthy of the attention of every christian, and especially of every christian pastor, that it is with the greatest pleasure we proceed to lay it before our readers.

"It is a singular satisfaction to me to have received from various parts of my diocese the most favourable accounts of the effects produced by the Sunday schools lately established there. I am assured that they have wrought a visible and a happy change in the manners and morals; not only of the rising, but of the present existing generation. In some places, from a state little short of pagan ignorance and irreligion, both the young and the old have acquired habits of morality, industry, and piety; and churches, which before were almost deserted, are now crowded with hearers and with communicants.

"These flattering accounts strongly confirm the good opinion I have long entertained of these institutions, founded on the experience I had of their beneficial influence in a former diocese, more extensive and not much less populous than even this. At the same time, I am perfectly aware of the prejudices which have of late prevailed respecting schools of this sort, and the various objections that have been urged against them.

"The principal one, and, indeed, the only one that merits notice is, that they are sometimes perverted into nurseries of disaffection and enthusiasm, and thus become dangerous instruments in the hands of those who are enemies to the constitution both in Church and State. If the fact be so, instead of being an objection to Sunday schools *rightly constituted and well conducted*, it appears to me a very powerful argument in their favour. For if such schools are placed (as they always ought to be) under the direction and controul of the parochial clergy; if no teachers are admitted, no books introduced into them, but such as they entirely approve; if the educa-

* *Breviarium totius Evangelii.* Tert. de Orat. § 1.

tion of the children is confined, as strictly as possible, to the knowledge of the Bible, the Common Prayer Book, and the Catechism of the Church of England; and if they are accustomed to attend divine service in their parish churches constantly every Sunday, both morning and afternoon, such schools, so conducted, I scruple not to say, will be the best possible antidotes to seminaries of a complexion hostile to the Church of England; which, without such regular and well-ordered institutions on our part to counteract their influence, would probably multiply upon us to an alarming degree. If, however, any better, and safer, and cheaper mode of instructing the poor than that of Sunday schools can be devised, I, for one, shall most readily adopt it. But, in the mean while, the great advantage of these schools is, that they educate the largest number at the smallest expence, and thus become most useful appendages and auxiliaries to our charity schools, which are too expensive to be very generally and very extensively useful. But, be this as it may, all I mean to contend for here is, that in *some way or other*, in Sunday schools, in charity schools, in day schools, in schools of industry, or whatever species of school you think fit, the children of the poor ought to be educated: I mean to controvert that doctrine, which has of late been maintained by men of considerable ability, that the *lower classes of the people ought not to be educated at all*; and that it is safest both for the government and the religion of this country to let them remain in that state of ignorance in which nature has originally placed them.

To enter at large into this very important question, would trespass far too much on your time and patience. I shall, therefore, content myself with stating a single fact, which seems to me conclusive on this subject.

In order to see in the clearest light, the different effects of ignorance and of right education on the lower classes of the people; we have only to recollect what passed during the late war in the two islands which constitute this united kingdom. In one of these, it is well known that the ignorance and superstition of the peasants and the labourers are scarcely to be equalled in any other civilized country in Europe. It is a fact ascertained by the most diligent and accurate inquiries, lately set on foot in that island, that even in the most enlightened part of it, not above one-third of the people receive any education at all; and throughout the rest of the island, not a twentieth part have even learnt their alphabet.* This is a degree of ignorance

* For this fact, as well as for several useful observations on the subject before us, I am obliged to an admirable sermon, preached by Mr. Dunn before Lord Hard-

which carries back our thoughts to the ages of Gothic barbarism, and was scarcely to be expected in what we call these enlightened days. It is Egyptian darkness that may be felt. And what has been the consequence of it? Such scenes of wanton cruelty and savage ferocity as exceed all power of description, and ought, indeed, rather to be buried in everlasting oblivion. I shall only, therefore, say, in the words of the prophet, that the common people of that island were destroyed for *lack of knowledge*†. Their understandings were darkened, being alienated from the life of God, through the ignorance that was in them.‡

Let us now turn our eyes to our own island, and see what was the conduct of the common people of this country at the same period of time, and under the same incitements to disaffection and infidelity. They were at first, indeed, staggered, and for a while imposed upon by those bold licentious principles which the partizans of the French revolution propagated with so much industry through the kingdom. But they soon recovered from this delirium; they saw through the wicked artifices of the abettors of anarchy and irreligion. They saw the frightful dangers that surrounded them; prepared to meet them with vigour, and actually repelled them with success. And what was the occasion of this happy change? It was, because the higher orders of the community could write, and the inferior orders could read. It was because, for more than twenty years before, upwards of three hundred thousand children of the poor had been religiously educated in the various charity schools and Sunday schools of this kingdom, and were thus made *capable* of reading and comprehending those admirable discourses, sermons, and tracts of various kinds, which the ablest and most virtuous persons, both among the clergy and the laity of this kingdom, were employed in composing for the lowest classes of the people, in bringing them down to the level of their understandings, and in making so forcible an appeal, not to the *ignorance*, but to the *knowledge* of their countrymen, that they became sensible of the perils that surrounded them, and were rescued from destruction. This, I am convinced, was, under Providence, the principal instrument of the salvation of this country, in the political as well as the religious sense of that word. And after this most apposite, and recent, and striking example of the different effects of ignorance and of information among the com-

wicke and the Association at Dublin, for discountenancing Vice, &c. and deservedly honoured with their warmest approbation.

† Hosea, iv. 6.

‡ Ephes. iv. 18.

mon people in two islands so closely bordering on each other, an example passing before our own eyes, and forcing itself on our observation, no one, I trust, will hereafter be disposed to expatiate on the benefits of ignorance, and the dangers of education in the lower ranks of the community.

"It has, I know, been sometimes asserted, that ignorance is the mother of devotion. It is no such thing. It is the mother of superstition, of bigotry, of fanaticism, of disaffection, of cruelty, and of rebellion. These are its legitimate children. It has never yet produced any other; and never will to the end of the world. And we may lay this down as an incontestible truth, that a well-informed and intelligent people, more particularly a people well acquainted with the sacred writings, will always be more orderly, more decent, more humane, more virtuous, more religious, more obedient to their superiors, than a people totally devoid of all instruction and all education.

"I have said thus much on the expediency and the necessity of giving a certain degree of education to the poor; and of training them up early in the paths of morality and religion, because it appears to me a duty of the very last importance to the welfare of the state, and to the security and stability of that church to which we have the good fortune to belong. The great mass of the people form the broad base of the pyramid of our civil and ecclesiastical constitution; and it is therefore essentially necessary, that this foundation should be made firm and secure, and well compacted together by those sound principles of virtue and religion, which are the strongest cement of civil society, and the chief support of national happiness and prosperity. To this, therefore, let us bend all the energy and activity of our minds; for we cannot do a more substantial service both to the poor themselves; and to the community at large. It is, indeed, a public concern, and if it could not be otherwise provided for, government itself (as many ancient governments have done) ought to take it into their own hands." (p. 21—20.)

The length of this extract, we are persuaded, will require no apology with those in whose regards the interests of christianity, or even of humanity, obtain any place; and we trust that the unanswerable arguments it

* "It is a remarkable fact, and much to our present purpose, that in the only two countries (Scotland and Switzerland) where there have been national establishments for the education of the lower classes, the number of criminals has been uncommonly small. See the sermon above-mentioned, p. 21."

furnishes, in behalf of the education of the poor, will silence, in future, those futile objections which, in contempt of the dictates of sober reason, no less than of the precepts of the gospel, have been of late so industriously advanced against the prosecution of that important object, even by some who would call themselves christians.

CLIV. *Salvation to be obtained only through Christ; a Sermon preached before the Society in Scotland (incorporated by Royal Charter) for propagating Christian Knowledge in the Highlands and Islands, at their Anniversary Meeting in the High Church of Edinburgh, Thursday, June 2, 1803. By the Reverend DAVID SAVILE, A. M. Edinburgh, Creech; London, Butten. 1803. pp. 44 and 14.*

IN a popular discourse on Acts iv. 12. "Neither is there salvation in any other; for there is none other name under heaven given among men; whereby we must be saved," originality was not to be expected. Mr. Savile's exposition of the passage, however, if it have not the recommendation arising from novelty, has the more substantial merit of being scriptural, judicious, and practical, and is also perspicuously written.

In commenting on his text, the author shews, first, "what is requisite to our being saved; our sins must be pardoned; ample reparation must be made to the divine law, which we have violated; and we ourselves made holy, made meet for the presence and enjoyment of God;" and then "that nothing of this can be effected by ourselves, nor by any, even the most exalted creature in the universe; that it can be effected only by the Son of God;" for "there is salvation in no other."

From these scriptural premises, the reverend author deduces "the folly and danger of infidelity; the inestimable value of the gospel; the necessity of seeking for ourselves the salvation which it reveals; and the obligation under which we lie to propagate the knowledge of it among our fellow-creatures." This last topic naturally leads to a recommendation of the truly venerable society named in the title page.

The only part of this discourse of

which we are disposed to qualify our commendation, is that which contains a discussion respecting the final state of the heathen world; a subject on which so little is said in scripture, that in venturing to enlarge upon it we run no small risk of being wise above what is written. All that was necessary, or perhaps proper, to be remarked upon it, the author has well expressed in the first two sentences.

“What will become of the heathen world, who have not, like us, been favoured with the knowledge of Christ, I would not be so presumptuous as to determine. This, however, I know, that they are in the hands of a gracious God, who is acquainted with their state, and who will not exact from them the improvement of means which he hath never bestowed” (p. 29*.)

The appendix contains some interesting particulars, of which we shall lay an abstract before our readers.

“In 1791, the directors announced a donation of £10,000, which had been bestowed upon the society by an unknown benefactor. It was natural that they should wish to know to whom they were indebted for so munificent a gift. This, however, they were unable to discover, till his death had left those who were entrusted with the secret, at liberty to mention his name, which proves to be that of the well known Isaac Hawkins, Esq. of Burton upon Trent.

“This gentleman was the second son of an attorney in that town, who acquired a good fortune by his business, the greater part of which he left to his eldest son. To his second son, the subject of this narrative, he left merely the prosecution of his own business. Uncommon natural sagacity; improved by application, procured Isaac a high reputation both for integrity and skill; and, in process of time, he was consulted by persons of all conditions, and in cases the most important. It is not to be wondered at, therefore, that, during a period of from fifty to sixty years of continued and extensive practice, he should have amassed a large fortune; especially as he always adhered to habits of sobriety, industry, and frugality. In business he was indefatigable. He often served his friends without fee or prospect of reward;

* We do not wish to detain our readers with any farther discussion of this unprofitable subject; but we must beg the author to re-consider his position (p. 30,) that none shall perish who are not condemned by their own conscience. The insensibility of conscience may be the strongest proof of criminality. Those of whom St. Paul speaks, Rom. i. 28. were probably not condemned by their own conscience.

and, in these gratuitous services, he was no less eager than in causes from which he derived the greatest recompence. By the death of his elder and only brother without issue, near forty years before his own, he acquired a large accession of property, which he greatly improved and increased. In the management of all his landed estates, his conduct was prudent and exemplary: he was a judicious and humane landlord. Indeed he acted a worthy part in all his domestic relations. He was twice married, and proved one of the best and kindest of husbands. By neither of his wives had he any issue. Most of his leisure was devoted to their society, and to that of a few select friends. Large companies, and scenes of either public or private conviviality, he disliked and avoided. In private life, however, from a natural fund of humour, as well as from the vigour of a sound understanding, he was an agreeable and entertaining companion. He never employed any mean artifices, in order to acquire wealth. He never flattered the great, and had little concern in the stewardship of estates, or elections. In the reign of George the Second, he was a staunch Whig. In the present reign he was a determined enemy to all faction, and a steady supporter of the executive government. In his religious principles he was a moderate, but a true and pious member of the Church of England; regular, especially in the latter part of his life, in his attendance upon public ordinances, and in his observance of devotional exercises, both in the family and in the closet. In his manner of living, Mr. Hawkins carried economy to a blameable excess; but this extended chiefly to small objects, as the large sums which he gave away in his life time, not only to public charities, but to his relations, abundantly prove. In the early circumstances of his life, rigid economy was absolutely requisite; and before he acquired a fortune, his habits were confirmed. He was wholly exempt from a taste for luxury, or ostentatious parade, and during his life-time, he gave away larger sums in charity than were known even to his most intimate friends. His object seems to have been to do good, not to acquire fame. His donations to public charities were princely. He contributed £40,000, three per cent. stock, to the fund for Protestant Charity Schools in Ireland; and £10,000, three per cent. to create a fund for Annuities to the Widows of Naval Officers; and large sums to various other existing institutions. He gave £10,000, as has been already mentioned, to the Society in Scotland for propagating Christian Knowledge.

The Reverend Mr. Hepworth, through whom the communication with the society had been carried on, having been requested to procure a portrait of their benefactor, to be hung up in their hall, replied, that

no portrait of his friend had ever been taken except one about sixty years before, at the desire of his mother; and that rather than sit for another, he would double his benefaction. With the same invincible perseverance, Mr. Hawkins continued, during the remainder of his life, to keep himself concealed from the society. To extreme old age, Mr. Hawkins retained his judgment, and a considerable measure of bodily strength. The fortune which he left behind him was great. He bequeathed to his co-heirs at law, the property which he received from his elder brother; devised numerous legacies to his relations and others; and left the remainder, which amounted to about £.150,000. in trust to Isaac Hawkins Browne, Esq. and the Reverend Thomas Gisborne, his relations and friends, to be disposed of by them in charitable uses; a trust which they have now nearly fulfilled, as far as they have been permitted by the heirs at law, who commenced a suit in chancery, to set aside the will. This was terminated by a compromise, under the sanction of the Lord Chancellor, by which the executors were obliged to relinquish near two-thirds of the large sum bequeathed to them. Isaac Hawkins died at Barton upon Trent, the 8th of February, 1800, in the ninety-first year of his age.

An edition of twenty thousand Gaelic Bibles is now printing by this society, towards which the *Society for promoting Christian Knowledge* in London, have very handsomely contributed £.300.

CLV. *A serious Address to the Public upon the present Times; but more particularly to the Religious Part of it.* London, Rivingtons and Hatchard. 1803. 8vo. pp. 68.

We are not of that parsimonious way of thinking in literary matters, which would discourage the multiplication of patriotic tracts, merely because the argument and drift of all of them is

substantially the same. Every writer has a circle upon whom his personal influence will operate: and even among unknown writers (like the present), there is a diversity of talent, suited to the diversity of tastes, in the great body of readers. The author of the tract before us evidently feels the importance of the subject of his address, and is anxious to impress his countrymen with the same sense of their condition which he feels. He is one who perceives, both where their danger, and where their resources lie: he labours to inculcate upon them that, as national sin is the principal source of alarm, national penitence and reformation constitute the chief ground of confidence. His description of the state of religion and morals in this country, and his exhortations founded upon that description, are just and impressive. We think this "serious address" will be read by few without information, and by none without profit.

CLVI. *French Philosophy; or, a short Account of the Principles and Conduct of the French Infidels.* By THOMAS THOMPSON, Esq. F. A. S. London, G. Whitfield; City Road. 1803. 12mo. pp. 32.

This is a useful little pamphlet, drawn up from the invaluable works of Baruel, Robison, and others, and concluding with a short view of the evidences of christianity. The eyes of the lower orders should be enlightened by an extensive circulation of such publications; especially where, there is reason to fear, the poison of French Philosophy, that is, of atheism and profligacy, has been introduced.

REVIEW OF REVIEWS, &c. &c.

To the Editor of the Christian Observer.

You have frequently exposed in your pages the pernicious tendency of some of our popular periodical works, and I am inclined to hope that your strictures may have produced a beneficial effect. The *Anti-jacobin Review*, in

particular, if it has become more dull and uninteresting than formerly, has also of late, I speak generally, been somewhat more decent. Time will discover whether this change be radical, and therefore likely to be progressive, or whether it originate in circumstances of a temporary nature.

It is not my present purpose, however, to call the attention of your readers to the Anti-jacobin Review, but to another work, which, although it has been conducted with much comparative moderation, has appeared to me to afford indications equally unequivocal of hostility to some of the leading truths of christianity. The work to which I allude is the BRITISH CRITIC.

Before I proceed to substantiate this weighty charge, I would beg leave to lay before you a specimen of the strange inconsistencies into which the conductors of the publication in question are apt to fall, even on subjects of the very first importance. The reader will thereby be better enabled to appreciate the degree of credit which is due to their censorial decisions.

In reviewing the sermons of Dr. Gleig, (of which you gave, what I conceive to be, a very just account in your number for August 1803, p. 480,) the British Critic observes that Dr. Gleig, in arguing "with vigour against the antinomian system, and those violent exaggerations of original corruption which by implication make God the author of sin," "appears, occasionally, to 'pass the line of truth, and to give, at least, opportunities for a rigid interpreter to accuse him of denying the doctrine itself; nor is it very easy to see how some of his positions can be reconciled with the ninth, and some other articles of our church. In some passages also of these first sermons an opinion is stated, apparently coincident with that of the learned Henry Dodwell, that souls after the fall became mortal, and that it was only through the gift of Christ that they became again immortal. He does not surely mean to say," adds the British Critic, "that, without the intervention of the Saviour, there would have been no general resurrection, no future judgment. It was assuredly to save us from condemnation, not from annihilation, that the Son of God came down from heaven; an object much more worthy of divine interposition and mercy." British Critic, Vol. XXII. p. 664.

* I should have said systematically.

† A rigid interpreter! Dr. Gleig expressly and unequivocally denies the doctrine of original corruption.

The British Critic, if he can, may reconcile the above censure with the opinions which he delivered on the same subjects, a few months before, as they appear in the following extracts from one article in his work.

The reviewer, after expressing his astonishment that any other death should have been understood by the denunciation, *thou shalt surely die*, than "the forfeiture of immortality," and observing that "from the death incurred by Adam, whatever it was, all mankind, the righteous and the wicked, the elect and the reprobate, are undoubtedly redeemed by Christ;" adds, "we know nothing from which all mankind are undoubtedly redeemed by Christ, except the everlasting power of the grave." British Critic, Vol. XXI. p. 593. (1.)

"Nothing can be clearer than that the first great purpose, though by no means the only purpose, for which Christ came into the world, and suffered death upon a cross, was to restore to all mankind that immortality which was forfeited by the fall of Adam." *Ib.* p. 596. "In our opinion, the fall brought mankind under the dominion of death, in the literal sense of the word;" and afterwards the reviewer goes on to affirm that, in consequence of "the stupendous plan of redemption," "by the death of Christ on the cross and his resurrection from the dead, all mankind are restored" to immortality. *Ib.* Vol. XXII. p. 33. (2.)

"But was not human nature depraved and corrupted by the fall, so as to have been ever since 'utterly indisposed, disabled, and made oppo-

† With these extracts I must beg leave to contrast, as I proceed, certain passages from the sermons of Dr. Gleig, which gave occasion to the criticism quoted above. The reason of my doing so will appear in the sequel.

(1.) "Salvation," says Dr. Gleig, "denotes sometimes our redemption from the everlasting power of the grave, &c." Gleig's Sermon, p. 27.

(2.) "The eternal purpose which God purposed in Christ Jesus our Lord, was to restore mankind to that immortality which all had forfeited by the rebellion of their first parents, and it was to accomplish this purpose that he sent his son into the world to take upon him our nature, to suffer death upon the cross, to rise again from the dead, &c." *Ib.* p. 27.

site, and wholly and continually inclined to all evil?" So said the rebellious divines at Westminster, adding, that 'from their original corruption do proceed all actual transgressions.'" British Critic, Vol. XXI. p. 596. (3.)

"The infant mind seems to be merely passive, receiving impressions from the objects of sense, and roused into action only by the feelings of pain or the cravings of hunger." (Whence then come the smiles of children?)

"In this state many associations, the source of future passions, are formed in it long before it acquires, or can acquire, the use of its reasoning and moral powers; so that every man naturally engendered of the offspring of Adam must, as the article teaches, be very far gone from original righteousness before he arrives at the years of discretion (4)."—"By original righteousness nothing can be meant here, but the equal balance of Adam's faculties (5)."—"His descendants while they

(3.) "It is an article of many a man's creed, that human nature is so completely depraved, that every descendant of Adam is born with the malignity of a fiend, with a propensity to every vice and an abhorrence of every virtue."—"Nothing can be more groundless." And then the Dr. proceeds to argue against its being true; "that we are utterly disabled, and made opposite to all that is good, and wholly and continually inclined to all evil." Dr. Gleig's Sermons, p. 37, 38.

Again—"Do we not derive from our first parents a constitution both of body and mind much less perfect than that which they derived from the immediate hand of their omnipotent Creator? And is there not in every descendant of Adam an innate and insuperable propensity to sin?" The answer is, "We derive nothing from our first parents more than the oak derives from the acorn, but by the will of God holy and good." Ib. p. 43.

Again—"Shall we then impute the wickedness of man to the depravity of his nature? No." Ib. p. 46.

(4.) "That we come into the world with minds capable of acquiring sinful dispositions is, indeed, true." It is also true, adds Dr. G. "that we have many sensual appetites, which become sinful when excessive or irregular;" "and that surrounded as we are with temptations, these appetites are very liable to become excessive and irregular."—"But all this amounts not to a natural propensity to sin." Ib. p. 39.

(5.) Dr. Gleig likewise speaks of the balance between our sensual appetites and

come into the world in the helpless state of infancy, are necessarily made subject to their earthly parents, and under such tuition, it is impossible but they must deviate far from the original righteousness of Adam (6). Such, however, must have been the moral state of his descendants, though the forbidden fruit had never been tasted." (7.) British Critic, Vol. XXI. p. 600.

"In support of this scriptural theory," (the reader is aware that my present purpose is not to compare the British Critic with scripture, but with himself,) "we may observe that corruption is common, not in an equal, but in a greater or less degree to every descendant of Adam, according, no doubt, in part, to the temperment of the body, but in proportion likewise to the care that has been taken of the formation of his earliest habits." Ib. p. 600.

"It is extremely probable," observes the reviewer, with admirable candour, "that our reformers, or, at least, some of them, did believe a moral disease or depravation of the mental faculties to have been propagated from Adam through all his posterity, and there are a few detached places of scripture which seem to countenance this opinion (8); but it is a matter of no importance whatever, whether a man believe the corruption of human nature, introduced by the fall, to be positive or negative (9.) We are sure, that if men's na-

our moral powers, (p. 74); and he observes (p. 57), that by becoming "a new man," is always meant, that man's mind is "brought nearer to its original state of purity than when it was corrupted by his former habits, for that the mind of man comes pure from its Maker is evident."

(6.) "In our infancy,"—"before we were capable of attending to our thoughts, or weighing the consequences of our actions, we had adopted many erroneous opinions from ignorant instructors as well as corrupt manners from evil communication." Dr. Gleig's Sermons, p. 74.

(7.) "That we are weak and liable to temptation is,"—"the necessary consequence of our being mortal and improveable creatures; for he who cannot err cannot be improved." Ib. p. 39.

(8.) "It is very common,"—"to adduce, in support of this opinion, some obscure and disjointed passages in the writings of St. Paul." Ib. p. 74.

(9.) "It is not easy to conceive questions of less importance either to the faith

tural powers be now weaker or more corrupt than Adam's were, either they will be rendered equal to his, by a superabundant influx of divine grace, or less will be required of his descendants than would have been required of him had he continued in his paradisiacal state." *Ib.* p. 605. And in support of this position the reviewer refers to Luke xii. 47. (10.)

I shall trouble you at present, Mr. Editor, with only one more extract. The British Critic, after observing (*Vol. XXII.* p. 31.) that the condition of man under the gospel would be the same, whether his nature were depraved or not, and that such must have been his condition in the highest state capable of improvement (11.); proceeds thus, "Why we should perplex ourselves about the depravity of human nature, or what good can possibly result from *unfeigned sorrow* or deep anxiety in the soul on that account we are unable to conceive (12.) We did not make ourselves (13.) and can therefore feel

or practice of a christian," (than those above quoted (3). *Dr. Gleig's Sermons*, p. 43. "It is of no consequence whatever, whether we be more or less perfect than Adam was." *Ib.* p. 44. *Dr. Gleig* also talks about, a *positive depravity* being infused into man's nature, of which he says there is no clear evidence, p. 74; and of a *negative* innocence with which we are born, p. 81.

(10.) "We derive nothing from our first parents more than the oak derives from the acorn, but by the will of God, holy and good; and if our natural powers be, indeed, less perfect than their's were, either these powers will be rendered equal by divine grace, or we have the assurance of our Saviour," (referring to Luke xii. 47.) "that less will be required of us than would have been required of them; had they continued in their state of perfection." *Ib.* p. 43.

(11.) See above (7.)

(12.) See above (9.)

(13.) "Talk no more of the depravity of nature or the insufficiency of grace."—"It is, in truth, a blasphemous accusation of the author of your nature." *Gleig's Sermons*, p. 47. "The old man,"—"is not any disposition derived from Adam, or fore property from the Creator of Adam, and of all things; but the licentious habits which they (the Ephesians) had acquired previous to their conversion." p. 55. "If God have laid us under a necessity of sinning, by destroying the balance between our sensual appetites and our moral powers, why has he threatened us with punishment

nothing of that godly sorrow for such depravity which the apostle assureth us; worketh in actual sinners, repentance unto salvation not to be repented of. If it be the author's meaning that we should feel unfeigned sorrow and deep anxiety, because Adam entailed weakness and corruption on his posterity, to what can this possibly lead but to the secret execration of the memory of our common ancestor?" *British Critic*, Vol. XXII. p. 32.

Similar extracts might have been multiplied, but I forbear; and only beg leave to make a few remarks on those which have been already given.

1. The intelligent reader will not fail to have perceived, that the censure which the British Critic has thought proper to pass on *Dr. Gleig's Sermons*, however just, is at least equally applicable to his own criticisms on another occasion. In treating of the doctrine of original corruption, the reviewer will appear to many "to pass the line of truth, and to give at least opportunities for a rigid interpreter to accuse him of denying the doctrine itself," nor will it be very easy for common unsophisticated understandings, in the case of the British Critic any more than in that of *Dr. Gleig*, "to see how some of his positions can be reconciled with the ninth and some other articles of our church." The British Critic condemns the idea entertained by *Dr. Gleig*, that souls after the fall became mortal, and that it was only through the gift of Christ that they became immortal. But, if words have any meaning, he has himself distinctly a-

for obeying those sovereign appetites? &c." And when "we impiously impute to some fault in our nature," our errors, and our corruption, we impute them, "by consequence to God the author of that nature." p. 74.

Know, reader, that the *Dr. Gleig* who wrote the volume of sermons from which the above extracts are taken, is the same *Dr. Gleig* whom the *Anti-jacobin Reviewers*, in the exuberance of their friendship, recommended to a Bishopric, (*Anti-jacobin Review*, April 1803, p. 439.) The volume in question was reviewed by these professed guardians of the doctrines of the Church of England in their work for July 1803, (p. 225), with an excess of panegyric, from which the heterodoxy of the author; it might have been presumed, would have preserved it.

vowed the same doctrine, and defended it with an earnestness and an ingenuity which Dr. Gleig cannot but admire. How then are the real sentiments of the British Critic to be ascertained? On points of the very first moment to the faith of a christian he is proved, and that without any laboured effort, but by a simple statement of facts, to maintain opinions which directly contradict each other. What reliance then, I would ask, can any man be supposed to place on the decisions of this reviewer respecting points of theology?

2. The attentive reader cannot fail also to have been struck with the strange and unusual coincidence, not only of sentiment, but even of expression, subsisting between some extracts from the British Critic and certain passages in the very sermons of Dr. Gleig, which that critic has censured. The coincidence is of such a nature as could not have been the effect of accident: to what then is it to be attributed? As I cannot suppose the reviewer to have extracted the materials of his critique from Dr. Gleig's Sermons, I am led to conclude that it must have been the production of that gentleman; and if the internal character of works be a real tangible subject of comparison; and if, not only a general similarity of sentiment and style, but a minute and exact resemblance in the turns of thought and expression, affords any evidence, on which to ground such a conclusion, I shall not be thought to have hazarded an unfounded conjecture. But whether Dr. Gleig be the author of the review or not, he has surely some cause to complain of the treatment of the British Critic; for after having sanctioned the doctrines maintained in Dr. Gleig's Sermons, by their full and unqualified adoption, it was not decorous in the conductors of that work to censure Dr. Gleig for holding them. A charge of heterodoxy was but a poor return for the important help he had afforded them, particularly as the occasion on which the Doctor's services were employed is acknowledged, by themselves, to have been one of peculiar difficulty. The reader will understand this last expression, when I inform him that the article from which I have extracted the proofs of the inconsistency of the British Critic, is the review of "The

True Churchman ascertained," by JOHN OVERTON.

3. The reader, who is acquainted with the scriptures and with the authorized documents of our church, cannot fail to have been farther struck with the contrariety which exists between these and the extracts from the review of Overton, which have been given above. But as this was not the point which I had in view to establish, I have omitted many passages that would have borne directly upon it. Enough, however, has been said to shew, that the representations, which the British Critic has made of that work, ought to be received with much distrust. My next letter will furnish plain proofs that, whatever be the errors of Mr. Overton, the British Critic is himself in error; and that in his zeal to discredit that gentleman, he has not only contradicted himself, but has opposed, contradicted, and misrepresented the holy scriptures, and the liturgy, articles, and homilies of our church*.

A SINCERE FRIEND OF THE
CHURCH OF ENGLAND.

* By means of the same kind of evidence which our correspondent has produced in this paper, it might be proved, that Dr. Gleig must have had a considerable share, at least, in producing another review of Overton's book which appeared in the *Anti-jacobin*. As a striking coincidence of sentiment is the ground of this presumption, it may lead those, who think Dr. Gleig unsound in his views, to suspect that his friends, the *Anti-jacobins*, may, on this occasion, have been infected with his heterodoxy. They, it is true, loudly disclaim in their last number (p. 336), the disaffection to the church with which they have been charged in our "semi-methodistical publication;" and express themselves "proud to stand firm upon the rock of faith." We should have thought that even a distant allusion to the meek and lowly Saviour, the rock of our faith, would have had the effect of restraining every expression of pride; but "woe unto them that call evil good, and good evil." We would earnestly recommend it to the *Anti-jacobin* Reviewers to peruse, with attention, the extract from Mr. Gisborne's Sermon in our present number, p. 227, col. 2; as well as a passage in Mr. Hall's Sermon on the Fast-day, which is noticed in our number for February last, p. 57, col. 2: E. D.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

It is intended to publish, at the close of the present year, a new Annual Vade Mecum, under the title of *The Literary and Scientific Almanack*, in a closely printed pocket volume. The object is to present to students, and lovers of literature, such corrected lists and tables, both literary and scientific, as may serve the purposes of reference and enquiry on every subject of that nature. Among other lists, there will be the following:

1. Of all contemporary living Authors, specifying their names, titles, age, residence, and works.—
2. Of Books published within the year.—
3. Of Literary Journals and Newspapers, foreign and domestic.—
4. Of learned Societies, and the names of the members, of the most considerable.—
5. Of Book Societies, Book Clubs, and permanent Libraries, with the name of their president, steward, secretary, or librarian.—
6. Of Names of Booksellers in the united kingdom, and of eminent Publishers abroad.—
7. Of Universities, and the names of their professors; with other useful particulars relative to students, the university business, &c.—
8. Brief sketches of the annual progress of the various Arts and Sciences, with the new improvements and discoveries in each, and Lists of new Patents.—
9. Notices of eminent literary Characters, who have died in the course of the preceding year.—
10. Curious and important Tracts in Physics, and in the Sciences depending on Numbers; with a brief Table of Latitudes and Longitudes, a Chronology, Tables of Dynasties and contemporary Sovereigns, Chemical Tables, &c. &c.

Mr. BOWLES's edition of POPE is rapidly advancing: Mr. TODD's edition of SPENCER, and Mr. WARTON's of DRYDEN, are also in a state of considerable forwardness.

Mr. CARD, author of the History of the Revolutions of Russia, is preparing a *Historical Outline of the Rise and Establishment of the Papal Power*, which he means to address to the Roman Catholics of Ireland.

Mr. SOUTHEY is engaged on a *History of Portugal*.

The work of Mr. PARKINSON, of Hoxton, on *The Organic Remains of the former World*, is in considerable forwardness. The First Part, on the Fossils of the Vegetable Kingdom, in 4to, illustrated with coloured plates, will be published in June.

In the press, a complete edition of the *Works of the late Sir JAMES STEWART*, with an account of his life, by his son, the present baronet, in six volumes octavo.—

The third and last volume of the *History of the Public Revenue*, by Sir JOHN SINCLAIR.—A third volume of Dr. DRAKE's *Literary Hours*, with a new edition of the first and second volumes.—The *Asiatic Annual Register* for 1803.—A Translation, by Mr. NICHOLSON, of the new and improved edition of FOURCROY's *System of Chemical Knowledge*; and its application to the phenomena of nature and art, with a preface by the Translator, and a copious index, in ten volumes octavo; and the Synoptic Tables, in royal folio.—A second edition of CARD's *Revolutions of Russia*.—The fifth volume of the *Bibliographical Dictionary*, *Hints for the picturesque Improvements of Cottages and their Scenery*, with plates, in one volume octavo, by Mr. BARTELL, of Cromer.—A Supplement to Remarks on MICHAELIS's *Introduction to the New Testament*, in answer to Mr. MARSH's Illustration of his Hypothesis.—A second volume of Mr. WHITE's *System of Veterinary Medicine*, comprising *Materia Medica and Veterinary Pharmacy*, in 8vo. and 12mo.—*Travels through Germany, Sweden, Denmark, and part of Italy*; translated from the German of M. KUTTNER.—*A Voyage of Discovery to the North Pacific Ocean, 1795 to 1798*, by Capt. W. R. BROUGHTON, in one volume quarto, with charts.—*Ancient and modern Malta*, in three volumes quarto, with a chart and twenty-one plates; by LOUIS DE BOISGELIN, Knight of Malta.

Proposals have been circulated, by a London Bookseller, for a royal octavo Edition of JOHNSON'S Dictionary, ornamented by an elegant engraving of the Author, and another of Bacon's Colossal Statue of him in St. Paul's Cathedral; with his *Life* by Dr. Aikin. The whole of the work, without any abridgment or mutilation whatever, will be comprised in twelve parts, published monthly, at five shillings and threepence each, or seven shillings and sixpence on fine paper, or in sixty-three weekly numbers, at one shilling each, forming four large volumes. The original proprietors of this work, comprising the principal booksellers in London, have, in consequence of these proposals, announced as in the press, *genuine Editions of Johnson's Dictionary*, in two volumes quarto royal and demy, in four volumes royal octavo, and in four volumes superfine royal octavo; to be published in parts and numbers, with similar embellishments.

The fourth volume of Mr. TURNER'S *History of the Anglo-Saxons*, relating chiefly to their literature, and which will com-

plete the author's design, is in a state of forwardness.

Mr. NEWENHAM is engaged upon *An Inquiry into the Progress and present Magnitude of the Population of Ireland*.

The waste lands in Yorkshire are calculated, by Mr. TUKE, junior, to equal the extent of nearly the whole county of Norfolk. In the North Riding, he estimates 442,000 acres, of which he considers 228,435 capable of cultivation, or of being converted into pasture; and the remaining 213,435 incapable of being improved except by planting. In the West Riding, he states that there are 405,272 acres of waste, 265,000 of which are capable, and the remaining 140,272 incapable of improvement except as before. In the East Riding, he finds but 2000 acres of waste, all of which are capable of cultivation, or of being converted into pasture.

Mr. G. LINDLEY, of Cotton, Norfolk, has succeeded in saving a crop of Swedish turnips from the fly, by sowing radishes with the seed, about four pounds per acre. The radish was found to be the particular object of prey, and where numerous, the turnips were all safe and vigorous. The long salmon radish should be used, being mild and of a quick growth. A drag-rake should be drawn over the ground every other day, for four or five times, which both disturbs the flies, and contributes to the growth of the turnips.

Mr. PERKINS, of Stockton, Durham, has invented a *Thrashing Mill*, upon an improved plan, capable of thrashing twenty bushels of oats in one hour, and twelve sheaves of wheat in less than four minutes.

FRANCE.

LA HARPE's elegant and useful *Cours de la Littérature* is now complete in fourteen volumes.

M. PALISOT BEAUVOIS, a celebrated French Naturalist, who, in the year 1786, made a *Voyage to the Kingdom of Benin* in Africa, has prepared for the press an account of this voyage, and a description of Benin, in a geographical, statistical, political, and moral point of view.

New editions of MILTON's *Paradise Lost*, and of GOLDSMITH's *Poetical Works*, have lately been printed at Paris, by BARROIS, who intends to publish there a collection of English Classics.

JANSON, of Paris, has published PETER CAMPER's *Anatomical Description of a Male Elephant*, with twenty plates. The plates are executed in the first style, and the description is the most interesting and satisfactory account of the different species of elephants hitherto discovered in Africa, Asia, or America.

M. LEBRUN is said to have invented a new method of preparing hemp and flax, by which he obtains from these raw materials a kind of cotton and silk thread. His

CHRIST. OBSERV. NO. 28.

cotton is superior, for every purpose of utility and taste, to imported cotton, as it easily assumes and retains any colour; and, by the labour of a few persons, a thousand pounds of tow may be converted into cotton in twenty-four hours. A second preparation gives to the tow all the fineness and brilliancy of texture, which has hitherto been peculiar to silk.

In consequence of the particular value attached to *Engraved Stones*, it has been often wished that some matter could be discovered easy to be worked, and at the same time uniting beauty to solidity. With this view, a trial was lately made in France of STÆATITES, which has perfectly succeeded. This matter, in consequence of its softness, can be cut and turned with great facility; and, being composed of very fine parts, the greatest accuracy may be observed in the operation. The stone is worked in its natural state. It is then put into a crucible covered with a tile, and the tile being luted with clay, the whole, surrounded with charcoal, is put into a furnace. It is exposed to a slow fire, and kept at a white heat for two or three hours; after which it is taken from the fire, and suffered to cool gradually. By these means the stone becomes very hard, strikes fire with steel, and wears the best files.

Messrs. HAZARD and TESSIER have been for some time trying at Rambouillet, the result of suffering the wool to grow for several years in succession on a few sheep. Last season some of these sheep were shorn for the first time these three years. It appears that the wool was not only three times the length of that of a one year fleece, but that it produced a larger sum in proportion. M. Delarue has manufactured very beautiful kerseymeres with this wool, for which he obtained a medal, at the exposition of the works of national industry.

ITALY.

M. ZORCA, author of a valuable treatise on Obelisks, has prepared for the press a *Descriptive Catalogue on Coptic MSS.* found in the library of Cardinal Morgia at Rome.

Messrs. FRANCIS and PIERRE PIRANESI are preparing for the press, the rich materials which their deceased father collected for a work, entitled, *The Antiquities of Magna Græcia*, now the kingdom of Naples. It will form six volumes, of which the first will comprehend the Description and Antiquities of the City of Pompeii. The different fabrics found in the ruins of that city have been described and represented with the utmost exactness, such as the temples, theatres, baths, houses, shops, &c.

GERMANY.

M. F. SCHLICHTEROLZ, inspector of the Duke of Gotha's cabinet of natural and

artificial curiosities, has published the first volume of a periodical work, entitled, *General Numismatic Annals*.

Professor MATTHEI has discovered in a manuscript belonging to the public library of Augsburg, a fragment containing three hundred verses of the *Clytemnestra* of SOPHOCLES, which he intends to publish.

The seeds of foreign grapes have been lately discovered to be an excellent substitute for coffee. When pressed they first produce a quantity of oil, and afterwards, when beated, furnish a liquid much resembling that produced from coffee. The practice is rapidly spreading in Germany.

DENMARK.

Professor PELT, of Helsingoen, has invented a machine to preserve persons from drowning. To try the effects of it against the united currents of the North Sea and the Baltic, a person equipped in it lately crossed the Sound to Helsinburgh in Swe-

den, a distance of eight miles, in less than two hours; and returned shortly after in the same manner to the Danish shore. The machine weighs but seven pounds. It fastens round the waist of the wearer, and allows the full use of the arms.

RUSSIA.

From the following authentic particulars, our readers may form a pretty accurate idea of the commercial prosperity which ASTRACHAN has attained. This city contains a plantation for silk worms, twenty-four silk manufactories, eighty-one of cotton, five of morocco leather, seventy-four dyeing houses, twenty-four brickkilns, ninety-two vineyards, two hundred and twelve mills, &c. The guild of merchants consists of one thousand one hundred and eighty-nine Russians, three foreigners, eighteen Tartars, and four Hindoos. The city contains two thousand shops, six convents, fifty-seven churches, and a Hindoo temple.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Case of Hezekiah considered as a Ground of Consolation, and a Motive to Union in Prayer, at the present alarming State of the King's Health, and of the British Empire, in a Sermon. By the Rev. G. A. Thomas, LL. D.

Sermons. By the Reverend Thomas Gisborne. Vol. II. 8vo. 8s. boards.

A Charge delivered to the Clergy of the Diocese of London, in the Year 1803. By the Right Rev. Beilby Porteus, Bishop of that Diocese. 1s. 6d.

A Sermon, preached 15th January, 1804, on the opening of the Chapel at Poplar, after its being repaired by the Honourable the East India Company. By S. Hoole, A. M. 1s.

Sermons, and other Miscellaneous Pieces. By the late Henry Hunter, D. D. To which are prefixed a Biographical Sketch of his Life, and a critical Account of his Writings. 2 Vols. 8vo. 18s. boards.

A Sermon on public Worship, preached at the Parish Church of Okehampton; also a Sermon, preached for the Benefit of the Charity School, at the Parish Church of Crediton, in Devon. By the Rev. Rees Price, Vicar of Lamerton.

A Serious Address to the Inhabitants of Bristol, on the Subject of the Multiplicity of Religious Distinctions, which prevail in that City; with Strictures on the principal Sects. 9d.

Sermons on Public Occasions, and a Letter on Theological Subjects. By Robert,

late Archbishop of York. To which are prefixed Memoirs of his Life; by George Hay Drummond, A. M. with Portrait. 8vo. 6s. boards.

MISCELLANEOUS.

The Farmer's Calendar; containing Practical Explanation of the Business necessary to be performed on Farms, during every Month of the Year; with the Principles of various new Improvements, and Instructions for executing them. By Arthur Young, Esq. F. R. S. Secretary to the Board of Agriculture, &c. large 8vo. 10s. 6d. boards.

The Annals of Agriculture and other useful arts, collected and published by Arthur Young, Esq. F. R. S. Vol. XLI. No. 237 to 243.

Communications to the Board of Agriculture, on the best Means of converting Grass Lands into Tillage, &c. being the Third Volume of Communications to the Board. 4to. 18s. boards.

A General View of the Agriculture of Shropshire, with Observations; drawn up for the Consideration of the Board of Agriculture. By Joseph Plymley, M. A. 8vo. 7s. 6d.

Horæ Poeticae. Poems; Sacred, Moral, and Descriptive. To which are added, Four Essays. 12mo. 5s. 6d. By Joseph Jefferson.

Practical English Book-keeping, intended for the Use of Schools, for young Apprentices, and for Tradesmen, on a contracted Scale; with a copious Illustration

of the Nature of Profits and Discounts, calculated on familiar Principles and for general Utility. By James Luckcock. Folio. 7s.

The History of England, from the earliest Records to the General Peace in 1802; written purposely for the Use of Schools, and young Persons of both Sexes. By William Mavor, LL. D. in two thick and closely printed Volumes, illustrated with twenty-five Copper-plates, from historical Designs, and a large Map: 10s. or on fine Paper 12s.

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RELIGIOUS INTELLIGENCE.

MISSION IN BENGAL.

AN Account of the Baptist Mission in Bengal has recently been published, from which it appears that between the beginning of July 1802, and the month of July last, eleven Hindoos and one Mussulman had embraced christianity and been baptized, and that some of these were likely to be useful in instructing their countrymen. But besides those who have renounced their former faith and assumed the open profession of christianity, there are great numbers of the natives who seem to be considerably impressed with the superiority of the gospel dispensation, both to Hindooism and Mahomedanism; and who shew an evident desire of becoming more acquainted with its nature. The ties of the *cast*, indeed, appear to have been gradually loosening for some time past; and this effect has, without doubt, been accelerated by the translation of the New Testament into the Bengalee language, and the dispersion of Bengalee tracts, recommendatory of christianity, and containing a comparison of its claim to belief with that of the reigning superstitions. A few extracts from the diary of the Missionaries, we doubt not will prove acceptable to our readers.

Aug. 14, 1803. "We stopped at a small village, called *Neescheendopoor*, two miles from *Chanoreea*, to purchase fish. About twenty people were assembled on the bank of the river, to whom we began speaking the word of life. Perceiving no brahman amongst them, I did not begin with the Hindoo system; but told them that they were sinners, and that for such Jesus Christ died: they heard with unusual willingness, and one old man whom I was addressing seemed to shed tears. After labouring much to make them understand the gospel, I appealed to *Bharut*, *Petumber*, and *Moorad* for confirmation: they each came forward; and, in a different way, addressed them upon the subject. *Petumber* invalidated, in a very striking manner, the Hindoo shasters and worship: *Bharut* told them what he had begun, and how he had embraced the gospel; called their attention to their own sinfulness, and affirmed that none could save them but the Lord Jesus Christ. His grey hairs and simplicity rendered his address (to me) truly af-

fecting. *Moorad* told them of his hearing the truth; of his going to us; of his returning now again to bring the gospel to his own village; and that it was impossible to be saved in any other way. Several seemed affected, confessed their danger; and enquired much about the way of safety: we told them what we could, gave them papers, and prayed with them." (p. 337.)

Aug. 15. "At *Ponchetalockpool*, about fifty Hindoos and Mussulmans assembled. Sitting down in the midst of them, I began with shewing the impossibility of a man's purging away his sins, or becoming righteous by his own works; thence deducing the necessity of God's sending his own Son, in the likeness of sinful flesh, to condemn sin and save the sinner. The idea that God's hatred of sin was manifested more by the death of his Son than it would have been in the punishment of the sinner, seemed to strike them very sensibly. I then entered on the Hindoo system, exposed the wickedness of their gods, and the absurdity of their worship; thence inferring that it could be nothing but a snare laid by Satan to destroy the souls of men. I then began to examine the Mahometan delusion in the same manner. They listened with earnest attention; put all the questions they chose as I went along, and desired proof for every thing. But though they thus put questions, and started objections, yet it was quite in a fair and candid manner; and they themselves, as well as *Petumber* and *Moorad*, assisted in explaining to each other, and those around as we went along. In the evening I addressed them from these words: *Ye pray you in Christ's stead, be ye reconciled to God.* I observed thence that we were at a great distance from God through sin, and could never be reconciled till that were removed; that God himself, when man was utterly unable, had found out a way of reconciliation through the death of his Son, which way I then besought them to acquiesce in and accept. One of them, a Mussulman, here interruptingly replied, That though all this might be very true, yet it was by no means necessary for them; for Mahomet, the friend of God, had engaged to get all their sins pardoned at the day of judgment. To this I replied, That even allowing Mahomet to be the friend of God; yet he was but a man, and had never died for sinners: he therefore could only save himself at most. But Noah, Abraham, Moses, and David, whom they allowed to be prophets as well as Mahomet, had decidedly rejected their own righteousness, and trusted in Christ.

for salvation. As for Mahomet, there was some reason to doubt whether he *was indeed* the friend of God; for, to say nothing of many other actions, it was well known that he had nine wives, which they themselves knew to be unlawful; and that he had commanded all who would not turn Mussulmans to be put to death, which was contrary to God's command, *thou shalt not kill*. To think, therefore, that Mahomet could save at the day of judgment was a gross deception, as he would then have quite enough to do to clear himself. In this he acquiesced; and I afterwards learnt that he had started this objection only for the sake of having it answered in the hearing of the Mussulmans present. We then adjourned to the veranda, where we spent a most pleasing evening together; they sitting around, and asking questions about Christ, the resurrection, the death of sin, a future state, and heavenly happiness. We talked of these things till our hearts seemed to grow warm.—About nine, I left them, astonished and thankful on account of what I had seen and heard among them." (p. 339, 340.)

Aug. 16. After a long debate between the Missionary and a Brahman on the comparative merits of Christianity and Hindooism, "an old man, who seems the chief among them, took me aside for private conversation. He asked me whether God was absent or present? I told him he was present every where, but dwelt in a peculiar manner in them who loved him. He then asked me a variety of questions about the gospel, a future judgment, and the destruction of idolatry; and finally, whether we were sent to destroy *maya* or delusion; by which he meant hindooism and mahometanism. I told him we were. He then entreated us to do it quickly, and by no means to be idle in the work.

"He is a pleasant grave Hindoo, nearly sixty. In his mind first arose doubts about idolatry; he now rejects all their poojahs and casts; and says there is one God, whom he calls Father. He hears the gospel with apparent pleasure, and recommends it to others. I find that about fourteen years ago, some of his neighbours began to dislike idolatry too, and to associate with him. These, making no secret of their sentiments; soon spread them among others, both Hindoos and Mussulmans; thus they are increased to a considerable number. Moorad told me they reckoned near two hundred there and in adjacent villages, who associate with them, and whom they called brethren. They are not idle in disseminating their opinions, and sometimes meet with much opposition from the brahmins.

"I never saw any Hindoos, except Kristno's family, listen to the gospel like these people. As far as I was able, I declared the whole of it to them without any reserve; and they seemed to receive it

cordially, making no objection to any part. Time alone can discover how they really feel towards it. Their affectionate behaviour towards me, I have seldom seen exceeded even in England." (p. 343, 344.)

Aug. 18. "As we were going forward, Petumber told me of a man named Soeb Ram Dass, who rejects idolatry; and has nearly twenty thousand followers, Hindoos and Mussulmans; that if we went to see him, probably he and his followers would hear the gospel. Petumber himself was once among them." (p. 347.)

"Being now within ten miles of *Juggerdunkatty*, the residence of this man, I thought it would not be time thrown away to call there." (p. 347.)

"The old man was sitting in the shade on a blanket, surrounded by a few of his followers. He ordered a mat for me, on which I placed myself without any ceremony. In a few moments nearly a hundred of his followers seated themselves on the ground around us: the old man, after a few words, told me he had received our note; but no time being fixed, he knew not when to collect his people. Indeed we did not know when we should be able to come. We now entered on the gospel, the nature of which I described; urged the immutability of God's love; the necessity of Christ's death, and the impossibility of being reconciled to God without such an atonement. The old man heard apparently with approbation; said these were true words, and conversed much with his attendants. It is as unnecessary as impossible to detail particularly a conversation of more than two hours; suffice it to say, that whenever I described the happiness of being reconciled to God as a child to his father, the old man's eyes seemed to discover a degree of delight. I now presented him with a Testament, which he received kindly. He then treated me with milk, plantains, and sweet-meats; and requested me to stay a few days. His son, named *Sonaton*, a fine youth about twenty, now took me into a room resembling an out-house in a farm-yard in England, only the floor and mud walls somewhat smoother. Here he spread a mat for me to sleep on: I cast a sheet over it, and slept better than at any time before on my journey. The old man continued discoursing with Bharut and Petumber till near midnight.

Aug. 19. "At sun-rising, the old gentleman had a place in his orchard swept, a blanket spread for himself, mats brought for the people, and a chair for me. Here we sat discoursing more than two hours: Two brahmins who live near came; very pleasant and sensible men. I afterwards learnt that they had imbibed something of the old gentleman's sentiments. As he was busily occupied in smoking, I directed my discourse principally to them; and went over nearly the same ground as

on the preceding evening. They seemed to hear with approbation, and made some pertinent observations, as did the old gentleman; but his discourse was so full of figures, that I found it difficult to understand him. I asked these brahmins whether they rejected idolatry? This question they seemed unwilling to answer. I intimated that I could not suppose they believed those to be gods who so frequently quarrelled with each other. They replied, that when their gods took on them the form of men, they acted like men. I observed that Seeb and Doorga were not incarnate when they quarrelled. At this they were silent; for they had the laugh of the whole company upon them; and the old gentleman seemed pleased to hear their debates thus exposed; he seems a friend to the Hindoo gods. Understanding I had brought papers, they wished to see them. They were brought, and I read through a summary of the gospel, with which they seemed pleased: the old man also, and others, spoke highly of it as being 'good words.' We now retired to the house, and they gave me milk and plantains for breakfast. Meanwhile Sonaton, the old man's son, sat down in the yard with a circle around him, and read one of the tracts of twenty pages quite through: many came and received them. I committed about three hundred, with three Testaments, to Sonaton's care, to be distributed as he chose among his father's followers. About twelve they provided me some dinner; rice, fish, butter, and plantains: as they brought neither knife, fork, or spoon, I had recourse to the ancient Adamic mode without any scruple. When I was ready to depart, the old man took me aside, and desired we would do quickly what God had given us to do." (p. 348—350.)

Oct. 25. "It is a little singular that we have now with us persons from four different sects or divisions: the messengers from *Ponchetulokphool*; those from *Juggerdundakatty*; *Monoos*, who is said to be at the head of two or three hundred; and a person named *Shuta Ram*, who separated from *Juggerdundakatty*, and who is followed by about two hundred. He has been here this fortnight. All these came originally from *Ram Duple*, father at *Ghorpora*. They all reject the Hindoo system, either wholly or partially; but none of them forsake sin. Notwithstanding, we cannot but consider this change in their minds as a kind of dawn preceding the rising of the Sun of Righteousness." (p. 351.)

Feb. 9. "Last week a letter was received from some natives at *Chinsurah*, a Dutch settlement, inviting us to go and explain the way of life to them. Accordingly, brother Ward and myself went over on Saturday, and took with us the newly baptised brahman, *Kristino Prisaud*.

We found them to be people of some respectability in the world. They are bitter enemies to brahmanism, and are followers of *Chytinya Nitta*, a man who, three or four hundred years ago, set up a new sect in Bengal; reprobated the distinction of cast, and the various idols worshipped by the Hindoos. We talked to these people till nearly night, and afterwards gave away in the market-place some Testaments and a great number of small tracts. We returned home, not without hopes that this visit may prove useful." (p. 365.)

March 9. "Brother Marshman is returned from *Ponchetulokphool*, *Juggerdundakatty*, &c. Several persons there seem willing to be baptized; but if they should, the village barber, forsooth, will not shave them! When a native loses cast, or becomes unclean, his barber and his priest will not come near him; and as they are accustomed to shave the head nearly all over, and cannot well perform this business themselves, it becomes a serious inconvenience." (p. 372.)

CAPE OF GOOD HOPE.

The last accounts received of the Mission to the Hottentots under Dr. Vanderkemp, are dated in May last. The settlement at *Algoa Bay* had been attacked by a troop of plundering Hottentots, who took away all their cattle. The Dutch Governor (*Jansen*) had paid them a visit, and persuaded them to leave *Algoa Bay*, and remove to another spot, which he himself was at the trouble to search out for them, and which is called *New Bethel*.

MISSIONS OF THE UNITED BRETHERN.

From the thirty-ninth number of the periodical account of these Missions lately published, we extract the following information.

The Missionaries stationed at *OKKAK*, on the coast of *LABRADOR*, write thus:

August 16, 1803. "Our Saviour has granted us grace and opportunity to declare to the *Esquimaux* His great love, which caused Him to suffer, bleed, and die for them also, that He might deliver them from the yoke of sin, and make them happy in time and eternity, if they would but surrender their whole hearts to Him. They often promised us, that they would love our Saviour more, and seek to know Him better, relinquish their heathenish habits, and place their trust alone in Him. But we have the great grief frequently to perceive, how busy the enemy of souls is amongst them lest he should lose his prey. These things cause us many an heavy hour, and make us often sigh

and pray to the Lord, that he would have mercy upon this nation, and cause the time of their visitation soon to arrive, that we may reap the fruits of our labour with joy. Nor do we despair.

"They attended the daily meetings, during the Passion Week, to hear the history of our Saviour's sufferings, with pleasure, and were very attentive to what they heard.

"We have diligently kept school with the children and young people, and they seem eager to improve in their learning; so that the brethren employed in the schools have had satisfaction. We never omit this opportunity to impress upon their minds what our Saviour has done and suffered for them, and what those blessings are, which He thereby purchased for the poor human race; and we believe the good seed sown will spring up and bear fruit." (p. 243, 244.)

The licentiousness of some Englishmen, who settled near *Okkak*, is said to have caused much disturbance among some of their people.

From *Nain* they write, that, in the month of May last, an epidemical disorder had got among the believing Esquimaux, which, though it proved fatal to none, had been exceedingly emaciating.

"We were the more thankful," they add, "that it pleased God to bless the simple means we used, as it gave them confidence in us, and in our mode of treating sickness, and lessened their superstitious reverence for the deluding tricks of their conjurers."—"In general we may say that our Lord, by His Spirit, has continued that work of grace which He once begun among them, and though they are of a very changeable turn, and we find great cause to join in your prayers, that a new awakening, and more powerful proofs of the work of the Holy Ghost might take place among this nation, yet we can confidently believe, that our Saviour gains many a soul, about whom we have frequently been perplexed, according to our short-sighted views of their conduct. And how precious in His sight is but one poor human soul! We will therefore not lose our courage, but look unto the Cross of Jesus, and make known His saving name, until He shall appear, or call us to Himself, to number us with the many thousands of every nation, who praise Him without sin, and rest from all their labour in his presence." (p. 249.)

The Missionaries at *Hopedale* state, that they have had more cause for joy and thankfulness in their labour among the Esquimaux than ever before. "They were remarkably diligent in their attendance upon divine worship, and seemed to take great

delight in every opportunity afforded them to hear the gospel." The schools for the instruction of the young are also represented as in a flourishing state. At *Hopedale* four adults and two children have been baptized, and three admitted candidates for baptism. At *Nain* two adults were baptized, and one became a candidate for baptism. At *Okkak* one woman was baptized.

The diary of the Mission among the Free Negroes at *New Bamber*, in *SURINAM*, contains some interesting particulars of a journey into the upper country, undertaken by one of the Missionaries in 1801. In one village he found the inclination of the inhabitants to idolatry very predominant. The idols of the chief consisted of two painted water pitchers, some white bows and arrows, some painting brushes and crooked sticks, and a little black water pot. The Missionary took occasion to speak to the people of the vanity of their idols, and to declare to them how much it had cost the true God to deliver them from idolatry, from the power of Satan and sin, and to procure for them everlasting happiness. The people were displeased, but discovered no ill will. At another village, *Cajenna*, the Missionary was received with joy, for having been formerly visited by some Missionaries, some glimmering of knowledge had reached its inhabitants. A meeting was held, and many declared that they would turn to Jesus. The native assistant, Christian, earnestly exhorted his countrymen to accept the salvation offered them, and his words made a deep impression. After two days journey, the Missionary arrived at a village called *Peto*, where he was likewise received with great joy. More than a hundred people surrounded his party, and every one wished to have them in his own house. A meeting was called, and "the word of atonement found entrance into their hearts."

"Many doubted already the reality of their idolatrous notions, and finding themselves deceived, were disgusted with their idols, and publicly declared that they were desirous of more instruction concerning the true God, their Creator and Redeemer. From all quarters voices were heard requesting our help, and that we might stay here longer, or soon renew our visit. My heart was moved with compassion, and lifted up unto the Lord in fervent prayer, to open to us a way more

effectually to serve these poor people who are sitting in the shadow of death, and yet longing after the gracious and saving light of the gospel.

"On the 28th, we sailed to a village near the Sabanu River, where Gran Pambo, a man of one hundred years old, is chief. From hence we visited three other villages, every where sowing the seed of the gospel. Old father Pambo was one of our most attentive hearers, and though incapable of comprehending much, yet he declared that he wished to go to a good place after this life. Many were never tired of hearing the word of God. Having spoken on the words of Paul, 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners,' out of the fullness of my heart, for a whole hour and a half, I was going to conclude, when they all desired me to tell them yet more sweet words. I began to sing that verse—'Thy blood so dear and precious, love made thee shed for me,' when they all, with joy and surprise, clapped their hands, and declared, almost to a man, that they would be converted and forsake their heathenish ways. Some people from distant villages, where, on account of circumstances, we could not stay at present, came hither, upon the invitation of our negro Christian, and we had an agreeable conversation with them." (p. 262, 263.)

The following incidents, contained in the diary, will shew some of the dangers which the missionaries at *New Bambe* have to encounter,

"March the 7th, we found a large snake, eight feet long, and of the thickness of a man's arm, in our hen-house, which had swallowed six eggs out of the nest of a brooding hen. Brother Mehr killed the snake, cut open its belly, and found the eggs still entire. He put them again under the hen, and after some time the chickens were hatched." (p. 265.)

"For a considerable time we had heard, not far from our house, the roaring of a tiger, but could not find out his haunt till on

the 10th, when a negro saw him sitting on a tree; he immediately shot at, and killed him. He was of the size of a mastiff, and we were very thankful that this fierce animal was removed out of the way. The tree, on which he used to sit, standing very near the path that leads to our rice field, our negroes might have been seized unawares by him in passing." (p. 267.)

The accounts which have been received of the progress of the Missions among the Indians in NORTH AMERICA are very satisfactory. At *Fairfield* in Canada, though the rum trade has been a source of great uneasiness, yet the Missionaries are greatly comforted in beholding the steady course of the believing Indians, who diligently attend the meetings, and give manifold proofs of their desire to hear and obey the word of God. At *Goshen* on the Muskingum, the Indian congregation, consisting of forty-eight persons, remained in peace and tranquillity. Hymn books, and a collection of discourses in the Indian language, were about to be printed. On the river *Wabash*, the preaching of the gospel was sometimes attended by a large number of Indians, and in various instances good seemed to have been done. Seven had been added to the congregation during the year 1802.

The accounts from *Bavianskloof*, near the CAPE OF GOOD HOPE, are dated in Oct. 1802. They state that it pleases God to continue to give his blessing to the endeavours of the Missionaries. From March to August 1802, eleven adults and thirteen children had been baptized, twenty-eight admitted candidates for baptism, and fifty-six had come to live with them. The settlement contains upwards of one thousand.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

THE events which have taken place during the last month in France, have excited a very general interest throughout Europe. Of these the most remarkable has been the seizure and execution of the Duc D'ENGHISEN, son of the Duke of Bourbon, and grandson of the Prince of Conde, a prince of the blood royal of France. This nobleman resided at *Ettenheim* in the territory of

the Elector of Baden. Under the pretence of his having been engaged in a conspiracy against the safety of the republic, his arrest, and that of the other emigrants residing in that electorate, were demanded by the First Consul; and the Elector not having yielded an instant compliance with the demand, a body of French troops was ordered to repair to *Offenburgh* and *Ettenheim*, and "seize upon the plotters of a crime, which, from its nature," observes

M. Talleyrand, "puts all those, who have been convicted of the same, out of the law of nations." The service was punctually performed, and the Duke, together with many other emigrants, were conducted into France. This outrageous violation of the rights of neutral states, (such is the degraded state of the continent,) seems to have called forth no remonstrance whatever from any of the powers of Europe. The prince was brought to Paris from Ettenheim, on the evening of the 20th of March, under an escort of fifty gens d'armes, and conveyed thence, without stopping, to the castle of Vincennes. A special military committee was immediately assembled for his trial, by whom he was found guilty.—1st. Of having borne arms against the republic.—2nd. Of having offered his services to England.—3rd. Of having conspired with English agents against the safety of the state.—4th. Of having headed a force of emigrants and others in the pay of England collected in Baden.—5th. Of having endeavoured to corrupt the garrison of Strasbourg.—6th. Of being engaged in the conspiracy against the life of the First Consul. Sentence of death was forthwith passed upon him. He is stated to have been so extremely fatigued with his journey, that he could scarcely refrain from sleep even during his mock trial. His execution took place on the night between the 21st and 22nd of March. He was shot about one o'clock in the morning, in the Bois de Vincennes, by a party of the First Consul's Italian body guard. The contempt of public opinion, and even of the forms of justice, which this transaction evinces, is another proof that such is the degraded state, not only of France, but of all the continental powers, that the First Consul disregards all considerations which would stand in the way of gratifying his hatred or his revenge, and thinks it no longer necessary to give even the colour of justice to his proceedings. It has, indeed, been currently reported, that the execution of the Duc d'Enghein had produced a lively sensation of horror in Paris, and that strong marks of the popular indignation had been manifested; but the report seems to rest on no adequate foundation. Great numbers of persons are said to have been arrested in different parts of France.

We mentioned in our last the seizure of GENERAL PICHEGRU. His death is announced in the *Moniteur*, to have taken place in prison, on the night of the 5th instant. It is there stated, that he put an end to his own existence; but this account is manifestly unworthy of credit; the evidence of the fact, which is contained in the *proces verbal* of the commissary of the police, being not only contradictory, but, in some respects, wholly inconsistent with the supposition of suicide. The death of Pichegru, it must be allowed, happened

CHRIST. OBSERV. No. 28.

very opportunely for the First Consul; and the fate of the gallant Toussaint is a proof that he would not be very scrupulous with regard to the means of effecting the removal of an obnoxious character. A fate somewhat similar to that of Toussaint and Pichegru probably awaits Moreau and Georges.

A REPORT OF THE GRAND JUDGE has been published relative to the late conspiracy in France, the drift of which is, to create a general belief that the British government encouraged the plans formed by the emigrants against Bonaparte's person and government. Mr. Drake, our minister at the court of Bavaria, is charged with being the director of an extensive project, of which bribery is the means, and assassination and disorganization the end. He is represented as having employed agents to blow up the powder-mills, to divide the army, and to overthrow the republican government in France; and a series of letters, said to have been written by him to his agent in Paris, by whom they were disclosed to the government, are annexed to the report, with a view of substantiating the charge. We should not be at all surprised, were the whole of this alleged correspondence to turn out to be nothing more than a fabrication designed for the purpose of discrediting Great Britain, and, at least, of furnishing a pretext for demanding from the minor Germanic powers the exclusion of British ministers from their courts. We are justified in suspecting that this may be the case, by a gross and unfounded calumny on the government of this country, which has been unblushingly brought forward in the French official paper of a recent date. It is there asserted, that the English have caused ships to be wrecked on the French coast, loaded with bales of cotton infected with the plague, in the hope of communicating the infection to the inhabitants of France! If Mr. Drake is really the author of the letters attributed to him, we think him much to blame; indeed we should be utterly unable to reconcile his conduct even with that depreciated standard of morals which passes current in the political world. It is a satisfaction, however, to find that our government has disavowed the giving of any instructions to Mr. Drake to engage in any transaction, which was not strictly consistent with the most scrupulous observance of the rights of nations and the duties of humanity.

A copy of the report of the grand judge, relative to Mr. Drake, was transmitted to each of the foreign ministers in Paris, accompanied by a letter from Talleyrand. All of them have returned answers expressive of their disapprobation of the intrigues alleged to be practised by Mr. Drake, and some of them in terms not very respectful towards this country. The Russian, Austrian, and Prussian ambas-

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sadors, however, express themselves very guardedly.

In consequence of those various occurrences the public attention has been somewhat diverted from the subject of the invasion, but there is no reason whatever to suppose that Bonaparte has changed his purpose, or that he has slackened in his preparations for that attempt.

The French privateers have of late been very successful in their depredations on our trade.

SWITZERLAND.

In consequence of the French troops having been withdrawn from this country, the people in several of the cantons, and particularly in Zurich, have broken out into insurrection, demanding the restoration of their former government. It is said, that the insurgents had defeated the troops sent against them, and were on their march to attack Zurich.

GOREE.

The Island of Goree was attacked and taken on the 18th of January last, by a French force (consisting of one privateer of twenty guns, and five of fourteen guns each,) which appears to have been dispatched from Cayenne by Victor Hugues. The garrison consisted only of fifty British soldiers under Colonel Frazer, who defended the place a considerable time against the enemy, two hundred of whom were landed; of these seventy-five were killed and wounded before they could get possession of the works. On our side nine men were killed and several wounded. Colonel Frazer obtained honourable terms of capitulation.

Several important captures, it is said, have since been made in the African seas by the French cruizers.

EAST INDIES.

Almost every week has announced some new and brilliant victory obtained over the MAHRATTAS, either by General Lake or General Wellesley.

On the 24th of September, General Wellesley, who commands in the Mahrattah country, attacked, with an army of about five thousand men, the combined forces of Scindia and the Rajah of Berar consisting of about thirty-five thousand, many of them disciplined and commanded by French and German officers. The enemy's line was defended by one hundred pieces of cannon, directed by European officers, and well served: their fire, therefore, as our troops advanced, was highly destructive, and made a great carnage, particularly among our Europeans. The enemy at length yielded to British valour, but not without a long and determined resistance. After four hours of close fighting, our army was left in possession of

the bloody field, and of ninety pieces of cannon, with the severe loss, however, of about fifty officers and fifteen hundred men in killed and wounded, of whom about six hundred were Europeans. This victory was followed by an overture from Scindia proposing terms of peace, in consequence of which a cessation of hostilities had been agreed on between him and General Wellesley, on the 22nd of November; but this agreement did not include any member of the Mahrattah confederacy, excepting Dowlut Rao Scindiah.

Another victory, it appears, was obtained by General Wellesley, over the confederated Mahrattahs, on the 29th of November, on the plains of Argaum, after which he proceeded to besiege the hill fort of Gyaul Ghur; but of this action no official details have been received.

Colonel Stevenson, who commanded a division of General Wellesley's army, took possession of the City of Behampore on the 16th of November, from which place he advanced against the strong fort of Asseer Ghur, which surrendered on the 20th. Several Europeans, who had been in the service of Scindiah, came and gave themselves up to Colonel Stevenson.

Whilst these things were transacting in the Mahrattah country, General Lake was advancing with his army from the side of Bengal. On the 1st of September, the fort of Ally Ghur was taken by assault, with the loss, however, of many valuable officers. On the 11th, General Lake overtook the enemy's forces under M. Lewis, a French officer, on the banks of the Jumna near Delhi, when an engagement ensued, which ended in the complete defeat of the enemy, although his line was defended by a numerous artillery, well served, which caused a considerable loss both in officers and men. The whole of his artillery was taken, and great havoc was made of the fugitives, many of whom were driven into the river. Our troops were under arms from three in the morning till seven at night, and several officers and men were killed by the sun. In consequence of this decisive victory the French officers, serving in the Mahrattah army in that quarter, surrendered themselves prisoners; and the Mogul, together with Delhi the capital of Hindostan, were delivered from the hands of the Mahrattahs. His majesty, who, two or three years since, was made captive by the Mahrattahs, who instantly put out both his eyes, is said to have testified great joy at the event.

On the 17th of October, the important fortress of Agra, termed the key of Hindostan, with its garrison of between five and

* It is said to be in contemplation to restore the Mogul to the possession of his former power, in order to form a barrier against the Mahrattahs.

six thousand men, capitulated to our troops, which had lost only six men in the attack.

From Agia General Lake went in pursuit of the enemy's army, consisting of seventeen battalions which had escaped from Delhi, and a large body of horse. On the morning of the 31st October, the General had marched twenty miles, and hearing that the enemy were halted at a considerable distance, at midnight he advanced with the cavalry about twenty miles more, and came up with them at a place called Cassowby, at day-break, on the 1st of November. The cavalry kept the enemy in play till the arrival of the infantry, when a general attack was made, which terminated in a complete and decisive, but dear bought, victory. The resistance on the part of the Mahrattas was very desperate, and our loss was consequently severe. General Ware, Colonel Vandeleur, and many other officers, were killed, and many more wounded. The total of our loss was one hundred and seventy-

two killed, and six hundred and fifty-two wounded. The enemy lost their cannon, baggage, &c. and, it is supposed by General Lake, that, with the exception of two thousand taken prisoners, few escaped the general slaughter. The whole of the regular force in Scindiah's service, commanded by French officers, is thus annihilated.

An expedition under Colonel Harcourt had succeeded in taking possession, on the 14th of October, of the strong fort of Barabatty, and in afterwards reducing the whole province of Cuttack.

The state of our affairs in Ceylon has assumed, of late, a more favourable aspect, some partial advantages having been obtained over the natives, but the British force was still so small as to render the situation of our settlements in that island precarious. Some papers have been laid before parliament relative to the causes of the war with the King of Candy, which seem to throw the blame of aggression on the natives.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

THE House of Lords has been chiefly occupied during the present month with the Volunteer Bill, which has given rise to much discussion, and has undergone various amendments. Those amendments have been sent down to the House of Commons for their sanction. When the bill is completed, we shall lay an abstract of it before our readers. On the 19th instant, on a motion in papers made by the Earl of Carlisle in the upper house, the ministry were left in a minority, there being thirty-one for and thirty against the motion. The papers moved for were an account of the date of the dispatches sent to India, previous to and after the king's message of the 10th of March, and also on the rupture with France, with the dates of the receipt of these dispatches in India.

Mr. Francis, in the House of Commons, renewed his intimation of a desire to receive information respecting the grounds of the present war in India, which, we are happy to say, ministers shewed no unwillingness to grant. We cannot help fearing that, splendid as have been the achievements of our troops during the course of the contest with the Mahrattas, its effects may yet be highly disastrous to our eastern empire, already too much extended to be managed with ease. We shall be truly happy, amidst the loss of valuable lives already sustained, and the other various evils with which such a war must be followed, to have the consolation of knowing that it did not originate in motives of ambition, or even of dubious policy, but that the necessity for it was clear and urgent.

An offer of a considerable part of the Irish militia to transfer their services to

England, has been communicated to parliament by his Majesty. A bill was in consequence brought in to enable his Majesty to accept this offer, and also to augment the Irish militia. These measures were opposed as unconstitutional and impolitic; they changed the whole texture of the militia force without any adequate motive, and tended to diminish the means of defence in the sister kingdom by withdrawing disciplined troops, which were to be supplied by new levies either of militia or of the army of reserve. The bills were defended on the ground of their furnishing a large disposable force, as they would enable government to send a large body of regulars from this country on offensive operations, whose place would be supplied by the Irish militia. On the question for the third reading of the bill to augment the Irish militia, in the House of Commons, it was carried by a majority only of twenty-one, one hundred and twenty-eight being for and one hundred and seven against it.

The Secretary at War has given notice of a new measure for increasing our means of carrying on the war. An addition of 25,000 men is to be made to the regular infantry, and an increase is to take place of foreign troops; West India regiments, cavalry and artillery, which shall raise the whole recruitment to 40,000 men. In order to afford facilities of procuring these men, the Army of Reserve Bill is to be suspended for one year, to prevent a competition of bounties, and the bounty is to be limited to ten guineas a man. The 10,000 of the Irish militia who are to be brought over to this country are to be replaced by new levies. This measure is likely to meet with serious opposition, not from any doubt of the general policy of increasing our re-

gular force, which is admitted on all hands, but from objections which have arisen to the detail of the plan.

In answer to a question put by Lord Morpeth respecting the correspondence attributed to Mr. Drake, our minister at Munich; the Chancellor of the Exchequer observed, that the house would scarcely expect him to reply to the foul and atrocious calumnies of the most wicked and tyrannical government that was ever established in the midst of a civilized people; but that he could affirm, with a clear conscience and with perfect truth, that no instructions had been sent by the British Government to any of its residents abroad, inconsistent with the rights of nations, of honour, and of jurisprudence.

The sum of £.265,333, has been voted to Lord Hood and the officers and men serving with him at Toulon, on account of the French ships captured at that place in August 1793.

The interesting occurrences, which have taken place in France; the rapid succession of our victories in the East Indies; and the struggle of political parties at home, have all tended to occasion a suspension of the usual reports respecting the French preparations for the invasion of this country. No doubt, however, can be entertained of the First Consul's still meditating a great blow of that kind, which will, probably, be precipitated rather than retarded by the discovery of conspiracy and disaffection which he has recently made. He will naturally seek to turn the general attention from too curiously scanning the measures of his own government, or reflecting on the reign of terror which threatens to be renewed; to objects which, while they interest the lust of plunder and ferocity of his soldiers, may also engage the cupidity, ambition, and love of glory, of the nation at large. Where can he find such objects excepting in Great Britain?

The present month has been rather a disastrous one for our shipping. The Mag-

nificent, seventy-four, has been lost on the rocks near Brest; the Wolverine sloop of war has been sunk by a French privateer, and the whole of her convoy, consisting of about ten vessels bound to Newfoundland, has been taken; the Apollo frigate, and 40 of the West India men under her convoy, have been wrecked on the coast of Portugal; and an East India ship, valued at £.150,000. sterling, has fallen into the hands of Admiral Linois. A number of captures is also said to have been made on the coast of Africa, by the squadron of French privateers which took Govee.

On the 31st ultimo, the boats of the Scorpion and Beaver sloops entered the Vlie Passage, and attacked a Dutch national gun-brig at anchor in the road. She was fully prepared for the attack, but the intrepidity of the seamen overcame every obstacle, and she was carried in a most gallant and spirited manner; not one man being killed and only five wounded in the attack. She proves to be the Atalante, a very large brig, carrying sixteen long twelve-pounders and seventy-six men, of whom the captain and three men were killed, and the first lieutenant, three officers, and eight seamen wounded. Rear Admiral Thornborough very humanely sent all the property of Captain Carp, who had gallantly fallen at his post, by his servant, to the Dutch Admiral in the Texel, for the use of his relatives. He wrote to him at the same time, observing, that the English, not considering persons serving on board ship in a civil capacity as prisoners, he had also liberated the purser and pilot; and that humanity would have indeed hurt to send the surgeon and the wounded to the Helder instead of sending them to England; could he have been certain that his flag of truce would have been respected, and the officer suffered to return. This, he adds, has ever been the custom of civilized powers at war until the last summer, when an English officer, going to Helvoet under a flag of truce, was detained, and sent prisoner to France.

OBITUARY.

DEATH OF DR. PRIESTLEY.

The following account of the death of this well known character, has been inserted in the Philadelphia Gazette.

"Since his illness at Philadelphia, in the year 1801, Dr. Priestley never regained his former state of health. His complaint was constant indigestion, and a difficulty of swallowing food of any kind. But during this period of general debility, he was busily employed in printing his Church History, and the first volume of his notes on the scriptures, and in making new and original experiments. During this period, like-

wise, he wrote his pamphlet of Jesus and Socrates compared, and reprinted his Essay on Phlogiston.

"From about the beginning of November 1803, to the middle of January 1804, his complaint grew more serious; yet, by judicious medical treatment, and strict attention to diet, he, after some time, seemed, if not gaining strength, at least not getting worse; and his friends fondly hoped that his health would continue to improve as the season advanced. He, however, considered his life as very precarious. Even at this time, besides his miscellaneous read-

ing, which was at all times very extensive, he read through all the works quoted in his "Comparison of the different Systems of the Grecian Philosophers with Christianity;" composed that work, and transcribed the whole of it, in less than three months; so that he has left it ready for the press. During this period he composed, in *one day*, his Second Reply to Dr. Linn.

"In the last fortnight of January, his fits of indigestion became more alarming, his legs swelled, and his weakness increased. Within two days of his death, he became so weak that he could walk but a little way, and that with great difficulty: for some time he found himself unable to speak; but, on recovering a little, he told his friends that he had never felt more pleasantly during his whole life-time, than during the time he was unable to speak. He was fully sensible that he had not long to live, yet talked with cheerfulness to all who called on him. In the course of the day, he expressed his thankfulness at being permitted to die quietly in his family without pain, and with every convenience and comfort that he could wish for. He dwelt upon the peculiarly happy situation in which it had pleased the Divine Being to place him in life, and the great advantage he had enjoyed, in the acquaintance and friendship of some of the best and wisest of men of the age in which he lived, and the satisfaction he derived from having led an useful as well as happy life. He this day gave directions about printing the remainder of his notes on the scriptures (a work, in the completion of which he was much interested,) and looked over the first sheet of the third volume, after it was corrected by those who were to attend to its completion, and expressed his satisfaction at the manner of its being executed.

"On Sunday the 5th he was much weaker, but sat up in an arm chair for a few minutes. He desired that John, chap. xi. might be read to him; he stopped the reader at the forty-fifth verse, dwelt for some time on the advantage he had derived from reading the scriptures daily, and recommended this practice. "We shall all (said he) meet finally; we only require different degrees of discipline suited to our different tempers, to prepare us for final happiness." Mr. ——— coming into his room, he said, "You see, Sir, I am still living." Mr. ——— observed, "that he would always live."—"Yes, I believe I shall; we shall meet again in another and a better world." He said this with great animation, laying hold of Mr. ———'s hand in both his own. After evening prayers, when his grand-children were brought to his bed-side, he spoke to them separately, and exhorted them to continue to love each other, &c. "I am going (added he) to sleep as well as you; for death is only a good long sound sleep in the grave, and we shall meet again."

"On Monday morning, the 9th of February, on being asked how he did, he answered in a faint voice, that he had no pain, but appeared fainting away gradually. About eight o'clock he desired to have three pamphlets which had been looked out by his directions the evening before. He then dictated as clearly and distinctly as he had ever done in his life, the additions and alterations which he wished to have done in each. Mr. ——— took down the substance of what he said, which was read to him. He observed, "Sir, you have put in your own language; I wish it to be *mine*." He then repeated over again, nearly word for word, what he had before said, and when it was transcribed, and read over to him, he said, "That is right; I have now done."

"About half an hour after he desired that he might be removed to a cot. About ten minutes after he was removed to it, he died; but breathed his last so easily, that those who were sitting close to him did not immediately perceive it. He had put his hand to his face, which prevented them from observing it.

"He was born March 24, 1733."

Such is the account inserted, as it should seem, by the Doctor's friends, of his last moments. It evinces great composure and tranquillity, a vigour of mind and industry unabated by disease, and a confidence in the truth of the religious principles he professed. We think it our duty, however, to caution the younger part of our readers against confounding the soundness of principles with the sincerity with which they are believed, or considering the composure which any principles inspire as a proof of their truth. Too much stress has, we apprehend, been laid by all parties on the firmness with which their respective adherents have met their last hour. Composure in that awful moment may arise from various and even opposite causes. Natural fortitude, a habit of great submission to what is inevitable, a morbid insensibility, a regard to decorum, and even to posthumous character, will produce it. Still more frequently will it originate in ignorance of the guilt of sin, and of the purity of the divine nature, in habitual insensibility of conscience, or in self-righteous confidence. In a word, let a high idea of the mercy of God, without regard to his justice, be combined with a low standard of morals, and the result, in almost every case, will be an exemption from uneasiness respecting a future state. Hence we may account for the similar indifference which persons of very different religious systems have exhibited at the prospect of death. The soldier braves its approach, the savage exults in its tortures, the enthusiast greets it with rapture. Hume was sportive in his last hours, and Rousseau*

* Rousseau, the hardened villainy of whose life is almost without parallel in mo-

contemplated his dissolution with pleasure. It is remarkable, that the scripture no where lays any stress upon the feelings which distinguish the hour of death, or holds up any remarkable example of a death-bed scene, as a model for imitation, or a proof of true religion. In fact, its great aim is to direct the attention to a proof far less equivocal than feelings dependent upon circumstances; the tenor of a holy life spent in conformity to the word of God. An erroneous idea is also frequently entertained concerning the true nature of a christian departure. Mere tranquillity, nay, abounding hope and triumphant assurance, form, of themselves, no just and clear indication of the right state of the soul. A different standard of excellence, or proof of the reality of religion, must not be assumed for the hour of death from that which was justly laid down for the vigour of health. In both seasons it is not the excellency of one grace or virtue which stamps the character, but rather the possession of all, the uniform and complete conformity of the tempers and conduct to the designation of them exhibited in the scripture. Upon a death-bed, therefore, no peculiar or new graces are called into action, but the solemnity of the circumstances, and the greatness of the occasion, will heighten and exalt them all. Not only should faith be more lively than usual, or hope be elevated to assurance, but repentance ought to be deeper; humility more profound, charity more fervent and extensive; resignation more perfect, love to God of a purer kind, and obedience to his will more conspicuous. Judging by this rule, we confess that we are not entirely satisfied with the frame of mind the Doctor appeared to possess, as far as we can judge of it from the narrative of his friends. We could wish to have heard the language of humiliation, and should have been glad to perceive the traces of a reverential awe at the prospect of appearing before the judge of the earth. Such just and suitable feelings have marked and, we may truly add, adorned the closing scene of some of the wisest and

dear times, and who seems to have assumed the mask of virtue for no other purpose, than that of propagating, with more success; the blackest vice, says, in that very work which contains a confession of his crimes; that no man can come to the throne of God, and say, *I am a better man than Rousseau.* And just before he expired, he observed to his mistress, "Ah! my dear, how happy a thing it is to die when one has no reason for remorse or self-reproach!" Then addressing himself to the Almighty, he said, "Eternal Being! the soul that I am going to give thee back, is as pure, at this moment, as it was when it proceeded from thee; render it partaker of thy felicity."

* The dying expressions of Hooker oc-

best of men. It would have given us pleasure also to have heard the promises of the gospel urged to cheer the fainting spirits, to confirm the doubting mind, and to encourage the well-founded expectations of penitence and faith. Above all, we looked with earnest desire (and we deeply regret our disappointment) to have seen the mention of that adorable name, which,

curing to us while we were writing this paragraph, we insert them in this note, not as exhibiting the best illustration which might be found of the last moments of an excellent man, but as sufficiently expressing that general assemblage of christian dispositions on which we have insisted.

"After receiving the blessed sacrament of the body and blood of our Lord, his friend Dr. Saravia, who attended him, thought he saw a reverend gaiety and joy in his face; but it lasted not long, for his bodily infirmities did return suddenly, and became more visible, insomuch that the Doctor apprehended death ready to seize him. Yet, after some amendment, he left him at night with a promise to return early the day following, which he did, and then found him better in appearance, deep in contemplation, and not inclinable to discourse, which gave the Doctor occasion to require his present thoughts; to which he replied, *'That he was meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven; and, oh! that it might be so on earth.'* After which words, he said, *'I have lived to see this world is made up of perturbations, and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near; and though I have, by his grace, loved him in my youth, and feared him in mine age, and laboured to have a conscience void of offence to him and to all men; yet, if thou, O Lord, be extreme to mark what I have done amiss who can abide it; and, therefore, where I have failed, Lord, shew mercy to me, for I plead not my righteousness but the forgiveness of my unrighteousness, for his merits who died to purchase a pardon for penitent sinners; and since I owe thee a death, Lord, let it not be terrible, and let not mine own time. I submit to it, O Lord, but let thy will be done.'* With which expression he fell into a dangerous slumber, dangerous as to his recovery; yet recover he did, but it was to speak only these few words—*'Good Doctor, God hath heard my daily petitions, for I am at peace with all men, and he is at peace with me, and from which blessed assurance I feel that inward joy which this world can neither give nor take from me.'* More he would have spoken, but his spirits failed him; and after a short conflict betwixt nature and death, a quiet sigh put a period to his last breath, and, so he fell asleep."—Walton's Life of Hooker.

unto all who believe, is precious above every name that is named in heaven or in earth. It could not, indeed, have been introduced, according to the Doctor's system, as the foundation of hope, but it might, one would conceive, according to any system which professes to be built upon the scriptures, have been mentioned with that affection, veneration, and gratitude with which the inspired writers, as well as good men in every age, have uniformly spoken of it.

As a substitute for that ancient foundation of hope, faith in the atonement of the Son of God, the Doctor rests upon the expectation of universal salvation. This is well calculated, we acknowledge, to allay apprehension. Indeed, there cannot be much ground for alarm, when it is believed that there is no worm which dieth not, and no fire that is not quenched. It is very consoling to look upon God as only preparing all his creatures for final happiness, by different degrees of discipline suited to their different tempers. The encouragement this idea holds out is of a very general and extensive kind; for it affords hope alike to all, and nearly annihilates all distinction of character. But our readers will, probably, agree with us that it is a ground of hope never mentioned by the inspired writers; that the great founder of our religion evidently directed the weight of his influence to establish a contrary belief, and that whoever rests upon it, must deny or explain away the obvious declarations of scripture. We are told, indeed, that the Doctor diligently perused the sacred writings; but we feel our confidence in this mark of regard for those holy volumes much diminished, by reflecting on the unwarrantable liberties he was accustomed to take with them, on his rejection of the authority of an evangelist, on his denial of the conclusiveness of the arguments of an apostle, on the ingenuity exercised to explain away the obvious sense, or the boldness with which he refused to submit to the plain declarations of scripture. The mere study of scripture is of little moment compared with the humility with which it dictates are received, and the ready submission of the mind to its authority.

Indeed we conceive, that the leading defect in the Doctor's mind, from the first, was a want of humility. He formed his system from his own reasoning, and then endeavoured to accommodate the scripture to it, instead of humbly receiving his creed from scripture and casting down every imagination of his mind which opposed it. This was his fundamental error, and it naturally led him to cherish a spirit of rash innovation, inconsistent with cool deliberation or sound judgment. Yielding himself to the influence of this spirit, he trampled with disdain upon the bounds which the wisdom and piety of former ages had fixed. He became a reformer in

religion with the same indiscriminate zeal with which the jacobins attacked ancient establishments. There may, undoubtedly, exist evils in government; there may be popular errors in religion, but it is very material to mark well the spirit and views of the person who attacks the one or the other. It has been justly looked upon as the wisdom and glory of the British Senate, to ascertain precisely the limits of any proposed change, to deliberate cautiously, to determine slowly, even to treat with reverence accustomed prejudices, to reform with a temperate hand and in a gradual manner. But it was the character and reproach of jacobinism to abolish, by acclamation, the existing constitutions, and to rase to its foundation the ancient edifices of government. We conceive that the Doctor, in the reforms he would have introduced into religion, has acted in a spirit somewhat similar to that of the jacobin. He was daring, rash, impetuous; he wanted the modest diffidence which a just regard to the authority of the wise, and a proper sense of the limited extent of the human understanding will always inspire.

That the Doctor was sincere in the principles he held we doubt not, and that his principles were calculated to free his mind from alarming apprehensions, and produce tranquillity at the hour of death, we readily allow. But God forbid we should consider this as any evidence of their truth. By their conformity to scripture, and by the fruits they produce, they must be tried. It is useful also to remark, that in judging of the fruits which any principles produce, we must take our examples from the general cast of those who hold them, not from the solitary instances of the leaders of a party. The latter necessarily feel the influence of other considerations. Epicurus himself was sober and temperate, though his principles led to intemperance, and his disciples were generally corrupt. It is necessary also to examine the nature of the fruits which any principles produce, by the rules which scripture has laid down. They must be the fruits of christian holiness. Are the Socinians, taken as a body, the most humble of those who bear the christian name? Are they the most devout, the most heavenly-minded, the most watchful against sin? By the answer to these questions, should their pretensions be determined as far as the moral effect of principles determines their truth.

It is with reluctance we speak of any persons who have gone to give their account to their judge, in a manner which may seem disrespectful to them. The importance, however, of the truth will, we trust, justify the freedom of our remarks on this well known person. We should have rejoiced to have recorded in these pages the edifying example of the departure of a christian divine, rather than what appears to us, the tranquil death of a mere philosopher.

DEATHS.

April 12. At the Vicarage, aged forty-five, the Reverend JOSEPH DACRE CARLYLE, Vicar of Newcastle-upon-Tyne, Chancellor of Carlisle, Professor of Arabic in the University of Cambridge, and Chaplain to the Bishop of Durham. Mr. Carlyle was a man of eminent abilities and learning. Of his proficiency in Oriental literature; and his correct and elegant taste, the world has already had a very favourable specimen in his Translations of Select Pieces of Arabic Poetry. But the interests of religion, no less than those of literature, have sustained a severe loss in his death; since it will at least retard the appearance of the Arabic Bible, which he had undertaken to publish, and for which every preparation had been already made; and must put an entire stop to his great and favourite project of giving a complete edition of the New Testament in Greek, which was to contain not only the various readings collected by Mill, Bengelius, Wetstein, Griesbaeh, and Matthæi, but also those of more than thirty Greek Manuscripts which he had collected during his residence and travels in the Turkish Empire, together with a new and accurate collation of the Syriac and other ancient versions. With his Dissertation on the Troad, and Observations made during his Tour through Lesser Asia, Syria, and Egypt, the public may hope to be gratified.

The extent of Mr. Carlyle's acquirements, and the ardour of his literary pursuits, render his death a general loss: but those who knew him in the private walks of life, and who had an opportunity of witnessing the urbanity of his manners, the cheerfulness of his conversation, his unassuming modesty, and active benevolence, will have other and deeper causes of regret. He lived, esteemed and respected; he dies, sincerely lamented by all who had the happiness of his acquaintance.

Feb. 27. At Elberfeld, in Germany, Lady SYKES, wife of Sir Francis William Sykes, of Besaldon Park, niece to the Duchess of Chandos and Lord Henniker. She was in her twenty-fifth year, and was far advanced in pregnancy at the time of her decease.

March 7. At Elberfeld, in Germany, Sir FRANCIS WILLIAM SYKES, Bart. of a scarlet fever, which he caught by his attendance on his lady, who died on the 27th of the preceding month.

April 5. At Vicar's Hill, near Lymington, in his eightieth year, the Reverend WILLIAM GILPIN, Vicar of Beldre.

A few days ago, the Reverend CHARLES CHAUNCEY, Rector of Ayott St. Peter's, Herts.

The Reverend JAMES COTTINGHAM, D. D. Vicar-general of the Diocese of Kilmore, Ireland.

March 20. The Reverend HENRY WINTOUR, Prebendary of St. Paul's.

The Reverend P. B. BRODIE, M. A. Rector of Winterslow.

At the Deanery-house, Norwich, Mrs. TURNER, wife of the Reverend Dr. Turner.

At Holywell, in Huntingdonshire, the Reverend B. HUTCHINSON.

In Ely-place, Dublin, Sir ALEXANDER SCHOMBERG, Kn.

At Milding Parsonage-house, Mrs. SANDERSON, wife of the Reverend W. Sanderson.

On the 12th instant, after a lingering illness, ROBERT, Earl of KINNOULL, Viscount Dupplin, Baron Hay, at his seat Dupplin Castle, in the county of Perth. His Lordship was the eldest son of the late Archbishop of York.

March 22. At his house on the Clapham Road, of convulsion fits, which continued three days, JOHN COCK, Esq. formerly of Wood-street, Cheapside.

March 23. At Brighton, in the thirtysixth year of his age, JOHN FORDYCE, Esq. of Ardo, in Kincardineshire, and of Birchington, London.

March 24. At Woodstock, Oxfordshire, THOMAS WALKER, Esq. aged eighty, many years Receiver-general of the same county.

Lately, at Lyme Regis, Dorsetshire, ROBERT CLARK, Esq. in the seventy-second year of his age, and nearly fifty years a magistrate of that borough.

Lately, at Gilcomston, in the neighbourhood of Aberdeen, FLORA MACLEOD, at the uncommon age of one hundred and four. She retained her senses and recollection to the last.

March 24. At Hand Cross, Mr. HOWELL, Builder, of Brighton, and one of the greatest proprietors of lodging-houses in that town; he was also a proprietor of one of the stage coaches, from that place to London. Mr. Howell was, on his road to town on Thursday, attacked by a fit of apoplexy, near the inn where he died, and did not speak afterwards, till within a few hours of his death.

March 26. Mrs. KILLICK, wife of JOHN Killick, Esq. of Hackney Mills, and daughter of the late Alderman Hamerton.

April 6. In Park-place, JAMES BOURCHIER, Esq. formerly an officer in the fifth regiment of foot.

April 7. At Wareham Dorsetshire, DAVID ERSKINE, Esq. first cousin to the Earl of Kellie.

April 8. In the sixty-seventh year of his age, after a long and painful illness, which he bore with manly fortitude, POWELL SNELL, Esq. of Gaining Grange, in the county of Gloucester.

Same day, in Pall-mall, in the seventy-second year of her age, Mrs. EDGAR, relict of the late Mileson Edgar, Esq. of the Red House, Ipswich.

April 8. At Bath. Lieutenant-general
HORNECK:

April 10. In his twelfth year, in Berk-
ley-square, Lord Viscount BURY, eldest
son of the Earl of Albemarle.

Lately, in Ireland, ROGER BYRNE, the
famous Irish Giant. He is said to have
died of suffocation, occasioned by an ex-
tremity of fat, which stopped the play of
his lungs. He was in the forty-fifth year
of his age; his coffin, with its contents,
weighed fifty-two stone; it was borne on a
very long bier by thirty men, who were
relieved at intervals. He was thirteen
stone heavier than the noted Bright, of
Maldon, whose waistcoat inclosed seven
persons.

April 4. At Twickenham, aged twenty-
eight, the Lady of Michael Jones, Esq.

Same day, Mrs PYNE, wife of John
Pyne, Esq. at Oving-house, Buckingham-
shire.

April 4. At Trevor-hall, near Llangollen,
TREVOR LLOYD, one of his Majesty's jus-
tices of the peace for the county of Den-
bigh.

ECCLESIASTICAL PREFERMENTS.

Rev. James Sperling, M. A. Lammash
R. Essex, *vice* Hurloek.

Rev. Brownlow Villiers Layard, Uffing-
ton R. co. Lincoln.

Rev. Thomas Canfield, B. D. Stratford
St. Mary R. Suffolk.

Rev. Thomas Herring, M. A. Ringstead
St. Peter and St. Andrew R. Norfolk.

Rev. Charles Bethune, M. A. Wanstrow
R. co. Somerset.

Rev. Horatio Dashwood, B. A. Caistor
St. Edmund with Marketshall R. Norfolk.

Rev. George Preston, M. A. Briston V.
Norfolk.

Rev. John Hepworth, M. A. Gunton R.
with Hanworth V. annexed, and Suffield
R. co. Norfolk.

Rev. Thomas Sedgwick, B. A. Mirfield
V. co. York, *vice* Cookson, deceased.

Rev. Dr. Taylor, rector of Wotton, Sur-
rey, collated to Chichester Archdeaconry;
and Rev. John Pratt, of Orpington, Sedles-
comb R. Sussex; both *vice* Alcock, de-
ceased.

Rev. James Fielding, Wotton R. Sur-
rey, *vice* Hill, deceased.

Rev. John Rush, LL. B. Hartwell cum
Hampton R. Bucks.

Rev. William Gunningham, M. A. St.
Dionis Backelureh R. London, *vice* Lyuch,
deceased.

Rev. Joshua Hird, M. A. Manxton R.
Hants, *vice* Hawtreay, deceased.

Rev. William Kelk, B. A. Sudbrook R.
co. Lincoln.

Rev. John Halton, Clapham V. near
Settle, co. York, *vice* Currier, deceased.

Rev. Francis Skurray, Imber living, co.
Wilts; and Rev. ———— Beauvais, Shruven-
ham V. Berks, both *vice* Cotton, deceased.

Rev. Joseph Golding, M. A. Newbold

Pacey V. co. Warwick, *vice* Nicholson, de-
ceased.

Rev. ———— Pocock, master of the gram-
mar-school at Frome, Lullington R. co. Som-
erset, *vice* Walters, deceased.

Rev. Henry Wintour, to a prebendal
stall in St. Paul's cathedral.

Rev. Alexander Richardson, M. A.
Takely V. Essex.

Rev. ———— Oakley, Tottenhoe V. co.
Bedford.

Rev. A. B. Haden, to an endowed lec-
tureship in the collegiate church of St. Peter,
Wolverhampton, *vice* Walker, re-
signed.

Rev. Benjamin Heming, Kilmington R.
co. Nottingham.

Rev. Atwell Lake, St. Peter R. West
Lynn, Norfolk.

Rev. Joseph Walcam, Compton-Abdale
perpetual curacy, in the diocese of Bristol,
vice Page, deceased.

Rev. William Coxé, M. A. rector of Be-
merton, elected a canon-residentiary of Sal-
isbury cathedral, *vice* Colton, deceased;
and Rev. J. Guard, B. D. installed preben-
dary of Slape, in that cathedral.

Rev. John Craufurd, West Markham V.
co. Nottingham.

Rev. James Willis, M. A. Melton St.
Mary and All Saints RR. Norfolk, and St.
Michael Coslany R. Norwich, *vice* Story,
deceased.

Hon. and Rev. Edw. Rice, M. A. Sutton-
on-the-Forest V. co. York, *vice* Cheap, de-
ceased.

Rev. Rob. Gray, M. A. rector of Craike,
co. York, collated to a prebendal stall in
Durham cathedral; Rev. W. L. Bowles, to
a prebendal stall in Salisbury cathedral; and
Rev. Charles Ekins, M. A. son of the Dean
of Salisbury, elected a canon-residentiary
of that cathedral; all *vice* Ogle, deceased.

Rev. J. Allinson, of Pockington, Thurn-
by R. near Leicester.

Rev. Charles Anson, M. A. Mautby R.
Norfolk, *vice* Buckeridge, deceased.

Rev. Mr. Pitchford, to be a minor canon
of Durham cathedral.

Rev. Latham Wainwright, Great Brick-
hill R. Bucks.

Rev. Richard Williams, M. A. vicar of
Puddington, co. Bedford, and curate of St.
Giles, in Northampton, Bulpham R. Essex;
vice Cuthbert, deceased.

Rev. Joseph Ireland, jun. Cragin R. co.
Cumberland.

Rev. H. T. Laye, Pickering V. co. York,
vice Harding, deceased.

DISPENSATIONS.

Rev. Henry Gale, M. A. to hold Hawx-
well R. with Escrick R. both co. York.

Rev. Wm. Macklin, M. A. to hold Great
Yeldham R. with Great and Little Ches-
terford R. all co. Essex.

Rev. John Strange Dandridge, LL. B. to
hold Rollisham of Rousham R. co. Oxford,
with Syresham R. co. Northampton.

POSTSCRIPT.

REMARKS ON THE STATE OF PARTIES.

We esteem it to be one part of our duty; to apprise our readers of the alterations which arise in the state of political parties, and occasionally to offer a few dispassionate remarks on that subject. Most of the public prints are accustomed to lavish their praise so freely, and to bestow their censure so unmercifully on public characters, that they have the appearance of being employed as the instruments of different parties; and it is by the communication of their heat that the political passions of the whole country are inflamed. We would humbly hope that the Christian Observer will contribute, so far as its influence shall extend, to assuage the violence of party spirit, and to inspire candour and moderation in politics, without, at the same time, being neutral on public questions, or insensible to the superiority of one public character over another.

A few weeks ago, Mr. Fox and Mr. Windham* formed a junction for the purpose of more effectually opposing the ministry of Mr. Addington. What may have been the precise nature and conditions of this union the public does not know. We have, however, been recently assured by Mr. Fox, that there is no circumstance respecting it "which might not be proclaimed at Charing Cross." A complete co-operation in parliament between these two able leaders has followed; and their professed object is to overthrow an administration which is declared by them to be utterly incompetent to the management of public affairs at the present crisis; and no opportunity has been lost by either of them of exposing the real or supposed errors of Mr. Addington.

Mr. Pitt appears to have been unwilling to unite himself with either of these gentlemen. Indeed his disinclination to coalesce entirely with Mr. Windham and his party, is commonly supposed to have been the occasion of the junction between Mr. Windham and Mr. Fox. Mr. Pitt, however, has recently taken a very forward and decisive part against administration;

* These gentlemen were formerly united against the administration of Mr. Pitt, but since the French revolution, they have been violently opposed to each other.

and there appears to be a certain degree of present co-operation and good understanding between him and the new coalition. On Mr. Pitt's motion for a naval enquiry, a few weeks ago, Mr. Fox employed his eloquence in such a manner as to cast a nearly equal censure on Mr. Pitt and Mr. Addington; and he supported the motion, only on the ground of the extraordinary merit of the first Lord of the Admiralty. The papers which the ministry refused, and which Mr. Pitt called for, on the ground of their being expected to prove the negligence and misconduct of the Admiralty Board, would, according to Mr. Fox, exalt the character of his friend, Lord St. Vincent. It is remarkable that Mr. Sheridan on this occasion united in sentiment with his friend Mr. Fox; for he also praised the Admiralty, but voted with Mr. Addington, on the ground that the papers were unnecessary; though he has since voted with opposition. Mr. Addington's majority on this question amounted to 71.

On the 24th April, Mr. Fox moved in the House of Commons, "that it be referred to a committee of the whole house to revise the several bills for the defence of the country, and to consider of such further measures as may be necessary to make that defence more complete and permanent." This motion was powerfully supported by Mr. Pitt, who declared that neither in respect to the navy, nor any one branch of the military defence, was the country in that state in which it ought to be placed; and he concluded a speech full of strong animadversions; by observing, that such being the opinions which he entertained, he should not fulfil his duty to his sovereign, or to the nation, if he were not openly and explicitly to declare those sentiments in parliament. The numbers on this occasion in favour of the ministry, were 256; in favour of Mr. Fox's motion, 204; majority only 52.

On the 26th April, a motion was made by Mr. Pitt, of which the object was to postpone for a fortnight a bill proposed by government for suspending the Army of Reserve Bill, with the view of introducing in its place a measure of greater efficiency suggested by himself. Mr. Fox and Mr. Windham supported the motion of

Mr. Pitt, and the majority of the ministers being 240 to 203. In the House of Lords the Administration lately lost one question (probably through surprize) by a majority of one; and on several other questions the minority in the house of Peers has been great and encreasing.

Under these circumstances it is natural to anticipate a change of ministry; but of what materials any new administration may be formed, is matter of the most uncertain conjecture. The ground on which the defence of Mr. Addington has been partly rested, (we allude particularly to a speech of the Attorney General) has been the incoherency and even contrariety of sentiment which prevails among his adversaries; they are united, it is said, in pulling him down, but they are not likely to be equally agreed as to the person who shall be set up. To this objection, which indeed proves too much, since it would imply that even the worst measures of Government ought to be sanctioned under the present state of parties, it has been replied, and in language undoubtedly constitutional, that it belongs to parliament to censure, and even to turn out the administration; and to the king to chuse the men who may be substituted in their place. It is also urged, that an oblivion of old grounds of difference is often necessary in times of peril, and implies no dereliction of principle.

For our own part, we cannot forget the services which Mr. Addington rendered to his country by negotiating a peace; and we ascribe that zeal which has been so remarkably manifested in the defence of the kingdom, (a zeal which is of more effect than many thousand regulars) to an idea of the necessity of the war which the treaty of peace inspired, and which prevailed to such a degree that the grounds of the war were not much examined by the public.

On the other hand, we are arrived at a period in which the talents of our most distinguished statesmen, at all times a species of public property, ought unquestionably to be employed in devising the means, not of annoying each other, but of resisting the common enemy. When therefore we hear of the coalition of parties, especially of those which have not heretofore been the most directly op-

posite, we ought to be far from imagining that there is a necessary sacrifice of principle. The common fault of those who coalesce is not that they coalesce, but that they were antecedently too violent in their differences; and to become epraged at new coalitions, is perhaps to perpetuate that political animosity which is one of our chief evils.

The nation may reflect with satisfaction that both Mr. Pitt and Mr. Fox approved of the peace; and it may therefore hope that they will each of them again be willing to make some sacrifices for the attainment of that blessing. If the present government, instead of being totally set aside, should be new-modelled by the admission of some of its opponents, eminent for talents, integrity, and energy, who, as we presume, would in that case stand at the head of our affairs, the wishes of the nation would perhaps be more fully consulted, and unanimity be more promoted, than by any mere substitution of one party for another. May it please God to deliver us from all "*Rancour of political*" as well as religious disputation; may he dispose our public men to lay aside whatsoever is personal in their antipathies, and to unite for the purpose not of private ambition, but of general good; and may he be pleased to direct and prosper all the consultations of parliament to the advancement of his glory, the good of his church, the safety, honour, and welfare of our sovereign and his dominions; so that peace and happiness, truth and justice, religion and piety, may be established among us for all generations.

We cannot close these remarks without adverting to, an expression used by Mr. Pitt in one of the late debates:—In censuring the parsimony of Mr. Addington, in respect to the volunteers, he stated that it was not to be expected that men would continue long to give gratuitously the Sunday (their only day of recreation and of rest from labour) to the purposes of drilling. We trust that this observation may be considered as implying that the present system of Sunday drilling will not be the permanent policy of the country in the event of Mr. Pitt's returning into power. We deem this subject of so much importance, that we have thought proper to give it a place in these general remarks.

We are happy to announce the recapture of the island of Goree, by a British squadron.

His Majesty has been graciously pleased to appoint Friday the 25th of May next, to be observed throughout England and Ireland as a day of public humiliation and fasting. We earnestly hope that it may be observed in a proper manner. We subjoin a hymn for the occasion, which has just reached us in time to obtain a place in this number.

HYMN FOR THE FAST DAY,

MAY 25, 1804.

DEAD, Jehovah! God of Nations,
From thy Temple in the Skies,
Hear thy People's Supplications,
And for their Deliverance rise.
Lo! with deep Contrition turning,
In thy Holy Place we bend;
Fasting, praying, weeping, mourning,
Hear us, spare us, and defend.

Foes, who've ravag'd peaceful Regions,
Now for us the Yoke prepare;
And if thou forsake our Legions,
We, like them, the Yoke must wear.
Shall Religion's Foes enslave us?
Shall their Heathen Tongues exclaim,
"Where's your God?" O rise to save us,
And assert thy glorious Name.

Though our Sins, each Heart confounding,
Long and loud for Vengeance call;
Thou hast Mercy as abounding,
Thou hast Blood can cleanse them all.
Let that Mercy veil Transgression,
Let that Blood our Guilt efface;
Save thy People from Oppression,
Save from Spoil thy Holy Place.

Hear, O God! the Vows we tender,
With our Hosts to battle go;
Shield the Head of each Defender,
And confound the impious Foe.
So when ceas'd the Battle's raging,
Thine shall be the Victor's Praise,
And in thy holy Bonds engaging,
We will serve thee all our Days.

C. F.

ANSWERS TO CORRESPONDENTS

PHILARIO better knows than we possibly can the texture of his own mind; and if it be so weak as to be shaken by sophisms and insinuations, he will do well to abstain from the perusal either of Hume or Gibbon.

In our volume for 1802, A. SABBATARIAN will find a series of papers on the obligation to keep holy the sabbath day. Should these not satisfy him, we shall willingly attend to any question he may think proper to put.

If M. P. will entrust us with his projected Letter to MARGERY, it shall be carefully forwarded to that very respectable lady.

ERCO; E. V.; BOETHOS; A. A.; A WHITE-SLAVE TRADER; CUSTOS; SOPATER; AN ATTORNEY; H. G.; and S. P. will appear as soon as possible.

NEPIOS; FREDERICK; and W.; have been received.

We cannot approve of the levity with which MACUS introduces the great enemy of God and man into his Lines.

We shall endeavour to procure the information which A. B. requests.

We are under the necessity of apologizing to those gentlemen, who have thought proper previous to publication to submit their manuscripts to our perusal, for the tardiness with which we have complied with their injunctions. Incessantly-occupied as we are with the periodical duties of our office, it is no easy task to satisfy the eager impatience of authors who apply for our *imprimatur*. To obviate future disappointment, we think it incumbent on us distinctly to state, that, as we cannot honestly recommend the printing of a manuscript which we have not first read from beginning to end, there is no probability that our opinion can be obtained in less than twelve months from the day on which the papers reach our hands. *Authors will, therefore, do well to count the cost of a reference to our judgment before they venture upon it.

A. SINCERE ENQUIRER, and RESU, have just come to hand.

ERRATA.

No. 27, page 136, col. 1, line 7, from bottom, for J read D.

page 174, col. 1, line 6, from bottom, for BARKER read RANKEN.

No. 28, page 217, col. 1, line 2, from bottom, dele *from*.

page 234, col. 1, line 25 and 27; dele marks of quotation.

page 239, col. 2, line 1, for Churchman read Churchmen.

page 239, col. 2, last line, for E. D. read EDITOR.

THE
CHRISTIAN OBSERVER.

No. 29.

MAY, 1804.

[No. 5. VOL. III.]

Religious Communications.

ACCOUNT OF THE DYING BEHAVIOUR OF COLONEL PENRUDDOCK, WHO WAS EXECUTED IN THE CASTLE OF EXON, THE 10TH DAY OF MAY, 1655.

AT the present moment when the military character is assumed by so many in this country, it may be peculiarly seasonable to exhibit to public view the sentiments which, in former times, were avowed by a British soldier, and the sources from which he derived his support and consolation in the prospect of death.

The Honourable Colonel John Penruddock, during the protectorate of Cromwell, having been found guilty of high treason, under circumstances peculiarly partial and unjust, was condemned to die.

During the interval which preceded the execution of his sentence, he thus wrote to his lady.

"MY DEAREST HEART,
"I'ven now received thy faréwell letter, each word whereof represents unto me a most lively emblem of your affection, drawn with thine own hand in water-colours to the figure of a death's head. My dear, I embrace it, as coming first from God, and then from man; for what is there done in this city that the Lord hath not permitted? I look upon every line of thine, as so many threads twisted together into that of my life, which being now woven, my meditations tell me, will make a fit remnant for my winding-sheet; upon the reading whereof, I may say with the prophet, I should have utterly fainted, but that I believe verily to see the goodness of the Lord in the land of the living. As this is mine, my dear, so let it be thy consolation. When I think what wife and what children I go from, and look no farther, I begin to cry, O wretched man that I am! But when my thoughts soar higher, and fix themselves upon those things which are above, where I shall find God my Creator to my Father, and his Son my Redeemer to my brother, (for so they

have vouchsafed to term themselves,) then I lay aside those relations, and do of all love, my dear, desire thee, not to look towards my grave where my body lies, but toward heaven, where I hope my soul shall gain a mansion in my Father's house. I do stedfastly believe that God hath heard the prayers of my friends, and thine, and mine; and how knowest thou, O woman, whether thou hast saved thy husband? Let those considerations raise thy spirit, I beseech thee; and that for God's sake, and mine. Though I lie among the children of men, which are set on fire against me, yet under the shadow of the Almighty's wings I will hide myself, till this tyranny be overpast. The greatest conflict I have had in this extremity, was my parting with thee: the next encounter is to be with death; and my Saviour hath so pulled out the sting thereof, that I hope to assault it without fear. Though the arms of men have been too hard for me, yet I am now listing myself under the conduct of my sovereign, and an army of martyrs, that the gates of hell cannot prevail against. My dear, I have now another subject to think on, therefore you must excuse the imperfections you find here. I have formerly given you directions concerning my children, to which I shall refer you. May the blessing of Almighty God be upon thee and them; and may there not want a man of my name to be ready to be a sacrifice in this cause of God and his Church, so long as the sun and moon shall endure. I shall now close up all with desiring you to give a testimony for me to the world, that I die with so much charity as to forgive all my enemies: I will join them in my last prayers for my friends, amongst which you and my children are, for my sake, obliged to pay a perpetual acknowledgment to Mr.

M m

Rolls and his lady, and my cousin Mr. Sebastine Isack, for their great solicitations on my behalf. If I should forget this city of Exeter, for their civilities to my own person in particular, and indeed to all of us, I should leave a reproach behind: I will give them thanks at my death; and I hope you and yours will do it when I am dead. My dear heart, I once more bid thee adieu; and with as much love and sincerity as can be imagined, subscribe myself,

“Thy dying and loving husband,
JOHN PENRUDDOCK.”

Exon, May 7, 1655.

His execution took place on the 16th of May, following:

As he was ascending the scaffold, baring his knees, and humbly bowing himself, he used these words: “This, I hope, will prove to be like Jacob’s ladder, though the feet of it rest on earth, yet I doubt not but the top of it reacheth to heaven.” When he came upon the scaffold, he said, “O wretched man that I am, who shall deliver me from this body of death? I thank God; who hath given me the victory, through our Lord Jesus Christ.” Then with abundance of christian cheerfulness he spake to the people as followeth:

“GENTLEMEN;

“It hath ever been the custom of all persons whatsoever, when they come to die, to give some satisfaction to the world, whether they be guilty of the fact of which they stand charged. The crime for which I am now to die, is loyalty, but in this age called high treason: I cannot deny but that I was at Southmoulton in this county; but whether my being there, or my action there, amounts to so high a crime as high treason, I leave to the world and the law to judge. Truly, if I were conscious to myself of any base ends that I had in this undertaking, I would not be so injurious to my own soul, or disingenuous to you, as not to make a public acknowledgment thereof. My trial was public, and my several examinations, I believe, will be produced when I am in my grave. I will refer you, therefore, to the first, which I am sure some of you heard; and to the latter, which many of you in good time may see. Had Captain Crook done himself and us that right which a gentleman and

a soldier ought to have done, I had not now been here. The man I forgive with all my heart; but truly, gentlemen, his protesting against those articles he himself, with so many protestations and importunities, put upon us, hath drawn so much dishonour and blood upon his own head, that I fear some heavy judgment will pursue him. Though he hath been false to us, I pray God that I do not prove a true prophet to him.

“It is now our misfortunes to be made precedents and examples together; but I will not do the Protector so much injury as to load him with this dishonour; since I have been informed, that he would have made our conditions good, if Crook that gave them had not abjured them.

“This is not a time for me to enlarge upon any subject, since I am now become the subject of death; but since the articles were drawn by my own hand, I thought myself obliged in a particular justification of them.

“I could tell you of some soldiers who are turned out of his troop for justifying those conditions of ours: but let that pass; and henceforward, instead of life, liberty, and estate, which were the articles agreed upon, let drawing, hanging, and quartering bear the denomination of Captain Crook’s articles.

“However, I thank the Protector for granting me this honourable death.

“I should now give you an account of my faith. But truly, gentlemen, this poor nation is rent into so many opinions; that it is impossible for me to give you mine without displeasing some of you; however, if any be so critical as to inquire in what faith I die, I shall refer him to the apostles, *Athanasius*, and the *Nicene Creeds*, and to the testimony of this reverend gentleman, Dr. Short, to whom I have unbosomed myself; and if this do not satisfy, look into the Thirty-nine Articles of the Catholic Church of England; to them I have subscribed, and do own them as authentic.

“I have no more to say to you now, but to let you know that I am in charity with all men; I thank God; I both can and do forgive my greatest persecutors, and all that ever had any hand in my death.

“I have offered the Protector as good security for my future behaviour as I suppose he could have expected.

If he had thought fit to have given me my life, certainly I should not have been so ungrateful as to have employed it against him. I do humbly submit to God's pleasure, knowing that the issues of life and death are in his hand. My blood is but a small sacrifice; if it had been saved; I am so much of a gentleman, as to have given him thanks that had preserved it; and so much a christian, as to forgive them which take it. But seeing God by his Providence hath called me to lay it down, I willingly submit to it, though terrible to nature; but blessed be my Saviour, who hath taken out the sting, so that I look upon it without terror. Death is a debt, and a due debt; and it hath pleased God to make me so good a husband, that I am come to pay it before it is due. I am not ashamed of that cause for which I die, but rather rejoice that I am thought worthy to suffer in the defence and cause of God's true church, my lawful king, the liberty of the subject, and privilege of parliaments; therefore I hope none of my alliance and friends will be ashamed of it; it is so far from pulling down my family, that I look upon it as the raising it one story higher. Neither was I so prodigal of nature, as to throw away my life, but have used (though none but honourable and honest) means to preserve it.

"These unhappy times indeed have been very fatal to my family; two of my brothers already slain, and myself going to the slaughter. It is God's will, and I humbly submit to that Providence.

"I must render an acknowledgment of the great civilities that I have received from this city of Exon, and some persons of quality, and for their plentiful provision made for the prisoners: I thank Mr. Sheriff for his favour towards us, in particular to myself; and I desire him to present my due respects to the Protector, and though he had no mercy for myself, yet that he would have respect to my family.

"I am now stripping off my clothes to fight a duel with death, (I conceive no other duel lawful*); but

my Saviour hath pulled out the sting of this mine enemy, by making himself a sacrifice for me: and truly I do not think that man deserving of one drop of his blood, that will not spend all for him in so good a cause.

"The truth is, gentlemen, in this age, treason is an *individuum vagum*, like the wind in the gospel, it bloweth where it listeth; so now treason is what they please, and lighteth upon whom they will. Indeed no man, unless he will be a traitor, can avoid this censure of treason: I know not to what end it may come, but I pray God my own, and my brother's blood, that is now to die with me, may be last upon this score.

"Now, gentlemen, you may see what a condition you are in without a king. You have no law to protect you, no rule to walk by; when you perform your duty to God, your king, and country, you displease the arbitrary power now set up (I cannot call it government). I shall leave you to peruse my trial, and there you shall see what a condition this poor nation is brought into; and (no question) will be utterly destroyed, if not restored by loyal subjects to its old and glorious government. I pray God he lay not his judgments upon England for their sluggishness in doing their duty, and readiness to put their hands in their bosoms, or rather taking part with the enemy of truth. The Lord open their eyes, that they may be no longer led or drawn into such snares; else the child unborn will curse the day of their parent's birth.

"God Almighty preserve my lawful sovereign, King Charles the Second, from the hands of his enemies, and break down the wall of pride and rebellion, which so long hath kept him from his just rights. God preserve his royal mother, and all his majesty's royal brethren, and incline their hearts to seek after him; God incline the hearts of all true Englishmen to stand up as one man to bring in the king, and redeem themselves, and this poor kingdom, out of its more than Egyptian slavery.

"As I have now put off these garments of cloth, so I hope I have put off my garments of sin, and have put

* We hope this sentiment will be particularly marked: it is worthy of a christian soldier. How directly, does it stand opposed to those false maxims of worldly

and military honour which are now so current. And yet does any one suspect that Colonel Penruddock's determination to fight no duel sprung from cowardice?

on the robes of Christ's righteousness here, which will bring me to the enjoyment of his glorious robes anon."

Then he kneeled down, and kissed the block, and said thus: "I commit my soul to God my Creator and Redeemer. Look on me, O Lord, at my last gasping. Hear my prayer, and the prayers of all good people. I thank thee, O God, for all thy dispensations towards me."

Then kneeling down he prayed most devoutly, as followeth:

"O eternal, almighty, and most merciful God, the righteous judge of all the world, look down in mercy on me a miserable sinner. O blessed Jesus, Redeemer of mankind, who takest away the sins of the world, let thy perfect manner of obedience be presented to thy heavenly Father for me. Let thy precious death and blood be the ransom and satisfaction of my many and heinous transgressions. Thou that sittest at the right hand of God, make intercession for me. O holy and blessed Spirit, who art the comforter, fill my heart with thy consolation. O holy, blessed, and glorious trinity, be merciful to me, confirm my faith in the promises of the gospel, revive and quicken my hope and expectation of joys prepared for true and faithful servants. Let the infinite love of God my Saviour make my love to him stedfast, sincere, and constant.

"O Lord, consider my condition, accept my tears, assuage my grief, give me comfort and confidence in thee, impute not unto me my former sins; but, most merciful Father, receive me into thy favour, for the merits of Christ Jesus. Many and grievous are my sins, for I have sinned many times against the light of knowledge, against remorse of conscience, against the motions and opportunities of grace. But accept, I beseech thee, the sacrifice of a broken and contrite heart; in and for the perfect sacrifice, oblation, and satisfaction of thy Son Jesus Christ. O Lord, receive my soul; after it is delivered from the burden of the flesh, into perfect joy in the sight and fruition of thee. And at the general resurrection, grant that my body may be endowed with immortality, and received with my soul into glory.

"I praise thee, O God, I acknowledge thee to be the Lord, O Lamb

of God, that takest away the sins of the world, have mercy upon me. Thou that sittest at the right hand of God, hear my prayer. O Lord Jesus Christ, God and man, mediator betwixt God and man, I have sinned as a man, be thou merciful to me as a God. O holy and blessed Spirit, help my infirmities with those sighs and groans which I cannot express."

Then he desired to see the axe, and kissing it, said; "I am like to have a sharp passage of it, but my Saviour hath sweetened it unto me."

Then he said, "If I would have been so unworthy as others have been, I suppose, I might, by a lye, have saved my life, which I scorn to purchase at such a rate. I defy such temptations, and them that gave them me."

"Glory be to God on high; on earth peace, good will towards men. And the Lord have mercy upon my poor soul. Amen."

So laying his neck upon the block, after some private ejaculations, he gave the headsman a sign with his hand, who, at one blow, severed his head from his body.

The disputed passage, Rom. vii. 14—25, has already occupied a considerable space in our pages. In giving an opportunity to writers of different sentiments freely to express their sentiments upon it, we have done all that can be fairly expected from us. We therefore wish our correspondents to understand, that unless some very new and interesting matter should be presented to our notice, we mean to close the discussion with the two following papers.

To the Editor of the Christian Observer.

The discussion of the seventh chapter of the Romans having found a place in your work; I beg leave to propose to you, Sir, to close it with a serious request to pastors and teachers that they will be pleased to make the following regulations in their respective congregations, viz.

1. That in future no person shall plead, being "carnal" as an evidence of his regeneration.

2. That being "brought into captivity to sin," though that captivity be daily confessed and lamented, shall

not be considered a scriptural mark of a state of grace.

3. That backwardness to duty, and inability to perform good works, shall not be accounted a sign of growth in grace, or esteemed equivalent to "being thoroughly furnished for every good word and work."

Now, Sir, if these regulations are strictly observed, I am certain they will allay the heat of the controversy, and that some persons who are now extremely irritated by an ungrammatical construction of the twelve last verses, may then permit a friend to suggest, that it is possible the passage in question may be one of those scriptures of which St. Peter speaks in his Second Epistle, chap. iii. 16. At the same time awakened penitents, who feel the power of indwelling evil, and sustain an unequal combat with temptation, may be encouraged to persevere in seeking pardon and holiness, without supposing their state to be the exact counterpart of St. Paul's; which, if true, would rather intitle them to the consolation of "Fathers in Christ," than to the exhortation which speaketh to them as unto persons newly awakened from the lethargy of sin, and in danger of falling back into it.

April 3, 1804.

SOPATER.

P. S. I had written the above before your last number reached me, which contains the pious and candid letter of *Clericus Juvenis*. You, Sir, may probably be unwilling to add any thing farther on the subject: I can only say, from thirty years observation, that no scripture, to my own knowledge, has been so perniciously misapplied as the passage in question, which occasions my attaching a real importance to the discussion. I find the same complaint of its perversion from the Reverend Dr. John Edwards (in the beginning of the last century,) though he adopted what is popularly called the orthodox expositions.

To the Editor of the *Christian Observer*.

Though I cannot but consider the interpretation of the disputed passage, Rom. vii. 14—25, of more importance

than you seem disposed to attach to it, yet I should not have thought it necessary to bring the subject again into notice, had not your introduction of a second letter from *Clericus Juvenis* renewed the discussion; and led me to suppose that you are not unwilling to admit of further communications on this point. Your correspondent J. P., in your number for February, has clearly shewn that the argument, which *Clericus Juvenis* adduces in favour of his interpretation on the ground of antiquity, is erroneous. I shall endeavour to shew that his other arguments are equally inconclusive, and will not support the structure which he has attempted to raise on them.

I have been taught to believe that a real inward conflict, between the flesh and the spirit, between the old nature and the new, is an inseparable attendant on a work of grace in the heart, and consequently a genuine evidence of the renewed state of the mind; and it is this conflict, which I conceive the apostle in this passage describes. Having spoken of the false and presumptuous security which he had felt in his unconverted state, "I was alive without the law once," and having then adverted to the progress and effect of conviction in destroying his fallacious hopes, and bringing home the sentence of death to his heart, "but when the commandment came sin revived, and I died," he proceeds, in the latter part of the chapter, to describe that continual and painful warfare, which, in the progressive work of sanctification, he experienced from "the flesh lusting against the spirit, and the spirit against the flesh." I am fully aware, and readily admit, that ungodly men may abuse this interpretation, and wrest the scripture thus applied to their own destruction. But what most sacred truths will not such characters pervert? and are we to be deterred by the fear of countenancing such perversions from stating the whole counsel of God?

In order to obtain and communicate clear views on the point in question, the distinction between the struggle of natural conscience with corrupt inclination, and the conflict of the spirit with the flesh, should be carefully adverted to. But to this distinction *Clericus Juvenis* seems not to have attended with sufficient accu-

racy; and hence he has been led to adduce the instances of Herod, of the stony-ground hearers, and some of the ancient heathen philosophers, as illustrations of that inward warfare which St. Paul here represents. What, however, is a prominent feature in the person described? He “delights in the law of God after the inward man.” Observe what is the law here spoken of. It is the law of God: that law, which the apostle had just before declared to be *spiritual*, to be *holy*, *just*, and *good*. In this law the person here represented, *delights after the inward man*: he loves it, consents to it, cordially approves its heart-searching demands and awful sanctions, and longs after an entire conformity to it. Now can this assertion be made of any unconverted person? It is readily conceded that, in the natural man, there is some principle of right and wrong; that he involuntarily admires and applauds that conduct which seems to him to be good, though he does not himself practise it; that he has in his own mind a standard of excellence, to which he feels that he ought to conform, and from which he cannot depart without some secret misgivings of conscience. But this standard is not the spiritual and perfect law of God: it is some defective and mutilated rule of human invention. Propose to such a person the holy law of God, and he will immediately shew that he does *not delight* in it. He will object to it as unnecessarily strict, severe, and burdensome: he will take offence at the spirituality of its precepts, and turn away in disgust from the extensive obedience which it requires. Can it, indeed, be otherwise? “*The carnal mind is enmity against God*; for it is not subject to the law of God, neither indeed can be.” How then can the natural mind *delight* in that which it naturally *hates*? Was it then this law in which Herod delighted? No. While he was still in an unconverted state, he might “hear John gladly, and do many things; but while he lived in adultery and incest, he could not cordially love and approve of the holy law of God.” Is it this law in which the stony-ground hearers delight? No. They receive, with unsanctified joy, the *promises* of the gospel; they listen, with a presumptuous, self-complacency, to the decla-

ration of the christian’s *privileges*: but there is no intimation whatever in the description of their character, that they discern the nature of the law of God, much less that they assent to and find pleasure in it, as being holy, just, and good. As to the heathen philosophers, with still less probability can it be affirmed of them, that they *delighted* in that law with the excellence and spirituality of which they were utterly unacquainted. But the *renewed person* really does delight in this law. He is grieved and ashamed that he does not more closely comply with its extensive demands. He condemns himself for every unallowed transgression of its holy precepts. But he never finds fault with the law as being too severe: he does not wish it to be less strict: he is never so happy as when he finds the frame of his mind most congenial to its spiritual injunctions. He says with David, “Thy word is very pure, therefore thy servant loveth it.”—“O, that there were such an heart in me, that I might fear the Lord, and keep all his commandments always.”

There are two additional reasons adduced by Clericus Juvenis in confirmation of his opinion, to which I would briefly advert.

1. He thinks the judgment of the apostle, independent of inspiration, would have suggested to him the impropriety of applying to himself, as a confirmed christian, terms such as “carnal,” “sold under sin,” which in every other place he uniformly employs to characterise the ungodly sinner, or the very defective christian. But, Sir, I cannot think that this argument is of much weight. I conceive the language in question to have resulted, not from any want of judgment in the apostle; but from the depth of his humiliation; from his experience of that contrariety, which he found continually rising up in his heart against the holy law of God; and which, like a dead body that he was compelled to drag along with him, clogged, offended, and distressed him. So that, in this sense, the clearer were his views of the holiness of the law, and the more fervent his aspirations after conformity to it, the more plainly would he perceive the natural alienation of his soul from God, and the deeper, consequently, would be his self-abhorrence. No language

would be considered by him as too forcible to depict the evil of his heart. No expression, which he could use, as exaggerated and misapplied. What was the effect; which a more enlarged and distinct conception of the majesty and holiness of God produced on the mind of Job? "Behold," he exclaims, "I am vile." Surely this declaration of his depravity is as strong as any of those terms employed by the apostle. But shall we say that Job spoke it injudiciously; and applied this epithet to himself without sufficiently considering the dangerous use, which ungodly men might make of its application?

2. Equally inconclusive in my opinion, is the argument drawn from the seeming inconsistency of this language of the apostle, with the other expressions employed on many occasions in relation to himself. To me these different statements appear perfectly reconcilable and accordant with each other. I cannot regard the apostle's lively sense of the oppressive and desiring nature of his remaining corruption as any proof, that perfection was *not* his aim, or that he had *not* fought a good fight, and had *not* kept the faith; on the contrary, I should deduce from these premises a very opposite conclusion. I should argue, that his self-condemnation, and humiliating experience of the opposing power of sin, was an indication of the spiritual and exalted standard at which he aimed, and also of his very superior attainments in holiness and proficiency in the christian warfare.

Upon the whole, I would request Clericus Juvenis seriously and dispassionately to reconsider the subject. That the sentiments of our church favour a contrary interpretation to that which he has adopted, I think may be fairly collected from her ninth article, to which I refer him. I feel confident also that the genuine experience of advanced and confirmed christians are against him; all of whom too constantly "find a law in their members warring against the law of their minds, and bringing them into captivity to the law of sin;" all of whom, at times, are constrained to adopt the exclamation of the apostle, "O wretched man that I am, who shall deliver me from the body of this death?"

Clericus Juvenis, in his former letter on this subject, objects to the in-

terpretation for which I am contending, as "*retarding the progress of the good.*" But here again I feel confident that experience is against him. Should it please God, as I hope and pray may be the case, to bless his labours to the *spiritual* edification of his flock, I think he will soon find that his views on this subject; when practically applied, will not be attended with the effects which he expects from them; and that he himself will be constrained to adopt the interpretation which he now opposes: I think he will find that while it administers a cordial of comfort, it is calculated also to strengthen; and that he cannot persist in rejecting it without, on many occasions, making the heart of the righteous sad, whom the Lord hath not made sad.

I must also take the liberty of reminding him, before I conclude, that, in the letter last alluded to, he adopts a boldness of interpretation, against which a serious protest must be made. At the close of the twenty-fifth verse of this chapter he inserts a note of interrogation, which totally alters the sense of the passage. Though, in support of this innovation on the sacred text, he adduces no authority but the suggestion of a single commentator, whose name, however respectable, cannot justify the interpolation in question. Perhaps Clericus Juvenis may not be fully aware of the danger of such a mode of proceeding; nor have properly considered the very destructive latitude which it opens to scriptural interpretation.

CUSTOS.

THE CRY OF INJURED TEXTS, NO. I.

Your last month's communication having announced to the world, that it is your intention to give publicity to the cry of some injured texts, I put in my claim to be heard first of all; for, I think, no text in the Bible has more cause of complaint than myself.

Speaking of wisdom, that is, of true and practical religion*, I have said, "*Her ways are ways of pleasantness, and all her paths are peace;*" and the

* This is the scriptural account of wisdom: "The fear of the Lord, that is wisdom; and to depart from evil, that is understanding." Job, xxviii. 28.

idea I meant to convey was, that all the duties of religion, not excepting the most difficult and self-denying, were sources both of pleasure and of peace; and this is a truth that I am ready to prove to all the world. No one, I imagine, will call in question the declaration of our Lord, that religion is contained in those two great and comprehensive commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength;" and, "Thou shalt love thy neighbour as thyself." Let any one examine these two commandments, and see what effect an obedience to them will produce upon the mind. Will not a view of the divine perfections, as exhibited in the works of creation, and especially as harmonizing in the great mystery of redemption, fill the soul with joy and wonder? If to this be added a lively hope that God is reconciled to us in the Son of his love, and a delightful prospect of dwelling with him forever, will not that afford a pleasure superior to all which can arise from the gratifications of sense? Will not the love of one's neighbour too excite the most pleasing sensations in the soul? Can you rejoice in his prosperity, or sympathize with him in his adversity, and not feel an exquisite gratification from such exercises of mind? Can you open your hand for his relief, or administer consolation or support, and not, like the offerer of incense, be regaled with the odour of your offerings?

But it will be said, "The cloud has a dark as well as bright side." True, it has; but it wears a gloomy aspect only to the enemies of God: on his friends it casts a cheering light by night, and a refreshing shade by day. Religion smiles on all its votaries even in their most serious and painful hours. What then, it may be asked, will I pretend to say that there is any pleasure in repentance, in self-denial, in bearing of the cross? Yes; I will both affirm, and prove it too. I do not mean to say that pain and pleasure are the same thing, or that any one can take pleasure in what is painful merely on its own account: but I say, that things, which in themselves are painful, may become pleasant when viewed in relation to their consequences, and that they really are so in the exercises of religion.

Repentance is a painful sense of our guilt and misery; yet is there nothing that will afford more real pleasure to the soul. Suppose a person had eaten something poisonous, and was informed by his medical attendant that the poison, if not immediately expelled from his stomach, would destroy him in a few hours; would he not gladly use the means necessary for its removal? Would not every fresh exertion, though painful in itself, afford him pleasure, when he beheld the success of his efforts? And would he not thankfully repeat his endeavours till he had completely accomplished his desire? This then is a just view of repentance; it is an effort of the soul to get rid of sin, which, if not expelled, will ruin him for ever. And I will appeal to every one who ever experienced the smallest emotions of true penitence, whether it did not afford him both pleasure and peace, in proportion as it prevailed for the expulsion of sin?

Self-denial is the mortifying of our own natural inclinations; yet that also becomes a source of pleasure to the true christian. Suppose a person tempted to indulge a forbidden appetite, or to gratify a vindictive spirit, would not the pleasure which he would feel in mortifying his corrupt affections, far exceed any that could arise from the gratification of them? When Joseph fled from Potiphar's wife, had he not an infinitely more exquisite and refined pleasure in resisting her solicitations, than he could have had in complying with them? When David hastened to avenge himself on Nabal for his insolence and ingratitude, and was pacified by the reasonable interposition of Abigail, did he regret the loss of any satisfaction which he might have found in executing his cruel purposes? and did he not experience more delight in pardoning than he could have done in inflicting punishment? Thus it is with all who submit to the restraints of duty; however strong their inclinations to sin may be, their happiness in fulfilling God's will, will far overbalance any pain they may experience in conquering their own.

The bearing of the cross is no less necessary to constitute us real christians; yet not even this can be said to be unproductive of pleasure. To be hated, reviled, persecuted; to be imprisoned, and put to a cruel death,

are certainly not agreeable to flesh and blood; but yet we find many of the saints exulting and triumphing in such trials. We read of some who "took joyfully the spoiling of their goods;" of others who, with their feet fastened in the stocks, and their backs torn with scourges, sang "praises to God at midnight;" and of others who "rejoiced that they were counted worthy to suffer" such things. St. Paul, in expectation of martyrdom, considered it as a subject of the warmest congratulation; and our Lord has told all his followers to "rejoice and be exceeding glad," whenever such trials come upon them. Is not this proof sufficient that we may "take pleasure in infirmities," and "glory in tribulations also," and find matter of triumph even in the bitterest sufferings for Christ's sake?

Let none then, after these things, calumniate religion as though it could not make men happy, or as though any one of its ways were not ways of pleasantness and peace.

But I do not merely complain that Pain thus overlooked, and that my testimony respecting religion's ways is so generally opposed. I suffer another injury, which is yet more painful; I am not only not permitted to rectify men's judgments with respect to truth, but I am adduced to sanction and support the most horrible falsehoods.

Mr. Observer, you will not wonder that I feel hurt when I inform you, that the votaries of pleasure quote my words as countenancing and recommending their evil ways. When they are told, by God's ministers, that they must, "renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh," they not only deny all their baptismal vows, but bring me in to justify their worldliness and dissipation. Because I say that *religion is pleasure*, they represent me as saying, that *pleasure is religion*. Now, Sir, is it not grievous to have my words thus perverted, and to be made to contradict innumerable passages of scripture which are as plain and expressive as words can make them? Pain would I ask those who pretend such a partiality for me, what they can make of those words of St. Paul, "She that liveth in pleasure is dead while she liveth?" or those of St. John, "Love not the world, neither

CHRIST. OBSERV., No. 29.

the things that are in the world; if any man love the world, the love of the father is not in him?" Sir, I request you to inform my enemies (for I am sure I cannot call them friends) that I never intended to oppose the whole tenor of scripture; that, on the contrary, my testimony precisely accords with that of the apostle, "To be carnally-minded is death, but to be spiritually-minded is life and peace."

Nor have I to complain only of those who thus traduce my character. I am not well pleased with many who could expound my words, indeed, very well, but who by their lives help greatly to undermine and weaken my authority in the world. I refer to the professors of religion, who give themselves so much latitude with respect to worldly company and worldly pleasure. Will not the world naturally conclude, that religion is so sparing in her communications of happiness, that her followers are forced to come and borrow of them in order to eke out their scanty pittance, and thereby to render the restraints, which she imposes on them, more tolerable? And as you have access, I understand, to many who are really devoted to God, I beg you will speak to them in my behalf, and desire that they will be my advocates with an ungodly world. Tell them, from me, to press forward in their heavenly course, and to shew, by an ever increasing zeal and diligence, that they experience the truth of my words, and that their Saviour's "yoke is easy to them and his burthen light."

PROVERBS iii. 17.

To the Editor of the Christian Observer,

The following extracts from Ainsworth's "Annotations upon the Five Books of Moses" may, perhaps, be acceptable to some of your readers.

Genesis xlv. 5. "Is not this it (the cup) in which my lord drinketh, and he would searching search diligently for it?"

Fifteenth verse. "Joseph said unto them, knew ye not that such a man as I, could searching search diligently."

Note 5. "(Would searching search, &c.) so the Chaldee here translateth it: or would learn by experience by

it, that is, would try your truth and loyalty."

In the margin of the authorized translation the word *try* is rendered "make trial" in both verses, which rendering is explained by Ainsworth's note, and is not liable to the objection which may be urged against that in the text. So pious a man as Joseph would scarcely endeavour to persuade his brethren that he used the diabolical arts of divination; nor would he be so foolish as to desire his steward to say, that he divined by the cup which he had lost;

H. G.

REMARKS ON THE NATURE OF MINISTERIAL FAITHFULNESS, DRAWN FROM THE EXAMPLE OF JOHN THE BAPTIST.

CHRISTIANS in general, and the ministers of the gospel in particular, may derive some useful and important hints respecting the nature of ministerial faithfulness, from the account which is given in scripture of the preaching of John the Baptist. He is there characterised as a preacher of repentance; and he unquestionably was very faithful in this duty. He announced, at the same time, the approach of Jesus Christ, from whence it may be inferred, that the doctrine of repentance ought always to accompany the publication of the glad tidings of salvation.

Repentance is not a popular topic. Nevertheless, a large congregation comes even into the wilderness to listen to John; and to be baptized of him. Does he proceed to flatter those who are there gathered round him? Does he intimate that the duty of repentance, though neglected by others, may be presumed to have been already sufficiently fulfilled by the generality of his audience? Does he inveigh against the absent, and spare his own hearers? "O generation of vipers," said he, "who hath warned you to flee from the wrath to come;"—"say not within yourselves we have Abraham to our father;" boast not of your privileges as Jews; "bring forth fruits meet for repentance;"—"for now is the axe laid to the root of the tree. Every tree, therefore, that bringeth not forth good fruit is hewn down and cast into the fire."

The people after this awful warn-

ing draw near, and ask, what shall we do then? How does the Baptist reply? What doctrine of the gospel does he urge? Which of its essential truths does he unfold? His answer is, "He that hath two coats, let him impart to him that hath none, and he that hath meat let him do likewise."

I have no doubt that the multitude were much disappointed by this reply. Probably many of them came to see some striking exhibition, and to hear some wonderful revelation; many, no doubt, hoped to have their present character approved, their sect preferred, and the doctrines on which they already dwelt confirmed by the prophet. "Is this, then, all that you have to say to us? Have we been at the pains of travelling thus far into the wilderness, in order merely to be told to part with one of our coats and with half of our meat to our poor neighbours? Is this the gospel? Can such an ordinary teacher be John the true prophet, the forerunner of him who is to be Saviour of the world?"

"Then came also publicans to be baptized, and said unto him, master, what shall we do, and he said unto them, exact no more than that which is appointed you." The publicans were the tax-gatherers of those days, and they were notorious for extortion.

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages." The Roman soldiers were remarkable for their insubordination. A few of them were placed in each of the conquered provinces, where they committed perpetual acts of violence; and, in order to justify their rapacity, they raised many false accusations against the poor natives, whom it was their duty to protect. The prophet shewed remarkable courage in this last reply. Cæsar would not have dared to administer the same rebuke to a party of soldiers. It would have endangered his throne. But the unarmed Baptist feared the face of no man; and with the same boldness with which he told king Herod that it was not lawful for him to have his brother's wife (a saying for which he was beheaded), he uttered before the ferocious Roman soldiery those truths which, though every one knew, no

one except himself ventured to declare to their face.

The diversity of these answers is a proof that John had considered the several vices of his hearers. Many a rebuke is misplaced, perhaps many a sermon is without effect, on account of its being ill-accommodated to the case of the auditors. There are some who think it is sufficient to preach the gospel in general, or if they touch on repentance, to treat of it in general, without pointing out the particular sins to be repented of. If a certain number of general truths are delivered, God, as they assume, will bless his own word as far as he sees fit; and should no good be done, the failure is accounted for by God's not having been pleased to add his blessing. This may be partly admitted, but it may also happen that care has not been taken rightly to divide the word of truth. The preacher may not have assailed his hearers on that side, on which they might have been attacked with most advantage. He may have been general, when he should have been particular; or he may have been timid, when boldness would have become him; or possibly he may have been bold even to rudeness; he may have been too unmeasured in his words; he may, in his heat, have charged some sin on the conscience more vehemently than the case admitted; and thus, instead of condemning others, he may have stood condemned himself as a man who utters that which he cannot make good. And, indeed, they ill understand both the gospel and their own hearts who have not learnt the importance of paying regard to circumstances of time and place; and who fancy that a zeal, which hurries them on in one strait unaccommodating course, is characteristic of christianity. Zeal of this sort is soon learnt. It is easy to contend for any doctrines with vehemence, but it is not so easy to bend our humour, and to suit our conversation, to all the variety of cases which come before us; to be mild when we should be mild, and bold when we should be bold; to speak when we should speak, and to be silent when it is more prudent to restrain our tongues. It is far more agreeable to human nature to be always bold, or always timid, or always talkative, or always silent, as our tempers may

chance to be. It is also more pleasant to confine ourselves to one doctrine, or to one view of doctrines, than to direct our observations to the precise case of the auditors before us. It is more easy to give one answer to all men, than a separate reply to the several individuals who make their application to us. In the one instance a large acquaintance with human nature, a deep knowledge of our own hearts, a great superiority to prejudice, and a careful attention to the case before us, are requisite; in the other, it is only necessary to be furnished with a few general truths, to have at hand a certain stock of sayings which may be learnt almost even by rote.

The true preacher of the gospel will, especially, direct his aim against the reigning prejudice, error, temptation, or sin, whatever it may be. In one circle it will be of one kind, in one of another. The soldier must be attacked on the ground of his insolence, the tax-gatherer for his oppression, and the multitude for their general selfishness; and in this consists, indeed, one of the great difficulties of preaching.

The idle and superficial preacher, on the other hand, has learnt to shine on a particular topic. Some doctrine which he can handle well is always his chosen ground. Say what you will, he returns to this subject. He thinks of no heresy, but that which he has skill to combat. Other errors as pernicious gain ground without being noticed. Sometimes it even happens that these superficial teachers agreeing in this respect with their equally superficial hearers, ascribe to timidity, or to want of light, the procedure which I am recommending, and venture to judge and condemn the minister who has a larger knowledge of human nature and of the gospel. Would not such men have blamed the Baptist on the same ground? Had the soldiers asked them, What shall we do? Would they not have affirmed some doctrinal point, in the preaching of which they conceive all boldness to consist? But was there not more courage in exhorting the soldiers to be content with their wages and to do violence to no man, than in proclaiming to them the most repulsive general truth? When John preached generally to Herod, the king "heard

him gladly;" but when John descended to particulars, and said it is not lawful to have thy brother's wife, Herod cut off the preacher's head. So it is now, men may, with comparative ease, be brought to hear any truths; and even to be fond of hearing them; but while the preacher rests in generals, the sinner is not reprov'd. Why have we so many mere hearers who seem to know every truth that is to be known, and yet are nearly as un-governed in their tempers and as lax in their lives as a great part of the unbelievers? One of the reasons I apprehend to be this, that congregations are too seldom instructed in the nature of their own particular faults. There are few John the Baptists to specify their sins; there are few who like Nathan apply the parable, and say, "Thou art the man."

Let me not, however, be thought to discourage a due proportion of doctrinal preaching, or to undervalue evangelical truths. By no means. This is the very way in which those truths are found to take effect. Would you invite a man to believe in Christ? first convince him of sin. Would you convince him of sin? name then some particular sin, and prove that sin upon him. When broken under a sense of it, he will be more disposed to confess his general iniquity, and to acknowledge, like David, recollecting his act of murder and adultery, "Behold I was born in sin and shapen in iniquity; and in sin did my mother conceive me." This is also a mode which private christians may sometimes advantageously follow in their religious conversation with individuals. When a man is curious about doctrines, reply to his religious questions as John answered those of the publicans and soldiers, by pointing to his own besetting sin. Do not indulge in doctrinal distipation: Enter not the thorny path of controversy. Beware of metaphysical niceties and of deep and abstruse questions. These, indeed, are topics on which he will be glad to enter, and perhaps your skill in such disquisitions may tempt you to accompany him into this field of debate. But remember that all doctrine is ill understood, while the conscience is unfeeling. Prove then his sin upon him, and though you proceed no further, you will send him away prepared for the reception of further truth. Some o-

ther person, as I admit, may enter into your labours; but that ought to be a consideration of little moment. There is, indeed, no want of men who are ready to administer the consolations of christianity, or to become instructors of others in the more high and disputable points.

I have, in the present paper, spoken chiefly of the nature of faithfulness in the teachers of the gospel; I will, in my next, trouble you with a few remarks applicable to the case of hearers.

S. P.

To the Editor of the Christian Observer.

I HAVE heard so many masters of families express their wish to be provided with a greater variety of family prayers, that I shall make no apology for offering to send you, once a month, some composition of this sort. I shall take these prayers, for the most part, from some of those old books of divinity which lie too much neglected in the present day, and which resemble, in point of style, our own excellent liturgy; meaning, however, to correct a part of the ancient phraseology, and either to add, omit, or transpose, as may seem expedient.

I submit to you the following prayer for insertion in your next number.

S. P.

A GENERAL PRAYER.

O GRACIOUS Lord, whose mercies endure for ever, we, thine unworthy servants, desire to render unto thee the tribute of our most humble praise. In thee we live and move and have our being. Thou hast created us, and thou hast preserved us. We thank thee for that protection of thine hand by which we and ours have been guarded amidst many dangers, and for those gracious deliverances which thou hast wrought out for us. We bless thee also for that mercy which hath lightened our troubles, when thou hast not seen fit wholly to remove them. We likewise praise thee for the gift of health, of friends, of food, and raiment; and for those many comforts and conveniencies of life which we enjoy. O Lord, grant that we may render unto thee, not only

the fruit of our lips, but the obedience of our lives; and may these thy temporal mercies be to us an earnest of those richer blessings which thou hast prepared for them that love thee.

But we adore thee, above all, for the gift of Jesus Christ to be our Saviour. Thou, who didst create us, hast condescended also to redeem us. Thou didst send thy Son to save us from the punishment of our sins by his blood, and from the power of them by his grace, and thus to bring us to glory. Thou hast caused us to be born in this christian land, and consecrated to thee in baptism; and when, through our own wilfulness and negligence, we have failed in fulfilling the baptismal vow which was upon us, thou in thy mercy hast not forsaken us, but hast graciously invited us to repentance.

O righteous Lord, who hatest iniquity, we confess that we have done the things which thou forbiddest, and left undone the things which thou commandest. In thought, word, and deed, we have transgressed against thee. O pardon our sins for Jesus Christ's sake. Look upon us in thy son our blessed Saviour, and for the merit of his sufferings, blot out our transgressions and receive us into thy favour. For his sake also renew and purify our hearts, that we may become new creatures in Christ Jesus, utterly forsaking every evil way, and living in a constant course of obedience to thy commandments.

We are not able of ourselves so much as to think a good thought; we, therefore, beseech thee, by thy spirit, to work in us both to will and to do according to thy good pleasure. Enlighten our minds that we may know thee, and let us not be barren nor unfruitful in that knowledge. May we be thankful for thy mercies, humble under thy corrections, and devoted to thy service. Put into our hearts a true faith, a purifying hope, and an unfeigned charity; and let no christian grace be wanting in us. Give us meekness, humility, and contentedness of mind. Make us diligent in our duty, watchful against all temptation, and temperate in our most lawful enjoyments. Grant unto us grace to perform all parts of justice, yielding unto every man whatsoever, by any kind of right, becomes his due; and put also into our hearts such mercy and compassion, that we may be ever

ready to do acts of charity both to our friends and enemies, according to the commandment and example of our blessed Saviour. O Lord sanctify us throughout, that our whole spirits and souls and bodies may be preserved blameless unto the coming of our Lord Jesus Christ.

O thou whose mercy is over all thy works, we beseech thee to have pity upon all men. Look with thy tenderest compassion upon this church and nation. Give us all grace to repent of those sins which have provoked thy judgments. Bless our governors in church and state. So rule their hearts and strengthen their hands that they may want neither will nor power to punish wickedness and vice, and to maintain thy true religion. Have pity on all who are in affliction; be a father to the fatherless, and plead the cause of the widow. Comfort the feeble-minded, support the weak; heal the sick, relieve the needy, defend the oppressed, and be gracious to all according to their several necessities. Let thy special blessing rest upon those who are near and dear to us, and grant them whatsoever thou seest necessary either to their bodies or their souls. Reward such as have been good to us, and pardon those who have done or wished us evil; and make us all acceptable in thy sight through Jesus Christ.

O Lord, pardon the wanderings and coldness of these petitions, and deal with us, not according to our prayers or deserts, but according to our needs and thine own rich mercies in Jesus Christ, in whose blessed name and words we conclude these our imperfect prayers.—Our Father, &c.

To the Editor of the Christian Observer.

There are certain points of considerable importance, of which I have hoped for some time that I should find a satisfactory examination in the Christian Observer. These points are directly and inseparably connected with a subject, about which, if I mistake not, you gave your readers reason to expect information. I am sorry, however, to add that you have never yet told us, *what are the most effectual measures which a faithful clergyman can take, during his life, in order to prevent his flock from becoming Dissenters after his death.* It is not my intention to

give a direct and full reply to this neglected, but important enquiry. I shall only offer to you certain observations, closely connected with it, which have occupied my attention.

I suppose that every reasonable man will allow, that if any person enters into the Church of England as one of her ministers, he is bound, by honour and conscience, to support our ecclesiastical establishment. If any clergyman act otherwise his conduct is not to be justified, whatever may be his religious professions. It must be lamented, however, that many religious clergymen, whose private lives are pious and exemplary, whose public labours manifest zeal for the glory of God and the good of mankind; and whose attachment to the Church of England is unquestionable, should still neglect to use those precautions, which would greatly promote the object of their wishes. I have long been convinced that careless, wicked, and idle clergymen, (of whom, alas! the number is sadly too great) have much increased the Dissenters in this nation; but there are others of a very different description, who have undesignedly contributed to the same end. They have done this, I conceive, by means of extemporary sermons; by the manner in which they too often conduct their private religious meetings; by reading the public prayers in an irreverent manner; by not impressing the minds of their people with suitable ideas of the value and excellence of the services of our church; by exerting themselves to get young men, not duly qualified, into the ministry; by placing young inexperienced clergymen in important stations; by recommending books, which contain what is good and useful, but are decidedly adverse to the church; and by not explaining the nature of schism, and its probable final consequences.

I know there are persons who think that extemporary sermons are more useful than any others. I am altogether of a contrary opinion. Without discussing this point at present, I am confident that such sermons have supported the cause of the Dissenters. By far the greater part of the dissenting ministers preach extemporary sermons; but the number of clergymen who do so, is comparatively very small: there is, therefore, a very great probability that, when an extempo-

rary preacher, in the Church of England, is removed from his present situation, he will be succeeded by a man who reads his sermons. This change is disliked by many persons; and to some weak minds it is an insupportable evil, and is considered as a grand mark distinguishing one who fully preaches the gospel of Christ, from another who declares only a part of the will of God, or who is a mere hireling that "careth not for the sheep." And we cannot altogether wonder that these sentiments are entertained by such congregations. Most men are much more regulated by prejudice, by habit and passion, than by reason. When, therefore, a minister has, in general, conducted himself with propriety, and his labours have been useful to his people, it is natural to suppose that his hearers will esteem his method of preaching to be the best; and will disapprove, in a greater or less degree, of those who differ from him.

Most extemporary preachers, it is also to be feared, do not bestow sufficient labour on their sermons, and are not sufficiently aware of the consequences which may arise from what they say in the pulpit, but yield too readily to the feelings of their minds, when warmed and animated by their subject; and in this state they often advance doctrines and use expressions which are not to be justified. Firmness, a full declaration of the truth, and animated zeal, are things which I greatly admire in a preacher; but they ought to be subject to sound reason, and ought only to appear in things about which the holy word of God has given us clear and full information. Almost all men are fond of what is extraordinary, and are averse to moderation even in disputable matters. This general disposition forwards very considerably the erroneous conclusion of many persons, who, from want of judgment, mistake clamorous vehemence for zeal, and hasty bold decisions for a full declaration of truth. Whether I have pointed out causes with propriety or not, of this I am satisfied, that almost all congregations, which have been accustomed to hear an extemporary preacher, are dissatisfied with written sermons; and when such a preacher is removed from any situation, some of his hearers leave the church, because the succeeding pastor wishes to feed them

with less pleasant, though, perhaps, more substantial food. And in very many cases, where this is not the sole reason that leads men to become Dissenters, it proves a most powerful auxiliary.

In the second place, many pious clergymen, (and, perhaps, extemporary preachers more particularly) have encouraged Dissenters by the manner in which they have read the prayers of our church. Before I mention other particulars, I lament that so many clergymen are unable to read with propriety, and in an engaging manner. In the other professions, and in all kinds of business, it is thought necessary to bestow much thought and labour in order to obtain success; but very few clergymen are willing to subject themselves to much inconvenience or trouble, in order to excel in a most important branch of the most important of all offices; and whilst some readers are indifferent about the estimation in which they are held by the people, others expect to gain that estimation in some magical way, without exertion and without attention. In this way, the prayers of our church appear to great disadvantage; many congregations never see their beauty and excellency, and remain ignorant of the fervent feelings they are capable of exciting.

But I will not confine the attention to this point; let us suppose that a parish priest has acquired a bad habit of reading, let us make due allowance for this habit, yet may we reasonably expect reverence and animation when such a minister offers up public prayers to Almighty God. How often have I been grieved to observe coldness and comparative indifference in the reading-desk, but warmth and animation in the pulpit! In how many different places have I been obliged to conclude, this man preaches in earnest, but prays with indifference! I have asked myself, I have asked others, what is the reason of such conduct? Does the preacher regard his own composition as more worthy of regard than our excellent forms of prayer? surely not: and without all doubt, his sermons are much inferior to the holy scriptures, different portions of which form no inconsiderable part of the service of our church. What then? Is the duty of public instruction more important

than that of public prayer? To declare the will of God, to persuade men to repent and to believe in Jesus Christ, and to point out the duties of our fellow-creatures, are points deserving the most serious attention. But prayer is still more important. The ungodly man may be converted from the error of his ways, and the servant of Christ may grow in grace, without the help of sermons, but without prayer they cannot. Prayer is the channel through which divine blessings flow to man; it is the most honourable of all employments: man is then engaged in communion with the Almighty Creator of all things, with the gracious Redeemer of the world.

Would clergymen insist upon these things, would they point out the excellency of our public prayers, would they teach their people that public worship should consist chiefly of prayer, they would then place a mountain difficult of access in the way which leads to separation, and they would render the barrier, that defends our sacred church, much stronger than it was before. But when all these things are neglected, and when some ministers, by their opinions, and others by their conduct, and others again by both these means, encourage the idea that the sermon is more important than the prayers, and that extemporary prayers are preferable to written forms, it is not to be wondered at if, at first, their people become Dissenters in some respects; and if afterwards, they leave the church altogether.

CHURCHMAN.

To the Editor of the Christian Observer.

I AM a person who, in the former part of my life, frequently mixed in the world; and in the metropolis, and various other parts of the kingdom, had an opportunity of making my observations both on the gay and graver scenes of life. But for several years past, partly from ill health, and the loss of those most dear to me, I have lived in a very retired spot, and have known very little of what passed in the busy world.

Last summer, being called upon to attend a sick relation, I took the opportunity of visiting some friends in London, and other places. Several of the changes which had taken place

during my retirement, served to amuse me, but that which is the occasion of this paper, gave me real concern; I mean the great inattention and irreverence which prevail in the house of God. It was not in one church only, but in many, both in London and elsewhere, that I observed not only numbers coming in when the service was half over, and others just before the sermon; but many already there shewing, by their behaviour, that they might have been with equal advantage in any other place, sitting down the whole time of the prayers, as if they had no other concern than to hear the sermon. I could not help saying to myself, these things did not use to be so; surely they ought not to be so; but as I think all I can say upon this subject will not have the weight I wish it to have, I will call in an abler pen, and give an extract from one of the sermons of the excellent Bishop Beveridge; who, although how an old-fashioned divine, is still a great favourite of mine.

Speaking of the presence of Christ, where two or three are met together in his name, he says, "when I consider this I cannot but wonder how people can carry themselves, as they commonly do at church, with no more reverence and devotion than they do at home; coming in, staying here a while, then going out again, with no more concern upon them than as if nobody was amongst them or saw them, but their fellow-creatures; but I beg of you to consider. Do not you believe what Christ said to be true? I hope you do.

"Now suppose you saw him, the eternal Son of God, your Lord, your Saviour, your Judge; suppose you saw him at this time standing in the midst of you, incircled with rays of glory and majesty about his head, and with all spiritual blessings in his hand, ready to distribute them to all that have a mind to them; if you thus saw him, could you be able to stand upon your legs? would you not all fall down and worship him? would not your eyes be fastened upon him; and your ears listen to what he saith? would you not beseech him, upon your knees, to have mercy upon you, to bless you and to give you the pearl of great price that is in his hand? I dare say you would; and yet this is your case, at this time and at all times, when

we meet together in his name. If you truly believe the gospel, you cannot but see your Saviour with the eye of faith in the midst of you, as plainly as Mary did when she sat at his feet: and then how gravely, how modestly, how reverently, would you behave yourselves before him all the while you ate in his house; and so never come together, as many of you do for the worse, but always for the better. And let me advise you all, whenever you go to the house of God, to consider where you are going, and who you are to meet there; and so soon as ever you come into his presence, be sure to fall down upon your knees before him, humbly beseeching him to assist you by his spirit in doing the work you come about; and then, in an humble confidence of his assistance, set upon it with all your might; offering up your prayers and praises, not only with your lips, but from the bottom of your hearts; receiving the word you hear, not as the word of man, but, as it is in truth, the word of God, which effectually worketh in them that believe. I need not tell you you must be upon your knees all the time you are praying to Almighty God; for that you cannot but chuse to be, if ye pray in faith, and without that, ye had as good be out of the church as in it for any good ye do or can get there, as some here present have found, I fear, from long experience. But this I must put you in mind of, that you must use all the means of grace continually. So whenever you have used them, ye must always lift up your hearts to Christ your Saviour; and trust in him for God's acceptance for what ye have done, and for his blessing upon it; and then you can never come to church but ye will return wiser and better than ye came; and so grow in grace, and in the knowledge of Jesus Christ our Lord, every day more and more, till ye arrive at that degree of righteousness and true holiness which is the one thing needful, to make you happy for ever."

You see, Mr. Editor, the good bishop never so much as mentions sitting down during the prayers. I therefore conclude this was an indecency that had not crept into the church in his days; but as I really believe some very well meaning people have given way to this idle, not to

say, wicked custom, I hope they will for the future avoid it. If this paper serves to show one person only the error of their way, I shall think myself amply repaid.

G. F.

To the Editor of the Christian Observer.

As you are a decided advocate for episcopacy, I need not apologize for sending you an extract from a little piece, which is not in every body's hands. It is a circular letter of Archbishop Tenison to the bishops of his province. The title is as follows: "His Grace the Lord Archbishop of Canterbury's Letter to the Right Reverend the Lords Bishops of his Province." The copy which I have before me is directed, in the words immediately following, "To the Right Reverend the Lord Bishop of Coventry and Lichfield."

The occasion of this letter is represented by the most reverend writer to be "the sensible growth of vice and profaneness in the nation;" and among the directions which it contains occurs the following:

"It were to be wished, that the clergy of every neighbourhood, would agree upon frequent meetings, to consult for the good of religion in general, and to advise with one another about any difficulties that may happen in their particular cures. By what methods any evil customs may most easily be broken; how a sinner may most effectually be reclaimed; and (in general) how each of them, in their several circumstances, may contribute most to the advancement of religion. Such consultations as these, besides the mutual benefit of advice and instruction, will be a natural means to excite the zeal of some, to reduce the over-eagerness of others to a due temper, and to provoke all to a religious emulation in the improvement of piety and order within their respective parishes. And these meetings might still be made a greater advantage to the clergy in carrying on the reformation of men's lives and manners, by inviting the churchwardens of their several parishes, and other pious persons among the laity, to join with them in the execution of the most probable methods that can be suggested for those good ends. And we may very reasonably expect the happy ef-

fects of such a concurrence, from the visible success of that noble zeal wherewith so many about the great cities in my neighbourhood, do promote true piety, and a reformation of manners. And, therefore, I desire you that you will particularly excite your clergy to the procuring such assistances as these, for the more effectual discharge of their own duty."

This letter is dated "Lambeth, April 4th, 1699." Subjoined is another of the Bishop of Coventry and Lichfield (Lloyd) "to the Reverend the Archdeacons of the Diocese of Coventry and Lichfield;" in which his lordship expresses his perfect agreement with the Archbishop in all the particulars of the letter addressed to him and his brethren.

ERGO.

ON THE DISCIPLINE OF THE ESTABLISHED CHURCH*.

THERE is not the least doubt, that the offences of adultery, fornication, incest, and solicitation of chastity, are cognizable in the ecclesiastical court. For the commission of either of these crimes, the offender may be prosecuted in the ecclesiastical court of the diocese in which he is resident, at the instance of the churchwardens or a voluntary promoter; and if convicted, upon the testimony of two witnesses at least, he will be enjoined public penance, and be condemned in the costs of the suit. If the offender refuses to obey the sentence of the ecclesiastical judge, he becomes liable, first, to excommunication; and, secondly, to imprisonment, by virtue of the writ *de excommunicato capi-endo*.

The particular kind of punishment which is to be inflicted on a clergyman, who has been guilty of some gross act of immorality, the cognizance of which belongs to the ecclesiastical jurisdiction, appears to me to be left, in a great measure, to the discretion of the ordinary, by whom the sentence must be pronounced in person. The punishment may extend to sus-

* See Christian Observer for March, p. 154.

† Canon 109. 2 Burn's Eccles. Law, 99, 462. Sixth Edition. Ayliffe's Parergon, 239. 3 Bl. Com. 139.

‡ Canon 122.

pension from the exercise of the ministry; but whether it may be extended to deprivation, if the offender has a benefice, may be doubted; for, by institution and induction, he becomes seized of an estate of freehold in his benefice, of which he cannot, I conceive, be divested, except in those cases in which deprivation is directed by the statute law*. If, however, he is suspended for gross immorality, a sequestrator must of necessity be appointed by the ordinary to perform the parochial duties, and a salary paid him out of the profits of the living. There can be no reasonable ground to suppose, that the punishment which would be inflicted on a clergyman, whether beneficed or not, for any gross act of immorality, would be less in its degree than that to which a layman would be liable for the same offence. A prosecution of this kind is denominated a *cause of office*; because the articles of accusation are objected to the offender by the chancellor, of the diocese, by virtue of his office of judge, upon the promotion or at the instance of some other per-

* Is an excommunicated clergyman capable of holding a benefice? Grey, in his System of English Ecclesiastical Law, says, that a clergyman is subject to deprivation by the common law, for incontinence and drunkenness, &c.—EDITOR.

son, who is the *real* prosecutor, and who, as such, will be condemned in the costs of the suit should the defendant be acquitted, and in some cases become liable, in that event, to an action at common law for damages; but an action of this kind cannot be maintained, unless the original prosecution was malicious and without any probable cause†.

Thus have I endeavoured to give your correspondent the best information which my knowledge of such of the ecclesiastical laws as have appeared in print, and a small share of practice in the consistory court of a country diocese, have enabled me to communicate. I have written with great caution; being convinced that a complete knowledge of the ecclesiastical law cannot be obtained from the few treatises on that subject which are now in print, and that it can be acquired by no other means than a constant personal attendance on the superior ecclesiastical courts in the metropolis, especially as their decisions are not, like those of the temporal courts, published in a regular series of reports.

AN ATTORNEY.

† 1 Burn's Eccles. Law, 415. Fisher against Bristow and others, Douglas's Reports, 215. 3 Bl. Com. 126. Twelfth Edition.

MISCELLANEOUS.

EXTRACTS FROM AN UNPUBLISHED TOUR ON THE CONTINENT.

(Continued from p. 149.)

GIORNICO—LUGANO.

TOWARDS the evening I overtook a capuchin on the road, and joined him, as I never failed to do whenever I fell in with any of the religious profession; since I generally promised myself either amusement or instruction from one that wore the ecclesiastical habit. A peasant passed us a few minutes after the commencement of our acquaintance, and addressed my venerable companion with a salutation worthy a christian of the first century, and which called to my mind the laudable custom, of which we have an

example in Boaz and his reapers:—*Sia lodato Jesu Christo*, cries the honest countryman; *Sempre sia lodato*, replied the father. On my expressing some degree of wonder at this circumstance, I was informed that this custom of salutation was not uncommon in these Alpine regions. During a short pause in our conversation I was suddenly surprised by what I thought to be the singing of a thrush; which seemed close to my ear; on turning my head I was not a little astonished to find the harmony proceeded from the mouth of my grave capuchin. He perceived my astonishment, and, to increase it, imitated the notes of the nightingale and other singing birds so perfectly, that I am well persuaded he might make an ample for-

tune by the help of his voice, were he to quit his convent and go upon his travels. He told me he could imitate the voices of most of the singing birds, and that he had acquired that art by walking out alone when young, and attending to their notes. My companion had been absent some time from his convent, which joined to a neighbouring village: as we approached it the country people of all denominations greeted him courteously as he passed, and signified to him, by their honest smiles, that his arrival gave them pleasure. Some of them called after him, and earnestly pressed him to accept of some refreshment after the fatigues of his journey. I entered with him into the monastery, which was very homely, but at the same time extremely neat. The cells were placed in rows down a long gallery, and were all of wood; over each of them was inscribed a text of scripture from the Latin Vulgate. After refreshing myself with a glass of fresh water in the pilgrim style, I set off for *Giornico*, a small village on the bank of a torrent, where we were to take up our abode that evening. In my way I found a young female peasant sitting on a stone opposite a small chapel by the side of the road; she was reading with some earnestness to a little boy that was near her. I was anxious to know the contents of a book that so strongly engaged the attention of these young persons. I went up to them, and offered to look over the book; the paysanne shut it at my approach, and at first appeared offended or frightened at the liberty I took; but at last perceiving I had no bad intentions, she smiled, and opening her book held it to me, and said, *vo' bel libro*. Indeed her character of it was just, it was called the *Giardini spirituale*, and contained several excellent prayers and exhortations. Sights of this kind are not very common in our age or country; I confess it affected me much, and it is with pleasure I mention so agreeable a circumstance.

We met this night with a very bad inn, slept but little, and rose next morning two hours before day-break. An hour's march from *Giornico* brought us to a bridge, where we passed over into the *Bellinzone*, and in four hours more we reached the town of that name, which with the province is under the dominion of the three small

cantons of Uri, Underwald, and Schwitz, which send their respective bailiffs here by turns. About twenty years ago the skeleton of a Roman Consul was dug up under the castle above this town; a gold chain was hanging round the neck with a golden medaille, on which was engraved the name of Manlius. From *Bellinzone* I set forward for *Lugano*. Pursuing my way along the valley, I came to the lake of Lucarno, from whence I ascended the mount *Chenese*, through a wood of chestnut-trees. Descending this mountain, I found myself in the midst of vines, which hung laden with fruit, by the side of the road. The country was flatter as I approached *Lugano*, where I arrived at six o'clock, the third day after my leaving *Altorf*. I here dismissed the guide, and paid him four louis d'ors for the use of two horses. The price was enormous, but as our aubergist at *Altorf* was called to the bar, (as he himself informed me) the magnitude of the fee might be accounted for. Upon the whole, the mode of travelling which I had adopted was very agreeable, and I never repented of it. I was sometimes overcome with heat; but this was only troublesome two or three hours in the day, on account of the height of the mountains, which cast a refreshing shade all around them; the numerous torrents also, which are met with every half hour, always bring with them cooling gales, which alleviate the heat and recruit the drooping strength of the fainting traveller. I had provided myself with plenty of lemons and sugar, which I have ever found to be the best antidote against excessive thirst, and had generally a crust of bread in my pocket, which, pilgrim-like, I dipt in the springs as I passed along, and almost every hour regaled myself with a delicious morsel. The distance from *Altorf* to *Lugano* is generally computed at thirty leagues; the way is much better and shorter in the winter than in the summer season; for the snow is soon frozen sufficiently to form a good hard road, and the valleys are entirely filled up, so that one passes straight over without even perceiving them. The points of view throughout the whole of this passage are delightful and various, as may be easily imagined, from the abundance of rocks, wood, and water, hill and dale, which, at every moment, pre-

sent themselves under the different forms of the beautiful and the sublime: Nothing contributes more to the beauty of the prospect than the infinite number of streams, which gush from the mountains in every different form and direction, and seem as if nature had designed them for the sole ornament of this enchanting region. Sometimes they fall headlong from the top of an immense precipice, and dash with tumultuous fury against the divers fragments which oppose their passage; sometimes their course, is less tumultuous though not less rapid, and the eye is amused by the gliding velocity of a current, whose waters are of a crystal transparency, and, though deep, exhibit to the view those numerous variegated pebbles which adorn its bed: at other times, the streams fall from rock to rock down the declivities of the highest mountains, and, flowing through woods of pines or larches, form the most elegant cascades, and at length empty themselves, within a few yards of the public roads, into basons of stone. These are sometimes so regular, that they seem the works rather of art than of nature; and one might almost suspect that a Brown or a Richmond had been displaying their taste amidst these wild romantic regions.

Another considerable addition to the beauty of these Alpine prospects is the variety of churches, which are built of the most elegant stone, though all the houses are only composed of wooden materials. These sacred edifices must have been reared at no small expence, as the stone must have been brought from a considerable distance. Whatever was the motive for thus distinguishing the house of God above the habitations of men, the circumstance itself ought to be contemplated as a severe reproof on that slovenliness which characterizes many of our parish churches; which in neatness and elegance are sometimes on a level with the meanest cottage in the place. These churches are mostly placed among the loftiest trees, towards the top of the hills, and, as often as possible, on the narrowest points of rocks and precipices; so that one is apt to wonder by what means they are rendered accessible. I assigned two reasons for this singularity of their situation; first, the advantage of their appearance on such elevated spots; and secondly, in or-

der to render them more frequented: for the lower class among the catholics generally apprehend that the more difficulties they go through to arrive at a church, the more acceptable are their devotions; imagining, no doubt, that the transcendency of their merit bears an exact proportion to the steepness of the ascent. Should there be found in these retired regions an artful priest, with an arithmetical head, he might perhaps, by the power of figures, calculate the proportion to a hair. An Italian priest in the neighbourhood, endued with more simplicity than wit, honestly confessed to me, that he believed there was much truth in what I imagined.

(To be continued.)

To the Editor of the Christian Observer.

Are you candid? are you just? Then pause before you decidedly condemn the *White Female Slave Trade*, on which a correspondent, in your No. for March, animadverted with such severity. This correspondent, probably, writes with good intentions, but evidently with little caution or thought. It becomes you, Sir, to adopt a different conduct, to remember the title by which you have distinguished yourself, and to observe carefully before you pronounce peremptorily. I, therefore, intreat you to weigh with coolness the following remarks.

Your correspondent has, in his style of argument, imitated those whom, by a very appropriate epithet, he terms "the zealous African abolitionists." He debates the question on the two grounds of *humanity* and *policy*. I hesitate not to encounter him on both. But, although as fast a friend to humanity as the most zealous of these zealous abolitionists, I could wish that the policy of slavery had been the only point at issue. I confess, Sir, I love a solid, tangible, material, subject of discussion. Men's notions of mental qualities vary with the varieties of climate and situation. Their ideas of humanity, in particular, are infinitely diversified, from the Gentoo who religiously feeds on rice and pulse, to the savage who dutifully dines, on his decrepit parents. The rule of expediency, on the contrary, is, in given circumstances, invariable; and is, in fact, now acknowledged by

all sensible men to be the only standard of right and wrong. But I waive the advantage which I might derive from these preliminary remarks, and am content to discuss this question on the principles both of humanity and of policy.

To begin, therefore, with the policy of the *White Slave Trade*, it cannot escape you, Mr. Editor, that *the White Slave Trade is the grand nursery of British coachmen*. In this species of population Great Britain is confessedly unrivalled; and every nerve of the state should be strained to maintain a succession of so hardy a race. What numbers of them are annually employed in the Slave-carrying-trade, I have not sufficient data to calculate; but they are evidently very considerable. The obvious effect of the service in which they are employed, is, to render them vigilant, impetuous, and patient of toil. Your humane correspondent, indeed, complains that they suffer from "the rigour of a northern winter." But he should have known that they fortify themselves against the inclemencies of climate by the unlimited use of a certain staple article of West Indian produce; an excellent habit, which has the further effect of ministering to the greatness of our colonial commerce. The use too of this commodity frequently excites among them the most generous single combats, which are maintained with a spirit quite unknown to the pedestrian vulgar. This practice, not unaptly termed *boxing*, has, like duelling, the double effect of refining the manners, while it quickens the courage, of this energetic and deserving order of men.

To enumerate the benefits which our revenues derive from the *White Slave Trade* would be endless. I shall barely mention, that the vehicles which annually clear out for the carrying-trade in this island, swelled the income of government for the last year by little less than £.180,000. The lamentations of your correspondent over the loss which he supposes population to sustain by the *White Slave Trade*, are idle. Perhaps a few sickly ones may die in the *seasoning*, but the gap is soon filled up; and whoever writes elegies on them, would be as well employed in whining over the drowning of so many blind kittens.

I shall next proceed to an argument, which will prove both the po-

licy and the humanity of the *White Slave Trade* at a stroke. I mean the *antiquity* of this species of commerce. Every wise man, Mr. Editor, will keep his eye on past times, at every step he takes in life; exactly as a seasoned stage-coacher always rides backwards. Now the *Female Slave Trade*, I am bold to assert, has prevailed in all civilized countries throughout all ages; and who are these upstart willings that oppose their shallow systems to the wisdom of our ancestors? I will farther be bold to say, that the more civilized any nation becomes, the more does this trade flourish in that nation*. In our own country, it can be traced at least as high as the reign of Queen Elizabeth, so dear to all true Englishmen; and no man will dare to deny that it has been increasing ever since that period. Now if it were unjust and impolitic, would it not have been abolished before our times? Were our ancestors ever unwise or cruel? and, if they were, is it our business to correct them, who were our elders, and to whom we owe so much? Besides, it should be remembered, that *the faith of parliament* is pledged to support these *White Slave Traders*. The public slave markets in this metropolis are regularly licensed, as such, by the legislature; and the numerous markets held by private individuals are, in fact, licensed also, on condition of their annually paying various taxes. Now, Mr. Editor, I myself frequently hold one of these private markets; and I do so, relying on the justice of parliament. I wish, therefore, that these zealous gentlemen would inform

* In Mr. Francklyn's "Answer to the Reverend Mr. Clarkson's Essay on Slavery and the African Slave Trade," the following paragraph occurs, setting forth a new and most curious test of civilization. "I cannot avoid observing, in addition, that, on the discovery of Mexico by the Spaniards, slavery was in use among them; and that it was not only prisoners of war who were slaves. I conceive this remark to be the more pertinent, because it shows the difference between civilized people and savages. The nation of Mexico, and the neighbourhood, had attained a much higher degree of civilization than was known in Europe even in the fourteenth century, and possessed slaves; whereas the savages, a very few degrees to the northward of them, had none, except their wives." pp. 52, 53.

me whose interest they would have parliament consult; those of the Slave Traders, to whom its faith is pledged, or those of the Slaves, to whom it never dreamt of pledging any faith at all? of the Slave Traders, who would be so grievously disappointed by the abolition; or of the Slaves, who must, by this time, have made up their minds to their condition, and would, perhaps, therefore be incommoded by a change?

Let the subject be next argued, Sir, on the ground of *humanity* alone. Here I must put a question, which has often been urged with great effect against the abolition of the African Slave Trade. Would the persons thus enslaved have been happier at home? We know, with respect to the African Slaves, that they are frequently sold by their own parents; that they have, in general, already forfeited their liberty in their own country; by being deep in debt, or by being convicted of practising witchcraft; and that, if returned on the hands of their owners as unsaleable, they are coolly butchered. Is the case of our White Slaves very different? Are not these also brought to the shambles by their own parents? In spite of the tuition of their new master, do not we find them after all but too bewitching? and, if not enslaved by fashion, would they not be killed by *emui*? Then, as to happiness, who so happy as our White Slaves? I will venture to affirm that an ordinary slave, if in health, will squeeze a greater quantity of laughing, singing, and skipping into the space of a month, than any ten free women would sprinkle over the surface of two whole years.

In fact, these white negroes occupy that place in the scale of society to which nature destined them. They are an *inferior order of beings*; and their inferiority is proved, like that of the Africans, by their *complexions* and their *hair*. Not that their colour is black, or their heads woolly; but then both have other qualities not less singular. You, doubtless, guess, Mr. Editor, that I allude to the great and sudden changes they undergo. A slave who, in the morning, is a sallow spectre, appears in the market a brilliant brunette, and the brunette of to-day becomes all fair and flaxen to-morrow. She has colour, hair, and eyebrows, that grow for the occasion, and they even vary on different occa-

sions. This remarkable approach to the properties of a noted little animal of the lizard kind, proves, that the intellect of a White Slave is not very commanding; besides, the connection between the inside and the outside of the head must be obvious to every man that has one of his own; nor can the *pineal gland* be worth much, where the *mucous membrane* is so vicious. Indeed the greatest impostor that ever lived, and who, therefore, could not well be imposed on himself, has decided this point, by clearly ascertaining that female slaves (and in his country all females were slaves) are totally unfurnished with souls; and so firmly did he believe this truth, that he destroyed the bodies of all who pretended to doubt it.

You cannot but have perceived, Sir, the adroitness with which your correspondent, whom I am opposing, has declined discussing this subject on the ground of *religion*. "It would be a folly (he says) to inquire into it on this principle." It would have been folly, indeed, in him; but I shall take care that he gains nothing, by his wisdom in shunning such inquiry. What will you say, Mr. Editor, when I inform you that the White Slave Trade is *expressly foretold in scripture*; and that, therefore, we Slavers are only fulfilling a prophecy? I shall content myself with reminding you of one passage, which tells us that "in the last days men shall creep into houses, and lead captive silly women, laden with sins, led away with divers lusts." It is true, some may object, that our conduct is to be regulated, not by prophecies but by precepts; and that, if we really believe the prophecies, we need not be anxious to take the accomplishment of them on ourselves. But such sophistries are easily framed; and you will agree with me, that to combat them would be an unprofitable waste of time and toil.

I shall only add, that I have some little title to be heard on this subject; because, as I before stated, I not unfrequently hold a private Slave-market on my own premises. This practice I certainly shall not relinquish; because, were I even to do so, some other trader would step into my place, the trade would thus be continued, and I should starve. But I repeat that it is a trade, lawful, just, and politic; lawful because by law

established, just because politic, and politic because of long standing. Little attention should be paid to the heated declamations of young and ignorant and fanatical men, who out of pure humanity would throw the world into confusion, and break all the bones of society in order to set them again more perfectly. Beware, Sir, of *illuminés*; for such are abroad. Beware of the ridiculous doctrine of perfectibility. In the meanwhile, I leave you to judge between me and your *zealous* correspondent. I hope it is no proof of vanity in me to assert, that my great stake in the trade is sure to prevent me from forming a hasty or partial judgment on this question; while he avows himself to be a prejudiced enquirer; by the very title he has assumed. In short, he is an *enemy to all slavery*, and I am

A WHITE SLAVE TRADER.

To the Editor of the Christian Observer.

I APPREHEND that one of the means by which the Christian Observer may be useful, is that of holding up to the public view any trials by which the cause of morality has been sustained. Our judges frequently give moral lectures from the bench, which have no small influence on the general manners, and every christian feels himself indebted to those venerable expositors of our law, who avail themselves of any suitable occasion of censuring vice, and giving their testimony on the side of religion and virtue.

The houses of parliament also are occasionally schools of morality. In the House of Lords adultery bills have sometimes drawn forth expressions of just indignation against profligacy in higher life, and the reports of the House of Commons, on election cases, have frequently done honour to the committees which made them, and have occasioned solemn admonitions from the speaker, who is the representative of that house, to persons brought to the bar on account of their violation of the law; admonitions which it would be well if every election agent in the kingdom would seriously contemplate.

I will now request you to give additional publicity to the following address of the Speaker of the House of Commons, on the recent occasion of

the report on the Aylesbury petition.

House of Commons, March 14, John Wilson was brought to the bar on the motion of Mr. Hurst. The Speaker then addressed him nearly as follows:

“John Wilson, a select committee of this house, which was appointed to try the merits of the Aylesbury Election Petition, has reported that you have been guilty of gross and wilful prevarication. In the corrupt and scandalous scenes which have been exhibited there, you have acted a principal part. A systematic plan was adopted for the bribery of the electors, which plan was so far matured, as must inevitably tend to the prejudice of the freedom of election, and would materially infringe upon the privileges of this house. But though by such means the privileges of the house may be violated for a time, no plan whatever can possibly be so firmly established, as to subvert or prevent the operation of those salutary regulations which the legislature has adopted for the preservation of freedom in election, and for the punishment of offences like your’s. Among the confusion and embarrassment which you created, you were the first to suffer. Your prevarication has been reported to this house; you have been imprisoned in the common gaol of Newgate, by which your character has been stigmatised, and you have suffered in your person. The justice of the House is so far satisfied; the rest of your conduct is reserved for future investigation, and you are now ordered to be discharged upon paying your fees. Take him away.”

Y. N.

To the Editor of the Christian Observer.

THE favour you granted to one of our family, by inserting the remonstrance of *Sunday* in your valuable work (for September 1803, p. 537) was gratefully noticed by all the other children of our common parent, and encouraged us to represent our grievances to you: I, therefore, as ranking next to *Sunday*, was desired to write in the name of the rest.

We are not forgetful of that passage in the supreme law, in which our designation is so clearly marked,

viz. "Six days shalt thou labour and do all thy work." Nor are we envious of that honour which has been rendered by wise and good men to *Sunday*, by entitling it, as some of them have done, the *Prince of Days*: Yet though appointed for the pursuit of meaner concerns than those for which Sunday was consecrated, we recollect that it was the intention of him who appointed us all our respective offices; that we, the inferior days of the week, should be honoured with some portion of that sanctity, which peculiarly belongs to the *first* of the family. And we cannot but complain, that from very few do we now receive this honour: From morning till night are we kept, either drudging at the oar of business, or attending the calls of amusement.

Formerly, Sir, it was the custom to employ us in an act of religious worship before any thing else was taken in hand. In noble families, a person in holy orders was kept for this purpose; and we rejoiced every morning to see the peer, with his wedded partner, his children, and his numerous servants, all in their places in the chapel; while the minister of religion stood up in the midst of them reading the word of life, or knelt down to offer up the prayers and thanksgivings of the whole household to their great and gracious Creator. In smaller families this service was performed by the master of the house, and this honour which we received at our early appearance was repeated at our departure. But now, this is considered as an obsolete custom. In many noble mansions, the chapel (if still standing) is no more than a vestige of ancient manners. The chaplain, though for some convenient reasons the appointment is still continued, is not a domestic. In many cases he never sees his patron, nor ever had any communication with him, save the receiving from him a piece of parchment and a few yards of black silk, which he wears when he is in full dress. In the smaller families, the good old custom, here alluded to, has equally disappeared: the master of the house, because he is not a priest, acts in this particular as if he were under no obligation to be a christian.

You will not be very far from the truth if you should conclude, that the people by whom we are thus depriv-

ed of all religious honour, are very indifferent to religion itself; and that they pay as little respect to it, when our dear and venerable relative Sunday is present, as they do when we are in attendance. This is really the fact with many of them. But what may seem very extraordinary is, that we have reason to urge our complaints even against some, who seem during the interval of our absence to be indefatigable in the service of religion, but who, nevertheless, make no other use of us than an Atheist would. Were you to see how these people spend that interval, running from church to church, following every popular preacher; out in the morning to hear this minister, again in the afternoon to hear another; hastening home and throwing a dish of tea down their throats in the greatest hurry that they may be out again in time to hear a third sermon from a third preacher; filling up all the intervals of public worship with incessant talk on religious subjects—Were you, Mr. Editor, to see all this, you would, perhaps, suppose, that when we returned to our stations, they would meet us in the same spirit that seemed to actuate them during our absence; and employ us for a while in offices similar to those in which they then seemed to be so zealously engaged; and so, indeed, do some of them, but not all. Not a few have I seen go about their worldly concerns the next morning, without performing one act of religious worship, and behaving through the whole term of my attendance as if they had exhausted themselves of all their piety in the exercises of the preceding interval. Tuesday is ready to give a similar account of them. Indeed all our family join in the same testimony; and Saturday, in particular, declares, that to the very last minute of attendance, they keep toiling on, in mere worldly concerns, without leaving off an hour or two sooner, as one might expect, in order to prepare for the proper reception of Sunday, who they know will be with them the next morning. You may suppose that though the acts of religion be suspended after Sunday is gone, yet that the *influence* of religion remains; but we, who know how the persons in question live, can assure you, that notwithstanding appearances are so much in their favour

once a week, they are actuated by the common principles of human nature; and yield as readily to the temptations of vanity, avarice, and even dishonesty, as those who never go within the walls of a church.

Though we are defrauded by these people of that religious honour which we ought to receive, and which might be given to us without any hindrance to other concerns, for the prosecution of which we are appointed; yet we do not accuse them of such degradation as we are obliged to submit to from other hands. Many of those, who are not uniformly religious, are nevertheless industrious; and we see their diligence applied to some useful purpose, though the *one thing needful* be not their predominant concern. But there are others on whom we are obliged to attend while they are engaged in employments the most frivolous; so that we may be said to be exhausted in "*doing nothing with a great deal of pains.*" We are employed, for instance, from morning till night by a young lady, (who, if properly trained during our attendance, might be rendered a useful character in this world, and a happy being in the world to come,) in occupations which have no important object. There must we attend for hours, while she is thrumming upon a piano-forte. Then comes the dancing-master, with whom another hour or two is consumed to as little purpose. Then we must attend her on a ride or walk, to inquire after the health of those about whom she cares nothing. After this we are employed at her toilette: we then go down with her to dinner, at which she sits much longer than is necessary to satisfy the calls of hunger. From hence we accompany her to some place of public entertainment; where we are kept to so late an hour, that we are in danger of jostling against one another; from this long attendance we retire, with the melancholy reflection, that we have not been employed in any one act of essential service either to this trifter or any one else.

We could furnish you with many other instances of this prostitution of our attendance by those, who with health, with wealth, with influence, and many other talents, do nothing, though surrounded by innumerable objects on whom those talents might be employed with incalculable benefit. Some of these persons, instead

of accounting our attendance a favourable circumstance for the prosecution of any useful pursuit, are weary of it; lay plans for our destruction; and will even avow a murderous intention against all our family, by openly talking of "*killing time.*"

Do, Mr. Editor, endeavour to convince them of their fault: you well know how wretched some of them are: and endeavour to shew them, that all their miseries spring in the first instance from not considering that, though a period will ere long be put to our existence, we bear a relation to eternity; and that, on this account, we should not be employed wholly in the affairs of this life. If this consideration do not affect them, remind them that they are accountable for our attendance; and that if they pervert its designation, the guilt will be great and entirely their own. We have never failed to be in our places at the appointed hour, and to stand ready to be employed to the best of purposes. The record of our punctuality is kept in the court of heaven, and there must they appear on whom we have attended, to answer for the use they have made of us.

To shew you that we take no pleasure in complaining, we will conclude our address by informing you, that we are not universally treated in the manner above related. The true christian honours us with religious observance, though he employs us not wholly in it, as he does Sunday. We rejoice to see him rising from his bed, and bowing his knees to God in secret prayer. We see him then calling his family together, to join with him in the act of worship. Under the impressions of religion, and with a sweet composure in his countenance, we see him go about his secular business, and discharge it with diligence and fidelity. Nor does he part with us without performing the same acts of devotion, in which he was engaged in the morning. We have to attend him sometimes under circumstances, in which he is incapable of the duties of active life: but even then he is not weary of us. He still smiles on us as he lies on the bed of sickness, and says, "all the days of my appointed time will I wait till my change come." We hear him sometimes lament, that he has not made a better use of us than he has done; but at the same time re-

joining on account of that grace which did not suffer him to let us pass without employing us in his greatest concerns. He is thankful, on many accounts, for our repeated attendance, but principally for its not having been discontinued before his heart was turned to God, and he was fitted for "that kingdom of heaven which Christ has opened to all true believers." Humbly relying on the merits and intercession of his Saviour for that forgiveness, of which he knows he stands in need, he takes his leave of us with composure, and as we retire we hear him say, "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Thus, Mr. Editor, may your readers live and die! and while they thus make a proper use of us, will they be found to have acted the wisest part towards themselves.

Signed, in behalf of all the working days of the week,

MONDAY.

FRAGMENTS.

PERFECTIBILITY OF MAN.

THE argument for the Godwinian or Gallic perfectibility of man has the advantage of more antiquity than is generally imagined. It may be found in an anecdote related by Lord Digby, and is originally popish. For this accomplished nobleman, in a letter to his cousin Sir Kenelm Digby, having introduced an argument used by a zealous Romanist in defence of his church, adds, "yet, I confess, his argument hath often made me smile; it did so bring into my head that gallant consequence of *Charles Thymne's* wherewithal you once made me very merry, by which he undertook to demonstrate, that surely in the world there might be a man so disposed as (having a good rise, and with a convenient career) to leap at once from *England to Rome*; for (said he) bring me the best jumper you know; and is it not likely that there may be another that you know not, so active as to outjump him a foot? let him be brought, I hope you will not deny but he may be outjumped an inch; and so by inches and straw-breadths of out-leaping one another, why not to a thousand miles?"

ATHEISM DESTRUCTIVE OF SOCIETY.

Bayle, a Frenchman and half an infidel, undertook to prove that Atheism is not destructive of society: Warburton opposed his position. France has made the experiment, and the decision is no longer doubtful.

FREE ENQUIRY.

The advocates for the fashionable doctrine of free enquiry, urge the necessity or propriety of reading all sorts of writings in favour of every different opinion, that the conclusion which is drawn may be impartial. The observation of Bishop Hall on this subject is acute and reasonable:—"Let no man tell me of the distinction of that old canonist: *some things* (saith he) we read lest they should be neglected, as the Bible; *some lest they should be unknown, as Arts and Philosophy; some that they may be rejected, as Heretical Books.* True; but let them read that can reject, that can confute; we distrust not our cause, but their weak judgments. A good apothecary can make a good medicine of a strong poison; must children, therefore be allowed that box? *Plurisaism and Christianity.*

PLEURS.

The fate of this town, as related by Bishop Burnet, bears a strong resemblance, in several circumstances, to that of Sodom and Gomorrah. "The voluptuousness of this place became very crying, and Madam de Salis told me, that she heard her mother often relate some passages of a protestant minister's sermons, that preached in a little church which those of the religion had there, and warned them often of the terrible judgments of God which were hanging over their heads, and that he believed would suddenly break out upon them. On the 25th of August, 1618, an inhabitant came and told them to be gone, for he saw the mountains cleaving; but he was laughed at for his pains. He had a daughter whom he persuaded to leave all and go with him; but when she was gone out of town with him, she called to mind that she had not locked the door of a room in which she had some things of value, and so she went back to do that, and was buried with the rest; for, at the hour of supper, the hill fell down and buried the town and all the inhabitants, so that not

one person escaped. The fall of the mountains did so fill the channel of the river, that the first news those of the Chavennes had of it was by the failing of the river. For three or four hours there came not a drop of water, but the river wrought for itself a new course, and returned to them. I could hear no particular character of the man who escaped, so I must leave the secret reason of so singular a preservation to the great discovery at the last day of those steps of divine providence, that are now so unaccountable." *Letters*, pp. 88, 89. 12mo. edit. 1687.

THE MILLENNIUM OF INFIDELS.

The French revolution, in the eyes of many of the enemies of christianity, was to be the regeneration, not only of France, but of the world; self-love and all unsocial passions were to be annihilated; public good was to be all in all; and human life was to be extended to an indefinite period—

almost to immortality. This phrenetic expectation may have been permitted by divine providence, that its signal disappointment may add a lustre to the real Millennium which christians are authorized to look for.

RIDICULE.

When men employ ridicule, it is frequently because their consciences are touched. When our Lord declared, that men cannot serve God and Mammon, "the Pharisees, who were covetous, heard all these things; and they derided him." Luke xvi. 14.

METHODISM AND PLATONISM.

Roscoe, in his *Life of Lorenzo de Medici*, has asserted, that a strong resemblance is discoverable between the general character of the Platonists and that of the Methodists. The Methodists will, doubtless, be of opinion, that whatever may be his knowledge of Platonism, he understands their system very imperfectly.

REVIEW OF NEW PUBLICATIONS.

CLVII. *Sermons chiefly designed to elucidate some of the leading Doctrines of the Gospel.* By the Reverend EDWARD COOPER, Rector of Hamstall Ridware, in the County of Stafford; Chaplain to the Right Honourable the Earl of Courtown; and late Fellow of All Soul's College, Oxford. 1804. pp. 344.

Among the many volumes of discourses which are continually issuing from the press, few, we lament to say, are exactly of that description which the lax and unsettled notions of the christian world, on essential points of theology, absolutely require. To demonstrate the truth of christianity by a lucid arrangement of proofs, and to establish the excellence of its system by a display of its moral effects, are the ultimate points towards which the labours of most of our modern divines are directed. We are as sensible as any of our cotemporaries of the value which ought to be annexed to these argumentative and moral topics; but we are far from considering them as sufficient to constitute the whole of

christianity, or to compensate the absence of more evangelical disquisitions.

While, therefore, we pay due homage to such as maintain the evidences and display the moral beauty of our most holy faith, we feel a singular gratitude towards those who, advancing beyond the mere threshold into the interior of christianity, delineate its peculiar doctrines, and demonstrate their practical influence in purifying the heart and forming the christian character. These latter appear, in our judgment, to supply a desideratum of primary importance; and to perform a duty, which the languishing interests of vital christianity imperiously and peculiarly demand. Actuated by these considerations, we take a real pleasure in calling the public attention to the interesting volume of sermons which is now before us, and shall rejoice if our examination of its merits should conduce, in any measure, to promote its circulation.

The first of this series of discourses is designed to shew "God glorified in the sufferings of Christ," and in

doing this the author brings into striking, but familiar, notice the principal topics of the atonement. Having stated how each attribute of the Almighty was separately glorified, he thus emphatically condenses the argument of their having been likewise glorified in union with each other.

"Again, the death of Jesus bearing our sins in his own body on the tree, not only exhibits in a glorious manner the divine perfections, when singly and separately examined, but displays them altogether in one grand comprehensive view; shews us the most opposite attributes of God, entire, glorious in themselves, yet acting and exercised together in perfect harmony and concert. Infinite justice and infinite love thoroughly reconciled. *Mercy and truth met together, righteousness and peace kissing each other. The law magnified and made honourable; yet pardon offered to the vilest sinner. God glorious in holiness, yet no less glorious in mercy; forgiving iniquity, transgression, and sin, yet by no means clearing the guilty. A just God and yet a Saviour. Just and yet the justifier of him which believeth in Jesus.*" (p. 16, 17.)

In improving this subject, the author cautions his readers against building upon any other foundation than the sacrifice of Christ.

"Every scheme of religion," says this excellent writer, "which tends to depreciate the value of Christ's sufferings, tends in exact proportion to dishonour God, and to sully the lustre of the divine perfections. The only way of salvation, which is at once suited to the wants of man, and conducive to the glory of God, is a simple reliance on the merits and atonement of the Son of God." (p. 18, 19.)

To the penitent sinner, who feels his want of this mercy, the subject is made to speak consolation and encouragement; and to those who profess to have built on the foundation of Christ crucified, it is thus solemnly and judiciously applied.

"Are these your professions? Live suitably to the character which you assume. Prove the sincerity of your professions, by the holiness of your conduct. The spectacle exhibited on the cross imperiously enforces the apostle's exhortation, *Let every one that nameth the name of Christ, depart from iniquity.* Did the Son of God make his soul an offering for sin, that you might indulge in sin? Did he die for the ungodly, that you might continue ungodly? Did he glorify the divine perfections by his sufferings, that you might dishonour them in your lives? You cannot for a moment entertain such presumptuous notions. Why are you depending for salvation on a crucified Saviour? Because God is an Holy God. If he were not an Holy God,

who will not behold iniquity, you would stand in need of no atonement. Will he then countenance, will he tolerate wilful unholiness in you? On sinners penitent and humbled, he will multiply pardons; but against sinners obstinately impenitent his wrath will burn like fire for ever. Be not deceived. If unmortified lusts, if unsanctified tempers reign in you, you are not a true believer in Christ. You have no well-grounded hope of eternal life. *For every man that hath this hope in him, purifieth himself even as Christ is pure.*" (p. 23, 24.)

The second and third discourses contain a truly important and well conducted discussion of the scriptural doctrine of justification, and of its practical effects.

In commencing this discussion, the author adverts to that ambiguity which a want of proper discrimination has too frequently introduced into this subject, by confounding the two distinct, though related, conditions of justification and sanctification.

"Not adverting," says Mr. Cooper, "with sufficient clearness to this twofold state of the sinner," (viz. a state of guilt which exposes him to the penal consequences of sin, and a state of corruption which incapacitates him for the enjoyment of heavenly glory,) "persons have contounded the means provided for delivering him from the punishment of sin, with those devised for delivering him from the power of it. They have not preserved that due discrimination, which, in order to a clear comprehension of the subject, must ever be preserved between a *title* to heaven and a *fitness* for enjoying it; between the sinner's justification and his sanctification. Let it then be plainly premised, in the commencement of the present discussion, that justification has respect to the state of the sinner solely as he is *guilty*." (p. 28, 29.)

"Justification," he proceeds to state, "includes a complete absolution from all these penal consequences of sin" (mentioned before.) "It implies a transition from this state of guilt and wrath to a state of grace and pardon; nay, not to a state of grace and pardon only, but to a state of perfect reconciliation and acceptance. The sinner being justified has peace with God." (p. 30.)

Having explained the nature and importance of the act of justification, the author lays open the method by which it is effected. In a commentary upon the different parts of his text (Rom. iii. 21—26), he shews that "the righteousness of God," or God's method of justifying sinners, is—1. *Without the law.*—2. *Freely by his*

grace.—3. *Through the redemption that is in Christ Jesus.*—4. *By faith of Jesus Christ:* and 5. *That it is not new, but was witnessed by the law and the prophets.*

On the first of these points, Mr. Cooper thus ably argues.

"The justification of a sinner has no connection with his own personal obedience either to the moral or the ceremonial law. In the act of his justification his own performances are not taken into the account. The very idea of a transgressor of the law being justified by his *past* obedience to the law is a palpable absurdity, and a contradiction in terms. While his *future* obedience not only is the effect, and therefore cannot be the cause, of his justification; but being at the best imperfect, itself stands in need of forgiveness, and consequently must for ever be excluded from the office of justifying." (p. 32.)

The freeness of that grace, which bestows justification, is then contended for.

"The very notion of grace necessarily excludes all intermixture of works. For what is grace, but a free, unbought, unmerited exercise of mercy? Such is the act of a sinner's justification, so far as relates to himself. It springs from the exceeding riches of God's grace. It has no respect to meritorious services on the one hand, nor is it influenced by mercenary views on the other. It is not bestowed as a reward for any past performances, nor does it look for a compensation from future obedience. God justifies the sinner freely: imputes to him righteousness without works; which is therefore styled *the gift of righteousness; the free gift of many offences unto justification*." (p. 33, 34.)

But while God thus freely justifies the sinner, Mr. Cooper observes, under the third head, that "He makes full provision for the honour of his perfections. *He sets forth a propitiation, which proclaims, in the most signal manner, his awful justice, holiness, and truth.*" (p. 35.) In other words "the righteousness of God is through the redemption that is in Christ Jesus."—"This is the ransom paid for sinners, even the precious blood of Christ." Ib.

"But is every sinner," enquires our author, "alike justified?" To this question the fourth head supplies a satisfactory answer. "The righteousness of God is by FAITH OF JESUS CHRIST, unto all and upon all them that believe." (p. 36.) Faith, as that previously requisite disposition "to which

the promises are made," is explained to be "a cordial acceptance of the proffered mercy, and a hearty acquiescence in this revealed method of justification." (p. 37.) "The gift of righteousness is freely offered to all. Faith is the hand which receives, applies, and appropriates the gift." (p. 38.) And the exercise of this faith is thus distinctly and scripturally explained.

"The sinner, hearing the glad message of reconciliation, relies upon it as the word of Him who cannot lie; renounces all other grounds of dependence, confides in the promises given to him through Jesus Christ; and thus gradually finds his guilty fears and doubts removed. *With the heart he believeth unto righteousness; and believing, he rejoiceth with joy unspeakable, and full of glory.*" (p. 39.)

Having thus stated with much precision the doctrine of justification, Mr. Cooper presses the reception of it upon his hearers with no less pertinence and fidelity.

"A cordial acceptance of the free gift of justification, is the commencement of true religion in the soul. For what is true religion? Is it not communion with God? Is it not confidence in his paternal love? Is it not delight in his ordinances? Is it not admiration of his great perfections? But can these things exist together with an unhumiliated heart? Till the sinner submits himself unto the righteousness of God, the breach which sin has made, remains unclosed. *The wrath of God abideth on him.* What communion then can he have with the Almighty? With what confidence can he look up to God as a reconciled father? What delight can he experience in religious ordinances? With what admiration can he contemplate the divine perfections? Can he glorify that holiness which he refuses to acknowledge? Can he adore that mercy which he disdains to accept? He may form to himself some notions of religion. He may presume to stand before God on his own merits. He may think to conciliate the favour of heaven by services of his own invention. But such sacrifices are an abomination to the Lord. So long as the sinner forbears to come in the appointed way, in self-renunciation, in humble acceptance of the proffered mercy through faith in the crucified Redeemer; the Lord will not respect his offering." (p. 43, 44.)

The following passage is admirably adapted to the purposes of conviction, and displays, in the choice of its topics and the mode of its reasoning, much acquaintance with the human heart.

“ Compare your actions, words, and thoughts, your desires, affections, tempers, and intentions, from the first dawn of reason to the present moment, with the heart-searching and comprehensive demands of the moral law. Survey, reflected in this faithful mirror, the number and the magnitude of your sins. How repeatedly have you violated the *letter* of this most holy law, by doing what it prohibits, by leaving undone what it enjoins? How incessantly have you violated the *spirit* of it? Nay, when did you ever fully comply with its spiritual injunctions? In numberless instances you have evidently broken its precepts. Even in those things, in which you have appeared to obey them, has your obedience been such as is required? In all your best actions, in all your seeming compliances with the divine commands, have you been actuated supremely by love to God, and by regard to his glory? Have not many selfish, inferior, unworthy motives continually interfered? Recollect, if you are able, that one single day, throughout which you have preserved, in the outward and in the inward man, a perfect conformity to the letter and the spirit of the divine law? Recollect, if you are able, that one single transaction of your life, which you could call upon the holy God to witness, as being free, both in the motive and in the execution, from any mixture of selfishness and impurity?

“ Weighed in these balances (and they are the balances of the sanctuary) are you not found wanting? Measured by this standard, far from having a righteousness of your own commensurate to the demands of the law, are you not miserably defective? Are you not *all as an unclean thing*? Are not all your righteousnesses as filthy rags? Thus circumstanced, will you refuse the gift of righteousness? Will you reject the offer of that wedding-garment, in which alone you can be worthy to partake of the marriage supper of the Lamb? Deal not so unwisely. Look forward to the time, when, if you shall have persisted in this refusal, you will be speechless before God, and the assembled universe. Have mercy on your own souls. *We pray you in Christ's stead, Be ye reconciled to God.—As workers together with him, we beseech you, that ye receive not the grace of God in vain.*” (p. 46—49.)

Thus far we have followed our author through his statement of the momentous doctrine of justification. This part of the subject occupies his second sermon, and the third is devoted to the defence of the doctrine against misrepresentation, and to the display of its moral effects. In conducting this branch of the argument, the author evinces great acuteness of reasoning united with a clear conception

of the question. He contends, that justification by faith does not “*make void the law*,” as it “*tends, in its legitimate consequences, neither to weaken the obligation to obey the moral law, nor to reduce the measure of the required obedience, nor to supersede the necessity of obedience.*” (p. 68.)

From the *obligation* to obey God, no lapse of time, no change of place or circumstance, Mr. Cooper argues, can set us free. But in the present case “*the very circumstance of a provision being made for remitting the condemning power, establishes the previous obligatory power of the law. And does reconciliation with God diminish the obligation to obey him? Is the sinner less bound to render obedience when he is pardoned and taken into favour, than when he was in a state of guilt, and under the sentence of the law? Can any such conclusion be reasonably deduced from the doctrine of justification?*” (p. 59.) Neither does that doctrine tend to lower the *measure* of that “*universal unsinning obedience*,” which the law requires. On the contrary, “*the extent and spirituality of the moral law form a part of the foundation on which this doctrine rests.*”

“*Why does it teach us, that we must be justified by faith? Because the unsinning obedience required by the law, renders it impossible that we can ever be justified by works. Were the law less holy, less rigorous in its demands; were it satisfied with less extensive services; did it require only a sincere but defective obedience; there would then be no necessity for this revealed method of justification. Man, in that case, might be justified by the deeds of the law.*” (p. 61.)

But does not this doctrine, says some objecter, supersede the *necessity* of any obedience at all by making works unnecessary to salvation? This objection is shewn by Mr. Cooper to arise from persons regarding justification and salvation as convertible terms, whereas justification is only a part of salvation, “*that part by which the guilt of sin is removed, and peace made between God and man.*” But because this doctrine

“*Excludes obedience from any participation in the office of justifying the sinner, does it therefore imply that obedience is unnecessary to salvation? Because it declares, that no holiness of heart and life has any share in atoning for sin, or in reconciling us to God; but that these glori-*

ous privileges are conveyed to us solely through faith in the Redeemer's blood; does it therefore intimate that no holiness of heart and life are requisite to qualify us for the enjoyment of our purchased inheritance?" (p. 66, 67.)

With no colour of truth can this be said. On the contrary, adds Mr. Cooper, this doctrine

"Provides a remedy for the penal consequences, which past disobedience has incurred; but it leaves the necessity of personal holiness to rest on the same foundation, on which it always had rested, on which it would always have rested, had disobedience never been introduced; on the impossibility of holding communion with God, and of partaking of his felicity, without possessing corresponding dispositions, and being made partakers of his holiness." (p. 68.)

For without a holy conformity to the will and image of God,

"Man would be unfit to enter into the presence of God, and unable to partake of the holy felicity of heaven. *Without holiness no man shall see the Lord. Blessed are the pure in heart, for they shall see God.* Under the dominion of evil, selfish, and tormenting passions, destitute of that peace, and joy, and love, of that devotedness of every power and faculty to the service and glory of the great Creator, in which the essence of heavenly felicity consists; what meetness would the soul possess for partaking of the inheritance of the saints in light?" (p. 64.)

"How then," as Mr. Cooper justly remarks, "can man be saved without obedience to the moral law? Is not conformity to its most spiritual injunctions indispensably necessary to his salvation? On this ground the necessity of obedience rests." (p. 65.)

Mr. Cooper further contends, that the doctrine in question, not only does not make void, but *establishes the law*; that "far from producing effects unfavourable to the cause of morality," it "tends to strengthen and promote the interests of practical godliness." For (pursues our author) "the method of justification contended for, enforces the attainment of universal holiness, by motives of the most exalted nature and of the most constraining obligation." (p. 69.) These motives, and their practical influence, Mr. Cooper unfolds with great judgment and discrimination; and he reasons this part of his subject with a precision and warmth which display,

at the same time, the exactness with which he has conceived the doctrine, and the holy jealousy which he feels for its moral reputation.

"Does the sinner then seek an evidence of his justified state; of his adoption into the family of God; of his being not under the law, but under grace? He must enquire, whether he can find a work of grace on his heart. Does he experience the sanctifying influences of the Holy Ghost? Is he renewed in the spirit of his mind? Having a hope that he is delivered from the penal consequences of transgression, is he praying, and watching, and striving, that he may be delivered also from the dominion of sin? While he abounds in the comforts of the gospel, does he also increase in humility, in meekness, in patience, in lowliness of mind, in purity, in gentleness, in self-denial, in conformity to the holy law and image of his Maker? Is he a follower of God as a dear child? Does he overcome the world? Is he careful to maintain good works? Does he labour to adorn the doctrine of God his Saviour in all things? Observe what a constraining motive is thus provided to the attainment of universal holiness. Is the peace, the hope, the joy, the consolation of a sinner inseparably connected with the evidence of his interest in Christ? So long as one unchristian temper is suffered to prevail; so long as one evil disposition continues unsubdued; so long as one sinful propensity is allowedly indulged; that evidence on scriptural grounds can never be obtained. According to the very scheme of salvation, in which the sinner professes to confide, he cannot, till he shall have put on the new man, which after God is created in righteousness and true holiness, give to his own heart a reason of the hope that is in him." (p. 72, 73.)

This is true evangelical morality, the genuine fruit of a true and lively faith. Compare with it the low and defective views of many of those, who represent their opposition to the doctrine of justification by faith to arise from their dread of the licentiousness of conduct to which it leads, and, perhaps, it will appear that the more probable cause of their enmity is, that "they love not the light, lest their deeds should be reproved."

We would gladly enrich our pages with some farther extracts from this admirable discourse, but the limits of our work restrain us. We cannot, however, dismiss it without presenting our readers with the following refutation of that unreasonable, yet ordinary, objection to the doctrine in

question, drawn from the licentious lives of some who profess it.

"My brethren, that too many such characters have at all times existed; that too many such characters do still exist, to the disgrace and sorrow of the christian church, is readily admitted; characters of whom it may be said in the words of the weeping apostle, *that they are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, and whose glory is in their shame; who mind earthly things.* But what does the existence of such characters prove? Does it prove that the real tendency of the doctrine, which they affect to hold, is immoral and licentious? Let not such a conclusion be hastily adopted. Confound not the legitimate consequences of the doctrine with the unwarrantable abuse of it. Ascribe not to the doctrine those mischievous effects, which are to be imputed only to the depravity of human nature. Would you argue that the blessings of Providence are evil in their tendency; because mankind frequently pervert them into instruments of sin? Is the medicine proved to be originally bad, because from improper management it becomes a poison? If this mode of reasoning be allowed, will it not equally bear against christianity itself? In every age have not numbers of those, who have called themselves christians, disgraced by their unholy practices their holy calling? *Professing to know God, have they not in works denied him?* Is christianity, therefore, immoral in its tendency? Are you prepared to admit this conclusion?" (p. 78, 79.)

Then addressing those who maintain this doctrine, he adds,

"Is so formidable an objection alleged against your fundamental doctrine? Let your whole life be a refutation of the charge. Are you reproached with the pernicious consequences of your tenets? Labour the more strenuously and circumspectly to shew, by your own example, that the doctrine which you profess is a doctrine according to godliness. Are you called to content for what you conceive to have been the faith which was once delivered into the saints? Contend with meekness of wisdom. Contend in the spirit of love. Prove that the way of truth is the more excellent way, by the excellency of the fruits which it displays. Let this be the object of your contention, to excel in good works; to abound more and more in all holy conversation and godliness; by well doing to put to silence the ignorance of foolish men. Finally, my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any

praise, think on these things. Those things which we have both learned and received from Christ and his Apostles do; and the God of peace shall be with you." (p. 80, 82.)

The misconceptions which are current in the present day, even among divines of the Church of England, respecting the doctrine of justification, that *articulus stantis aut cadentis ecclesie*, will suggest a sufficient apology for the space we have allotted to the review of Mr. Cooper's second and third sermons, in which that doctrine is clearly and scripturally stated, and is guarded at the same time against the possibility of abuse. These sermons contain, in our opinion, a lucid, satisfactory, and affecting exhibition of scriptural truth; and we trust they will prove an efficacious antidote to the errors which some writers, who profess themselves friendly to the interests of vital christianity, have sedulously employed their pens in disseminating. By comparing the two discourses, which have now passed under our review, with Mr. Pearson's Letters to Mr. Overton, Mr. Daubeny's *Vindicia Anglicanæ*, and a late work of the learned and candid archdeacon of St. Alban's, our readers will be better able to perceive the points in which these gentlemen differ from Mr. Cooper, and, as we conceive, from the Church of England, on this fundamental doctrine; as well as to appreciate, by a reference to scripture, the intrinsic merits of their respective systems.

(To be continued.)

CLVIII. *Considerations on the general Conditions of the Christian Covenant, with a View to some important Controversies.* By JOSEPH HOLDEN POTT, A. M. Archdeacon of St. Alban's. pp. 110. London, Rivingtons. 1803.

It has seldom fallen to our lot to review any work of a controversial nature, which appeared to be written with more christian temper and moderation, than distinguish the tract before us. We enter, therefore, upon an examination of it, with much pleasure; and however we may find ourselves compelled to differ in opinion, as to some points, from the truly respectable author, many of the senti-

ments which it contains, as well as the design and spirit of the whole; are so commendable, that it will be our endeavour, in the remarks we make on what we conceive to be erroneous, to detract as little as possible from the estimation to which it is, on these accounts, entitled.

The object of the reverend archdeacon is to prove, that what are usually called the doctrines of grace, include and imply what he styles "the general conditions of the gospel;" that these doctrines and conditions, which are admitted on all sides to be true and necessary to salvation, "stand apart from some particulars of tenet and opinion," (meaning, as we apprehend, the points in dispute between moderate Calvinists and moderate Arminians,) "which, whether true or false, may be indifferently interwoven or detached from them;" and that, in consequence, "a real bond of union" subsists, between the parties who differ as to these points, which, for the peace and welfare of the church at large, ought to be mutually cultivated and improved.

In prosecution of this design, the general tendency of which cannot be too warmly commended, the reverend author begins by stating the conditions or terms of the christian covenant, as they were propounded by John the Baptist, by our Lord, and his Apostles; viz. repentance, faith, and obedience to the precepts of the gospel. He then proceeds to apply the test which he conceives to be afforded by these conditions, to several leading branches of christian doctrine; and first, to the question of justification by faith only.

It is particularly to be lamented, that neither in this nor in any other part of his tract, has the author declared, in any clear and definitive manner, the sense in which he understands the very equivocal term "conditions." His meaning must, therefore, be collected from the general tenour of his remarks. In stating the meritorious cause of our salvation, nothing can be more satisfactory than the declarations of the learned archdeacon uniformly are. In every part of his work he has most distinctly ascribed our justification before God, to the sole sufficiency of the Redeemer's merits; so that as to this great point, we have only most cordially to agree with him. But when he comes

to speak of the way in which the benefits of Christ's redemption are to be obtained, we fear that he will be found, unintentionally we have no doubt, to strike upon the dangerous rock of human merit.

There can be no question whatever as to the necessity of repentance, faith, and obedience, in order to salvation. Nothing can be more certain, than that they are indispensably required of every true christian; and we will venture to assert, that nothing is more generally and unequivocally admitted, or more strenuously contended for, by those who are peculiarly the advocates of justification by faith only; as may be seen by a reference to the preceding article of our review. But how or in what sense are they "conditions?" to what end are they required? and in what manner are they produced? Here lies the distinction between the opinion of Mr. Pott, and what we conceive to be the decision of scripture and of our church concerning them. Mr. Pott, considering the christian covenant very much in the light of an agreement between one man and another, in which, for the sake of certain advantages to be bestowed by one party, the other binds himself to the performance of certain conditions, apprehends that justification, together with every other benefit of our Lord's redemption, is bestowed as the "covenanted privilege" of those who perform the general conditions of repentance, faith, and obedience; that is in reality, is bestowed in consequence of works done by us, through the assistance (we admit) of divine grace.

That the representation here given of the sentiments of Mr. Pott is accurate, will sufficiently appear by the following extract from the writings of Dr. Randolph, which Mr. Pott says, gives "a short, simple, but complete and satisfactory statement of the whole matter." "There are," saith he, "several things which concur to our justification; first, the mercy of God, who through his own free goodness sent his son to be a propitiation for our sins; secondly, the merits of Christ, who by his death made an atonement for us; thirdly, our faith, whereby we lay hold of and plead the grace of God in the manner prescribed by him; lastly, our own good works, which, though they have no

merit or proper efficiency in the work of our justification, that being the act of God alone, yet are they a necessary condition required by God; to entitle us to his mercy, and to the benefits of the christian covenant." (p. 90.) This view of the subject, it is true, is affirmed by Dr. Randolph to be most plainly taught both in the scriptures and in our homilies; and in confirmation of this assertion the following passage, from the first part of the homily of salvation, is produced by that learned divine. "These [three] things must go together [in our justification], upon God's part his great mercy and grace; upon Christ's part the satisfaction of God's justice or the price of our redemption, by the offering of his body and shedding of his blood; and upon our part true and lively faith in the merits of Jesus Christ; [which yet is not ours, but by God's working in us]; and yet that faith doth not shut out repentance, hope, love, dread, and the fear of God [to be joined with faith] in every man that is justified; but it shutteth them out from the office of justifying.*" We certainly cannot help expressing our surprise that Mr. Pott should have regarded this extract as corroborative of Dr. Randolph's statement. According to Dr. Randolph, four things concur to our justification, and one of these is stated to be our own good works. According to the homily, only "three things must go together in our justification," and our own good works, so far from concurring to this end, are expressly shut out "from the office of justifying," though, at the same time, they are asserted to exist "in every man that is justified." It will certainly require no common ingenuity to prove, that these two representations of this important matter coincide with each other.

In what sense then, it may be asked, are we to understand this term "conditions?" Briefly thus. The christian covenant is essentially different from every other. The blessings which it holds out to us are not only as to their origin, but application, wholly of grace; consequently, the conditions of repentance, faith, and obedience, are not to be considered as things on account of which those blessings will be bestowed; but merely as

requisites or qualifications, without which they cannot be enjoyed. "The simplest man" may surely understand the distinction between these two ideas; the justification of a sinner especially, which is the root and foundation of all other spiritual blessings, is constantly declared, both in scripture and by our church, to be wholly of grace; through the medium of faith, apprehending, not meritoriously, but simply as by an instrument, the righteousness of Jesus Christ. In confirmation of this sentiment, we would refer to the concluding paragraph of the second part of the homily of salvation,—"Justification is not the office of man but of God, &c." The passage is too long to be extracted in this place, but we recommend it to the attentive perusal of our readers.

We are well aware, that the reverend archdeacon, equally with the compilers of the homily and with ourselves, would exclude every christian grace from forming any part of the meritorious cause of our justification. We only wish, that what he has said respecting the conditions upon which it depends, had been equally correct and scriptural. That this is not the case is evident from our preceding observations; and from what we have further to add upon this subject. Mr. Pott frequently remarks, that the object of St. Paul, in his Epistle to the Romans, was to establish the doctrine of salvation by the merits of Jesus Christ, in opposition to any covenant of works. No doubt this is one leading part of the apostle's design in that epistle, but certainly it is not the only one. His intention was, not only to set forth the righteousness of Christ as the sole valuable cause of justification, but also to shew that justification was to be obtained by faith only, which faith was the gift of God, and the certain spring of all holy obedience to the precepts of the gospel. A similar observation may be made as to the grand point in dispute between Papists and Protestants at the time of the reformation, which was not, as Mr. Pott conceives, merely that of justification by the merits of Christ as opposed to the Popish doctrine of inherent righteousness; but also that which we have just mentioned, of justification by faith only; a point which sufficiently appears even by the ex-

* The words within brackets are omitted in the quotation by Dr. Randolph.

tracts from their writings, inserted in the work before us, p. 69 to 73. Whilst we freely admit, therefore, that the former article is satisfactorily maintained by the author, we cannot help thinking that both he and many others in the present day err with respect to the latter. Hence it is, that great pains are taken, in this tract, to reconcile the seeming difference between St. Paul and St. James upon the subject of justification.

"Thus," observes Mr. Pott, "when St. Paul, in his Epistle to the Romans, treats of the meritorious ground or reason of our justification for Christ's only sake, he speaks in different terms from his fellow witness, who treats in his general epistle of the conditions of the christian covenant." -- "St. Paul aims his reasoning at the Jews, and therefore he lays open the foundation of a new and better covenant than that in which they trusted. St. James addresses christian converts who admitted the true ground of salvation, but wanted to get rid of the conditions of the gospel, contending that faith might seize without works of probation." (p. 14.)

This argument is pursued at some length in the notes. These occupy nearly one half of the tract, and are most inconveniently separated from the text, into which a great part of them might with propriety have been interwoven. But with all the ingenuity of the author, we cannot think that he has succeeded in proving, that St. James, in his Epistles, presses the performance of the conditions of repentance, faith, and obedience, in the sense in which they are here brought forward, as *concurring* to our justification, however they may be the *necessary evidences* of it. The quotations which are inserted in the notes, from the very useful commentary of Mr. Burkitt, appear to us to place this matter upon solid and scriptural ground, notwithstanding Mr. Pott's attempt to shew the fallacy of that commentator's reasoning upon St. James. Our limits will not, however, permit us to enter fully into the question. We would only, therefore, adopt the words of Mr. Burkitt, (quoted p. 79.) (words which strikingly accord with the extract from the homilies inserted above.) And say with him, "The sum of the matter is this: what God hath joined, none must divide; and what God hath divided, none must join. He has separated faith and works in the business of justification; and he hath

joined them in the lives of justified persons."

We think it necessary in this place, with a view to the farther illustration of this point, to advert to an expression made use of by Mr. Pott in a note at p. 92. The Papists, he there observes, "make their own sanctification not the condition but the cause" of their justification. If the learned archdeacon mean no more, by this expression, than that no man has any ground to consider himself justified, who is not also sanctified, we perfectly agree with him. But if he mean, as the words rather seem to imply, that our justification follows, or depends on, our sanctification; we must regard the sentiment as standing opposed to the general tenour of scripture, as well as to the clear and unambiguous language of our articles. "Good works," it is there declared, "are the fruits of faith, and follow after justification." How then can "good works," or in other words, "obedience to the precepts of the gospel," or "sanctification," be conditions on which the gift of justification is suspended? (p. 12.) They are evidences we admit, indispensable evidences, of our justification; for agreeably to the language of the same article, they "do spring out necessarily of a true and lively faith; inasmuch that by them a true and lively faith may be as evidently known, as a tree discerned by the fruit." And, as if to guard against the possibility of mistake on this point, in the next article we find it asserted that works done before justification are not pleasant to God. (Art. xiii.)

We now beg leave to add a final observation upon this whole question. The grand error in the system; which the reverend author has undertaken to support in this tract, lies, as we apprehend, in the misconception of what he has called "the general conditions" of the gospel. We maintain equally with him the indispensable necessity of these in order to salvation, but not, as he does, as *jointly procuring* for us an interest in the merits of Jesus Christ, the *valuable cause* of our justification. That interest we conceive to be imparted solely by faith, a principle or grace which is also, let it be remembered, of the operation of God, and which being humble and holy in its own nature, is ever accompanied by true repent-

ance, and will assuredly work by love, purify the heart, and overcome the world; in a word, will bring forth all "those fruits of righteousness which are by Jesus Christ, unto the glory and praise of God;" and this it does by its natural and necessary effects in humbling us for sin; leading us unfeignedly to abhor it; exciting our gratitude and love for the redemption which is in Christ Jesus; and, above all, by uniting us to him as branches in the true vine, and daily nourishing us by supplies of grace and strength from the Redeemer's fullness. We have only room to add, that, for the support of this opinion concerning justification by faith only, we would beg leave to refer our readers to the incomparable discourse of Hooker upon this subject, and to Mr. Cooper's sermons reviewed in the preceding article.

The author proceeds, in the next place, to apply his test of the general conditions of repentance, faith, and obedience, to the scriptural declarations respecting the *freedom of divine grace*; and first considers the question as it relates to the doctrine of election.

Here, after interpreting what occurs in scripture concerning the choice of the Jewish people, and the preference of Jacob before Esau, as applicable to their designation to the privileges of a national covenant only, and not to eternal life; and also those concerning Pharaoh and the vessels made to honour and dishonour, as having respect to their conduct, and improvement of the means of grace vouchsafed, and not to any absolute decree of election; Mr. Pott observes, that

"The whole question resolves itself into that point whether there be conditions properly so called under every dispensation; for if there be, the calling and election cannot signify an absolute determination of certain men to everlasting life; but it may signify the advancement of some before others, for wise reasons, to the pleasures of a nearer intercourse with God, to a better knowledge of his will, and to the use and advantages of his peculiar covenant." (p. 26.)

Although this reasoning will scarcely be thought decisive, by such as adopt the Calvinistic view of the question at issue, we are so little disposed to enter into this deep and endless subject, that we shall content ourselves with saying in the words of St. Peter, that

true christians are, "elect according to the foreknowledge of God the father, through sanctification of the spirit unto obedience, and sprinkling of the blood of Jesus Christ;" and that wherever this "working of the spirit of Christ" can be truly perceived, the christian is fully justified in seeking to partake of that "sweet, pleasant, and unspeakable comfort," of which "the godly consideration of predestination and our election in Christ is full," (Art. xvii); but that, without this, the caution, contained in the seventeenth article, cannot be too seriously considered and enforced.

Mr. Pott goes on to examine, whether the freedom of the grant of divine grace is in any wise diminished by maintaining his statement respecting the conditions of the christian covenant. For this purpose he brings forward many passages, both of the Old and New Testament, which plainly speak of overtures of mercy, offers of divine grace, and lessons of instruction being indiscriminately afforded to all; of the destruction of some being constantly ascribed to their refusal or neglect of such means of grace; and of the salvation of others, to their use and improvement of them. He then adverts to some other passages of scripture, which seem to support the notion of an arbitrary work of grace, and of rejection without respect to terms or conditions; and admitting that these texts certainly denote an efficacious work of grace in believers, he contends, that they also "constantly imply the voluntary performance, according to man's best ability, of the gospel terms."

To this general account of the doctrine of divine grace we readily assent. The influence of the holy spirit is, undoubtedly, promised in scripture to every one that sincerely asks it. It is equally certain, that this influence is not represented as operating by arbitrary and resistless impulses, but conformably to the moral nature of man, and leaving room for the exercise of his will; and that the final destruction of every one will be owing to the neglect of the promise of divine grace; or to the resistance of its influence. It is also indispensably requisite that we should pray for divine grace; beware of quenching, grieving, or resisting the holy spirit; and work out our own salvation with

fear and trembling, &c. Still let the words of our tenth article be seriously weighed, that "we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will," and, consequently, that salvation is, from first to last, the work of divine grace, "that as it is written, he that glorioth let him glory in the Lord."

The author proceeds, in the last place, to apply his test, arising from the general conditions of the gospel, to the doctrine of assurance; and he maintains that that doctrine, rightly understood, and founded not on mere sensations but on the witness of a good conscience guided by scripture, is perfectly compatible with those conditions. p. 41.

The author then very properly and judiciously points out the only safe and unequivocal standard, by which to judge of our spiritual state, namely, true repentance, faith, and obedience to the precepts of the gospel: and exposes the uncertainty and danger of substituting for this scriptural rule of judgment, any peculiar feelings either of joy or sorrow. He is justly anxious, at the same time, not to be thought to deny "those intimate perceptions of the force and efficacy of divine grace which rank among the genuine fruits of faith and holiness;" nor that "experience," which is "the result of trial, and the child of perseverance; not the blossom or the first fruit of conversion." Admitting the reality of these, he still maintains that "the evidences of revealed truth will still form the solid ground of faith," and "the conditions of the christian covenant,"—"the rule of duty, of self-examination, and of *well placed confidence*;" an expression, the last, which we wish had been exchanged for one less ambiguous.

Upon this subject, we have only to add, that whilst we fully coincide in the general sentiments thus expressed by Mr. Pott, we cannot help wishing, that, on account of the proneness of men to rest satisfied with very low and inadequate ideas respecting them, the nature of *genuine* repentance, faith, and obedience, had been more distinctly and fully stated. The readers of Mr. Pott's tract might thus have been enabled to appreciate more

justly the extent and spirituality of these requirements, and the deficiencies in their own character when compared with them; and might thus also have been guarded against that delusion and self-deceit, which lead men to think of themselves more highly than they ought to think.

After what we have already said, we think it unnecessary to enter into any strict examination of some of the sentiments contained in Mr. Pott's recapitulation of his arguments. (p. 53 to 57.) We would only, therefore, observe in general, that whilst we readily admit the necessity of our compliance with the *invitations*, and of our best endeavours to obey the *exhortations* of the gospel, yet we would earnestly contend, that we are justified freely by the grace of God in Christ Jesus, through faith alone; which, if it serve to that end, will, as it is declared in our twelfth article, necessarily be productive of good works; "insomuch, that by them a lively faith may be as evidently known, as a tree discerned by the fruit:" and also that this faith is entirely of the gift and operation of God by his spirit, whose gracious influence is, in every period of the christian life, the sole effectual cause of our sanctification and salvation. Mr. P. here introduces two extracts from Bishop Hall's "Remedy of Profaneness," containing a just reproof, in which we entirely agree, of the bold impiety of those who would begin at God's eternal decree of our election, and then descend to the effects of it in our effectual calling, faith, repentance, obedience, and perseverance.

It remains only, that we now state the conclusion which Mr. Pott would draw from his preceding discussion, as it appears in his observations at the close of the notes. He there declares, that it has been his design to set forth with entire sincerity the grand doctrines of the fall and ruin of man's nature, and of his redemption by atonement and grace; and to shew that such doctrines stand apart from some controverted points, which, whether true or false, may be interwoven with them or detached from them, as they have been by many both before and since the reformation; that on this solid ground there should subsist a mutual friendship between the contending parties, and a strict forbearance from all misplaced and injur-

ous censures: especially considering, that if either party could succeed in forcing their opinions on the public standard, "the result must be what every good man ought to deprecate, and what the public wisdom of our church has carefully precluded, needless, and yet inevitable separation."

The diversity of sentiment amongst the Dissenters is then briefly alluded to, and the moderating opinions of Mr. Baxter with respect to the contests in his day.

Would our limits have permitted it, we should gladly have inserted the whole of the concluding passage of this tract (p. 64-65,) both as exhibiting a highly pleasing specimen of the candour and moderation of the learned archdeacon; and as containing many just reflections which deserve to be seriously weighed by the heated polemicists of the present day. We can only say, that we join with the reverend author in lamenting the unhappy differences of opinion, which subsist in the church, upon certain difficult and mysterious subjects; and we cordially unite with him in earnest wishes, that the contending parties would lay aside all bitterness, and anger, and clamour, and evil speaking, and labour to enforce upon the hearts of men those fundamental articles of faith and practice in which they mutually agree. We would particularly reprobate the conduct of those, though in our own church we trust there are few such to be found, who would cast the reproach and obloquy, complained of by Mr. Pott, on the ministrations of any even the most apparently mistaken of their brethren. It is with real pleasure that we again notice the truly candid and benevolent spirit in which *he* has written the tract before us; and with still greater satisfaction, that we have every where perceived evident marks of the sincere and unaffected piety of the author.

Upon the whole, notwithstanding the strictures which we have felt it to be our duty to make, respecting the system brought forward by the reverend archdeacon, and the fears which, on that account, we cannot help entertaining, lest his object should fail of the effect intended to be produced by it, we consider the design as highly honourable to him; and heartily pray, that both the author, ourselves, and the whole church, may have "a right understanding in all things."

CLIX. Review of GIBBORNE'S Sermons.

(Continued from p. 227.)

THE eleventh sermon is on the necessity of unreserved obedience to God; and the reasonableness of the requisition is no less clearly than familiarly illustrated by a reference to the universality of that subjection which a subject owes to his king, a soldier to his officer, a servant to his master, and a child to his parent. We doubt whether in this discourse sufficient care has been taken to distinguish that wilful reservation of some particular sin, which it is intended to represent as inconsistent with the hope of salvation; from those breaches of duty of which even the best are guilty. We would suggest some alteration of the following passage, "If you suffer any sinful habit to stand between you and heaven, you deserve to forfeit heaven." The question is not whether they who deliberately indulge one sinful habit *deserve* to forfeit heaven; all men deserve to do this, as is abundantly asserted by our author, both in this and in his former volume of sermons; but whether they *shall* forfeit heaven.

The twelfth and thirteenth sermons, on the sins of the tongue, we would point out as particularly important. In this age and country there is a great number of persons living in cities and towns, possessing a fortune sufficient to exempt them from bodily labour, and at the same time indisposed to mental industry, who have little other employment than that of visiting. No small portion of their lives is, therefore, spent in conversation; and Solomon has well observed, that "in the multitude of words there wanteth not sin." Even in religious circles, conversation, partly through the same superabundance of it, often degenerates into a frivolity little short of that which prevails in more worldly company, and numberless evil tempers are discoverable in the domestic intercourse of those whom their minister, perhaps, esteems to be most exemplary christians. The writer, therefore, or the preacher who should fully and successfully expose those various sins of the tongue which infest modern society, would render an essential service to religion. In vain are cards denounced by one party as a criminal amusement. It may justly be retorted,

is not idle, censorious, fretful, ill-humoured conversation equally criminal?

Mr. Gisborne has touched on many of the evils to which we have adverted: He speaks first of those persons whose conversation "is altogether, and uniformly, idle;" next of peevish language.

"Scarcely has one petty source of vexation spent itself; when it is succeeded by some new cause of temporary disquiet. The intervals of tranquillity are saddened by the apprehension that some trivial circumstance, unforeseen until the moment when it takes place, will speedily intervene to disturb the serenity of the hour. Thus domestic comfort is perpetually invaded by little uneasinesses, little bickerings, little disagreements; and, at length, perhaps, falls a sacrifice to the multiplication of inconsiderable wounds. Is this to be kindly affectioned, tenderhearted, one towards another? Is this to walk in love? Is this to imitate the gentleness of Christ? Who art thou, who thus takest offence, if some trifle interferes with thy wishes of the moment? Who art thou who weighest in such scrupulous scales the looks and words of every inmate of thy abode? Dost thou expect that all things shall be conducted, that all things can be conducted, in uniform subservience to thy humour? Are no compliances, no offices of accommodation, no sacrifices to the convenience and reasonable desires of others, due from thee? Hast thou so little regard for the feelings of those under thy roof, as continually to harass and distress them? Is the affection of thy family of so small value in thine eyes, that needlessly and for objects of no moment thou hazardest the diminution of it? Examine thy bosom, that thou mayest detect the pride and the selfishness by which it is infested. Seek the grace of God; for only by divine grace can it be purified." (p. 243—245.)

Mr. Gisborne, after adverting to the sin of using passionate and angry language, (a practice very dissimilar from his, who, when he was reviled, reviled not again, when he suffered, threatened not); and to those sins of the tongue likewise which owe their origin to pride and vanity, proceeds in his thirteenth sermon to treat of censoriousness. On this head he justly observes, that it is not censoriousness to affirm sin to be sin; to describe the punishments of the ungodly to be no less than the word of God pronounces them to be; nor in some cases, to make known the faults of another: but that to be censorious is to publish the faults of others unnecessarily, to enlarge upon them to a needless

length, to develop them with unwarranted vehemence, or knowingly to omit any true or probable circumstance tending to diminish their magnitude. A busy and meddling spirit is well described at the 260th page, and the picture which is drawn of the flatterer at the 265th has also, as we fear, but too exact a counterpart in nature. Mr. Gisborne's rebuke of those sins of the tongue, which are violations of modesty, is urged with sufficient plainness and fidelity, and also with a delicacy which we should wish to see more generally imitated. We shall conclude our account of these two sermons, by the following remarks on that most shocking and too prevailing vice, *profaneness*.

"There are persons who persuade themselves that they disapprove profaneness, and seem to hold themselves guiltless, while they persevere in the daily, perhaps hourly, practice of it? Who are these self-deceivers? They who introduce the names of God and of Christ, and other kindred terms, in fashionable asseverations, or in exclamations of surprise, of hope, of disappointment, or in some other light manner, into their ordinary discourse. Do they affirm that the offence with which they are charged is but an idle habit; that the objectionable words drop from their tongues without intentional irreverence, without meaning, and frequently without being perceived? Miserable and vain excuses! How hackneyed in profane irreverence is your tongue, if the most awful expressions are become familiar expletives! How reiterated has been the sound, if your ear is dead to the impression! If a lively fear and a fervent love of your Maker and your Redeemer prevailed in your bosom; it is impossible that you could thus trifle with their sacred names. Your heart would smite you at the thought. The sound would die away upon your lips. If you can use such expressions yourself; if you can hear them used without pain; examine your breast. There is delusion on the surface; it is well if there be not hypocrisy at the bottom." (p. 269—271.)

The fourteenth sermon, On the Identity of Wisdom and Religion, is excellent throughout, and is well calculated to expose the error of the sentiment which is current in the world, that piety is an indication of weakness in the understanding. The following are stated by Mr. Gisborne to be the characteristics at once of wisdom and of true religion.

1. Wisdom selects such objects of pursuit as she discerns a satisfactory prospect of attaining.

2. She sets her affections on those things which are the most excellent.

3. She chooses those acquisitions which give the highest delight.

4. She occupies herself in the pursuit of efficient remedies for evils actual or probable.

5. She fixes her attention on those desirable objects which are the most durable.

The contrast between the religious and the wicked, in respect to the fourth point, is well described in the following passage.

"Behold religion rejoicing in the pursuit of remedies obvious, effectual, all-sufficient."—"Behold her opposing to radical corruption, the influence of grace; to the curse of the law, the blood of the cross; to the prince of darkness, the omnipotence of Christ." To spiritual evils what has the wicked man to oppose? Nothing, absolutely nothing. He stands forlorn and naked in the conflict; without shield or dart, without shelter, without refuge." (p. 290.)

On the fifth particular of resemblance, Mr. Gisborne makes the following striking observations.

"Is this characteristic of wisdom to be found in religion? How long do the pleasures of sin continue? Certainly not longer than life. But do they commonly last so long? In many an instance, while they are still attainable, the relish for them is destroyed by satiety. Then how frequently are they banished by vicissitudes of fortune! Riches make themselves wings and fly away. Anxiety pushes into the place of amusement. Distress occupies the station of delight. Necessity supersedes indulgence. But let the current of prosperity remain full. The tide of youth and strength cannot be sustained. Old age advances with uninterrupted pace. Then come gray hairs and trembling limbs, and painful days and wakeful nights. Where are now the pleasures of the wicked? What is the satisfaction now to be extracted from honour, or from wealth, or from power, or from the friendship of the world? What is become of all the vanities of life? It is not that their servant is shortly to leave them. It is that they have deserted their servant. They have left him a prey to bitter recollection, to fruitless wishes, to disappointment without remedy and without hope. Like the plundered Ephraimite, the wretched votary looks around in vain for his idols. He had set his heart on shadows which cannot profit, and is miserable because they are gone. How fares, in the mean time, the man of religion? His treasures are not subject to decay. The loss of worldly good manifests the unalterable value of the portion which he has chosen.

Stripped of earthly possessions, it is then that he appears truly rich. Encompassed with tribulation it is then that he displays inherent happiness. In penury, in sickness, in affliction, he proves that he retains that which is more valuable, that which in the moment of trial he feels to be more valuable, than all that the world can give; that which is not, like the gifts of the world, perishable; that which the world is equally unable to give and to take away. But let it be supposed that the wicked man grasp his *good things*, be they what they may, until death. The righteous man, travelling by his side, enjoys his delights unto the same period. So far, as to duration, the servant of God is not under any disadvantage. But from the instant of death how stands the comparison? That instant which for ever extinguishes the pleasures of the wicked, sees the happiness of the righteous only in its commencement. Before the righteous eternity spreads abroad its immeasurable and inconceivable extent; and shews him that extent filled with blessedness, filled with blessedness for him. He can die no more; for he is become like unto the angels; and is of the children of God, being of the children of the resurrection. He looks forward, let it not be said with hope, for hope is swallowed up in certainty; he looks forward with assurance incapable of disappointment or diminution to unutterable and progressive bliss, in the presence of Christ, before the throne of God, throughout ages beyond ages; for evermore, world without end." (p. 290—293.)

The fifteenth sermon is entitled, *Folly illustrated by the Character of Saul.*

The sixteenth on the text, *Comfort ye, comfort ye, my people,* is on *Religious Comfort*; and the seventeenth on *Religious Despondency.*

The grounds on which religious comfort ought to be founded form an interesting question in divinity. Mr. Gisborne begins his sixteenth sermon by exposing the guilt, the misery, and the helplessness of man; and then applies the truths of the gospel as the means of support and consolation under all the evils of which he has spoken.

"Come unto me," saith your Redeemer, "and all your maladies shall be remedied, all your necessities shall be supplied. What though you have committed numberless sins? I offer to you unlimited pardon." What though the law of God which you have violated, the law to which you can render no satisfaction, denounces its curse upon your head? Fear not. I have turned the curse aside from you; I have borne it myself in your behalf. I have

fulfilled the law; I, have made an atonement. What though you are immersed in weakness and corruption; unable to think any thing good of yourself; unable to will or to do; unable to discover the method of pleasing God; unable to continue in the path of righteousness were you placed in it? In your weakness my strength shall be made manifest and perfected. Your corruption I will cleanse, in the fountain which I have opened for uncleanness and sin. By the Holy Ghost the Comforter, whose influence is at my disposal, I will enlighten your understanding and renew your heart. From me you shall learn the will of my father: from me you shall have grace whereby you may serve him acceptably. What though you are surrounded by present evils? I am head over all things: All things shall work together for good to you in the end. I lead you to a world where there shall be neither pain, nor sorrow, nor death. Your friends who sleep in me shall God bring with him. Your light afflictions, which are but for a moment, shall work for you a far more exceeding and eternal weight of glory." (p. 326, 327.)

"But," adds Mr. Gisborne, "will all men attain to this glory?"—"The Lord God himself answers this question: 'Comfort ye, comfort ye, my people.' Who then are the people of God?"—"Is it sufficient to have been baptized into the christian church? Is it sufficient speculatively to believe the truth of christianity? Is it sufficient to avow yourself a christian, and to attend christian worship? Is it sufficient to feel pleasure in discourse concerning religion, and to be eager in frequenting a multitude of religious ordinances? If no one of these particulars is by itself sufficient to prove you to belong to the people of God; are all of them together sufficient?"—"Turn to the scriptures. Propose your question. Who are the people of God? Receive the answer from the Holy Ghost by the mouth of St. John. *Blessed! he that doth good, is of God*.* He, and he only, is one of the people of God, who in heart and life is truly a christian. He, and he only, is at present entitled to the comforts of the gospel; he, and he only, shall receive eternal consolation in heaven; who has that genuine faith in Christ which worketh by love; who demonstrates that he belongs to God by faithful obedience to his commandments." (p. 328, 329.)

"How is a person to know whether he is led by the Spirit of God? By examining whether the fruits of the spirit are brought forth in him. What are the fruits of the spirit? St. Paul replies, *The fruit of the spirit is all goodness and*

righteousness and truth; love, joy, peace, long-suffering, gentleness, faith, meekness, temperance, every good word and work." (p. 332, 333.)

We cordially agree with every sentiment contained in these quotations.

In the latter part of this sermon, Mr. Gisborne introduces some remarks respecting the false grounds on which comfort is sometimes administered. To most of what he has said on this subject we readily subscribe. We think him particularly judicious in his observations on the danger of relying on such "a vague, variable, and transient criterion," as "an internal impulse," "an impression from above," "an indescribable sensation of peace and joy, wrought in the heart by the Holy Ghost;" as if these afforded "a seal and pledge of the actual forgiveness of sins," and a solid ground of comfort. But there is one passage in this discourse on which we think ourselves called to make a few comments. It is as follows:

"You, perhaps, have been accustomed to believe that God has been pleased by a sovereign decree to select from the mass of mankind certain favoured individuals; whom, while he leaves the rest of the posterity of Adam to merited punishment, he exclusively crowns with the privileges of mercy. 'These,' you have said to yourself, 'are the elect of God: these are the heirs of salvation and its attendant blessings. To this chosen number I belong. To me, as belonging to them, the comforts of the gospel, present and future, are ensured.' Unbiased researches into scripture, and a closer comparison of things spiritual with spiritual, might possibly convince you that your fundamental doctrine is not the doctrine of your Lord. But what if it were? Why speak you of comfort belonging to you as one of the elect; when your Lord pronounces it to belong only to the obedient? If you are not faithful in obedience, will you presume, under pretence of being one of the elect, to take comfort in contradiction to the declaration of Jesus Christ? If you are faithful in obedience, is any thing farther requisite to authorise you to apply to yourself the comforts, which Jesus Christ assures to the obedient? Or have you, on your own principles, any right to consider yourself as one of the elect of God longer than while you continue faithful in obedience?" (p. 334, 335.)

In producing this extract we have no intention of entering upon the interminable discussion which it involves; and of which we always regret the introduction into sermons. Our object is merely to obviate the

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* 3 John, 10, 11.

unfair impression which it may possibly produce. By most of Mr. G.'s readers, the opinions which are here combated will be considered as intended by him to exhibit a view of the Calvinistic doctrines. Certainly, however, it is a view of them which every sober Calvinist would disclaim. Antinomians may conceive themselves to be, by grace, so delivered from the law as to owe it no obedience. Enthusiasts may conclude, from some internal feeling, that they are elect; and thence argue that it is unnecessary for them to labour with a view to any other ground of hope. But both these errors would be as strenuously opposed by Calvinists, properly so called; nay, by Calvin himself, as they are by Mr. Gisborne. They hold equally with him the obligation, the indispensable obligation, of Christians to yield unto God a faithful and unreserved obedience. They uniformly maintain that those, and those only, have any title whatever to spiritual comfort from the consideration of their election in Christ, who "feel in themselves the working of the spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things;" and also that all who are really elected "are made like the image of his only begotten Son Jesus Christ, and walk religiously in good works." We wish, therefore, that the pious and candid author had taken more pains to discriminate between such persons, and the Antinomian and enthusiastic religionists to whom alone his reasoning is fairly applicable; and to whom alone, we believe, he wished it to be applied. But on this subject we shall have occasion to make some farther remarks before we close our review.

The sermon "On Religious Despondence" is, for the most part, excellent, and may be compared to the prescription of a sage and intelligent physician, who understands the disease which he attempts to cure, and the nature of the remedies which he proposes to apply. With an exception that will presently be noticed, we scarcely know which to admire most, the good sense, the piety, or the feeling of this discourse.

"When persons," says Mr. Gisborne, "who have lived not unto Christ, who died for them, but unto themselves,"—"by the effectual application of the word of God, by

sickness, by adversity, by the loss of a dear friend or relative, or by some equally reasonable operation of the visiting hand of omnipotence are roused from their spiritual lethargy: when they perceive that their life has been a shadow, a dream, a childish play, a tissue of duties neglected and wilful transgressions: when they survey the holiness and the justice of God whom they have despised, and see themselves suspended by the thread of mortality over the abyss of eternal condemnation: it is not unusual for their terror and dejection to settle into the bitterness of despondence. The curses of the broken law, the thunders of inevitable vengeance, sound incessantly in their ears. Before their eyes the books are opened; and the long catalogue of their sins written in the books overwhelms them with agonising dismay. Groaning under the anguish experienced by the afflicted Psalmist, but destitute of the gleam of comfort which, in the humble consciousness of penitence, he ventured to cherish; they are troubled, they are bowed down greatly, they go mourning all the day long. The arrows of the Lord stick fast in them; and his hand presseth them sore. There is no soundness in their flesh because of his anger; neither is there any rest in their bones because of their sin. For their iniquities are gone over their head; as a heavy burden they are too heavy for them." (p. 344—346.)

The effect of this religious despondence in alarming the mind, agitating the nerves, undermining the health, relaxing exertion, and poisoning every domestic enjoyment; as well as that progressive aggravation of the disease which is usually produced by the injudicious and unseasonable measures adopted for its removal, are very affectingly described by Mr. Gisborne. He afterwards proceeds to point out what he conceives to be the proper and effectual means of cure, viz. 1st. That the sufferer should ascertain whether his conviction of guilt be deep and abiding, and his desire to be delivered from it by Jesus Christ rooted and earnest; (as without this there can be no love of holiness, no genuine repentance in his heart); and 2nd. If the result of the investigation be favourable, that he should apply to himself all those promises which are made in scripture to the penitent. Many, however, being deterred from making this consolatory application by some erroneous notions they may have imbibed; Mr. Gisborne endeavours to refute their different errors by an appeal to scripture. We particularly recommend, to the attention

of those 'who are in danger of being overpowered by a sense of the magnitude of their sins, the reasoning which the reverend author employs for the purpose of removing their apprehensions, lest God should not be willing to extend to them also his mercy in Christ. We are only deterred by want of room from inserting the passage which contains it; as well as the exhortation which follows it, addressed to those who complain that, though they have persevered in the prescribed path, they are nevertheless destitute of comfort.

We now come to a part of this sermon, (p. 361), which will awaken the attention of each class of our doctrinal readers. We allude to a passage in which Mr. Gisborne explicitly avows himself an opponent of what is commonly called the Calvinistic scheme. It is by no means our wish to enter into the controversy on predestination, and the nature of the human will. The difficulties which these questions involve, on any hypothesis which the ingenuity of systematizing theologians has hitherto devised, are so great; and, as we apprehend, so inextricable; that the surprise we feel is not that men should doubt and differ, but that they should ever dogmatize respecting them. Strongly impressed with this sentiment; a sentiment which has no exclusive reference to Mr. Gisborne, or to those who concur in his view of these abstruse points; any remarks which we may make will be directed to the object of preventing misconception, and promoting charity among christian brethren.

It has often been remarked; that it is not very fair to charge those who hold an opinion different from our own, with all the consequences which we ourselves deduce from that opinion. Some qualification, or distinction, to which we have not adverted, but on which the eye of our opponent is fixed, may, perhaps, obviate the whole of those inferences which we dread. The imperfection also of human language may lead us to affix to the proposition of our antagonist, an idea very different from that for which he means to contend. He may possibly also be inconsistent with himself, and though he may have admitted into his mind some premises which we may deem dangerous, he may be sincerely and heartily disposed to stop

short of any mischievous conclusion. We are anxious that both the parties, in this controversy, should feel the full force of these motives to candour in judging each other; motives which evidently have had an influence on the mind of Mr. Gisborne: for while he attacks, what he conceives to be erroneous views of predestination; he expresses a very favourable opinion of the fervent piety and practical holiness of numbers who embrace them.

"The tenets in question," Mr. Gisborne observes, are, according to his "deliberate conviction," "destitute of scriptural support." We naturally looked back, in order to learn what were precisely those "tenets in question" which are thus condemned. They are thus stated by Mr. Gisborne.

"The wretched individual begins to apprehend that he is predestinated to wrath and anguish everlasting; that, if not expressly created for the purpose of being rendered miserable, at least he is "passed over" in the dispensation of redeeming mercy; that he is virtually reprobated, being designedly excluded by the sovereign will of God from the number of those, whom the Almighty is supposed specially to have elected to be the sole partakers of his converting grace." (p. 361.)

If Mr. Gisborne, in attacking the sentiments contained in this extract, meant to attack the tenet of predestination as held by Calvinists, we question whether he has not given them some reason to complain of the manner in which he has stated their opinions. They will scarcely admit, that these are fairly delineated by means of the expressions which Mr. Gisborne has put into the mouth of a person labouring under spiritual dejection, and which they would maintain to be wholly unwarranted by their view of the doctrine of predestination. It is one thing, they would say, to believe that God has his own predetermined purposes; and another to assume that we are acquainted with those purposes as they respect our own eternal lot or that of others: since these are only to be known by the practical test of the fruits we bear.

We perfectly agree with Mr. Gisborne in thinking, that the invitations of scripture to believe and repent are made to all; and that it is of the utmost importance to consider them as clear and unequivocal. And although Mr. Gisborne will probably argue, that to admit the offer of the gospel to be

universal and unambiguous is the same thing as to deny the predestinarian tenets; yet it is a fact that many, who hold these tenets strongly, are equally strong in affirming the proposition which he asserts, viz. the universality and fairness of the gospel offer. In a case involved in so much metaphysical difficulty, and on a subject which human language can but imperfectly explain, too much caution cannot be exercised. It would therefore, perhaps, be more advisable for each party, instead of combating every sentiment which by possible inference may lead to error, to attack vigorously that error which is plain and practical. Let the error of narrowing the invitations of scripture, in such a manner as would be deemed unfair in the case of any other invitation, be exposed; let the error also of ascribing delusive offers of grace and mercy be preached against. If these heresies are renounced, and we believe them to be renounced by numbers whose views on the subject of predestination are at variance with those of the pious author, the remaining differences of opinion will be found to be practically of so little moment, that they certainly ought not to disturb the peace of the church. Even with a view to the removal of despondency from the minds of such as are attached to predestinarian principles, the course we recommend would probably be the most efficacious. The texts which Mr. G. has cited will be allowed, at least by many of them, to establish decisively the fairness and universality of the gospel offer, but they will not be considered by them as standing opposed, in any way, to their views of predestination.

The eighteenth and nineteenth sermons, "on the christian characters of youth," are calculated to be highly useful; but our limits will not allow us to examine them in detail. The observations on amusements appear to us to be extremely just and reasonable.

The twentieth, which is the last sermon, is on the important text, "What must I do to be saved?" and it ably and scripturally exposes the erroneous answers which are commonly given to this question—"Be decent," it is said by some, "God is not a rigorous master;" and though he uses strong language in the scriptures," "he will not call us to a strict

account for the moderate indulgence of our desires."—"The meaning of counsel," (as Mr. Gisborne shrewdly observes,) "is often illustrated by looking to the conduct of the counsellor. Survey the general conduct of the men who offer this counsel. What is the ordinary course of their lives? Altogether worldly?"—"One is habitually sensual, another proud, another covetous, another unchaste." (p. 424.) A second answer which Mr. Gisborne shews to be erroneous is, that a man must be amiable,—"he candid. Judge no one;"—"study to please all."—"To cheerfulness add liberality, according to your convenience."—"How many selfish, how many deceitful, how many abandoned men," (observes the pious writer) "have corresponded with this description!"—"What proof is here to be found of sanctity, of heavenly mindedness, of superiority to the world, of mortification of the corruptions of the heart; of those dispositions towards God the Father, the Son, and the Holy Ghost, which the scriptures incessantly inculcate and demand?" (p. 426.)—"Be useful" is a third answer. But religion, as Mr. Gisborne insists, is not summed up in usefulness. "We are to do all to the glory of God, that God in all things may be glorified, through Jesus Christ." Lastly, The union of these qualities with a certain kind of common profession of trust in Christ is pointed out to be insufficient. The nature of a true faith in the Redeemer is then treated of. This is declared to be, not merely an admission that the Bible is true, nor a faith terminating in the understanding. It must, indeed, convince the judgment, "because our Maker deals with us as rational creatures." "But the heart is its object. There it must dwell. There it must reign. Believe with the heart in the Lord Jesus Christ, and thou shalt be saved." (p. 432.)

What then, adds our author, does christian faith, as governing the heart, include? "It implies a deep sense of our own inherent corruption,"—"an awful consciousness of the punishment to which we have justly become obnoxious,"—"a decided conviction of our own inability to discharge any part of our debt to divine justice,"—"a fervent desire to be rescued from the future dominion of sin,"—"an experimental knowledge that, if we are abandoned to our natural strength, we

shall unquestionably be the prey of sin as heretofore,"—"an undoubting belief that in Christ Jesus is perfect salvation; perfect wisdom and righteousness and sanctification and redemption;" and "a cordial assurance that he alone is *the way, the truth, and the life, that no man cometh unto the Father but by him.*" (p. 433.)

The concluding part of this sermon is peculiarly interesting and animated. We have seldom seen the character of a believer in Christ more justly or more feelingly portrayed, than it is in the following passage; which cannot fail to approve itself to the conscience of every one who is conversant with the writings of Christ and his apostles, or who possesses in any measure a spiritual taste and discernment.

"How then will this faith manifest itself? By its fruits; by its efficacy in impelling and constraining us to act in every respect conformably to its nature. If we believe ourselves to be radically corrupt, we shall renounce, with disgust, the idea of professing any righteousness of our own. If we believe ourselves obnoxious to punishment; we shall devoutly apply for an interest in the appointed ransom. If we believe ourselves utterly unable to discharge any portion of the demands, which the avenging justice of God urges against us; we shall confess that our deliverance, if we are delivered, will be an act of free and unmerited grace. If we are fervently desirous of future holiness; we shall seek, with proportionate solicitude, the renewing influence of the spirit of sanctification. If we are convinced that, left to ourselves, we cannot but fail; we shall place our whole reliance on the continued guidance and support of the Holy Ghost. If we are convinced that Jesus Christ is an all-sufficient Saviour; to him we shall have recourse for salvation. If we are satisfied that *there is salvation in no other, that there is no other name under heaven given among men whereby we may be saved;* to him alone we shall commit our souls. To him we shall fly, as the lamb of God who taketh away the sins of the whole world: as having made atonement even for us by his blood; as our present advocate with the Father: as ever living to make intercession for us: as having the succours of the Holy Spirit at his disposal: as invested with all power in earth and heaven: as loving us with unparalleled affection: as watching over us with unwearied care: as our example, our instructor, our law-giver: as having ascended into the mansions of his Father to prepare a place for his servants: as again to return in glory, that he may raise all the generations of man from the

grave: judge the assembled world in righteousness; receive his faithful followers to himself; and seal up the wicked with the devil and his angels in the abodes of unutterable and everlasting destruction.

"These are the fruits of faith; when first it brings the sinner to the foot of the cross. What are its fruits, when rising from the foot of the cross, the penitent sinner proceeds to approve himself the servant of that Lord, who loved him and gave himself for him? Its fruits are unto holiness: *Looking unto Jesus, the author and finisher of his faith,* the penitent sinner actuated by a new principle, living to new objects, devoted to a new master, labours in the strength of his Redeemer's grace to become dead unto sin and alive only unto righteousness. He is eager to manifest his gratitude to his Saviour. To the laws of Christ he cheerfully and unreservedly submits. In the steps of Christ he endeavours to tread. The glory of Christ he is watchful and zealous to promote. In God, the Father of his crucified Lord, he beholds a father reconciled even to him. In his brethren of the household of faith he beholds men united to himself not merely by the common ties of nature, but by the additional and sacred bands of redeeming love. Even in the wicked he beholds those whom the Son of God died to save: whom God still spares that they may accept salvation through his Son. Hence active love to God and man characterise the servant of Christ. Fearful of falling short of the glorious salvation set before him; aware of the tremendous power of his spiritual enemy, yet not cast down, because he rests on the arm of an Almighty Redeemer: he studies to adorn the doctrine of God his Saviour in all things, to be a pattern of every good work. Waiting for the coming of his Lord, looking forward to things unseen, he displays not only the active virtues of the christian character, but those also which are passive: resignation to the appointments of God, patient endurance of afflictions, unwearied fornicity of injuries, willingness to bear contempt and reproach for righteousness sake. In no degree relying for acceptance on his works; but conscious that, unless his faith is evidenced by habitual works of holiness, he never shall see the Lord; he unremittingly labours to maintain a conscience void of offence towards God and towards man. Thus faith worketh by love, and by works proves itself to be perfect." (p. 433—437.)

The comparison which follows of our religious advantages with those of other parts of Christendom, and of the followers of Mahomet; and the allusion afterwards made to the judgments with which the Almighty is now visiting the earth, are remarkably well expressed. (p. 439—441.)

The largeness of our quotations, and we may add, the freedom of our remarks, will sufficiently shew how highly we esteem this second volume of Mr. Gisborne's discourses. We could notice a few trifling faults in the style, such as the frequent repetition of the same word, and the long succession of expostulatory questions, which occasionally occur. Peculiarities of this sort may suit the manner of the preacher, and therefore, perhaps, give force to his discourses in the pulpit; but they are not attended with a similar advantage when they come from the press. On the whole, however, we profess ourselves to be great admirers of the style of Mr. Gisborne: It is correct, perspicuous, and forcible. His illustrations are always happy and well chosen; and they serve to give interest and animation to his writings. And his characters are drawn with a discrimination and justness of colouring, which prove him to have maturely studied the volume of the human heart. We are, however, much less occupied with the contemplation of Mr. Gisborne's style, than of the great and essential service which an author of his talents and rank in life renders to the community, by so faithfully exposing the defects of fashionable christianity, and so powerfully recommending the true faith and practice of the gospel. We close the present volume with sentiments, if possible, of increased respect for the pious author; and we very earnestly pray that his zealous exertions to promote the interests of Christ's kingdom may be attended with extensive and lasting effects.

CLIX. *A concise Statement of the Question regarding the Abolition of the Slave Trade.* London, Hatchard. 1804. Price 2s. pp. 79.

THE same circumstance which has led to the publication of this pamphlet, namely, the early prospect of a parliamentary discussion of the Slave Trade, induces us to seize the first opportunity of laying an analysis of it before our readers.

The argument is thus arranged. From a general view of the trade, an inference is drawn that the *onus probandi* rests on those who defend it.

The arguments which they adduce in its favour are then examined at length: as they refer to the interests of the Africans; of those directly engaged in the Slave Trade; and of the West Indies. The new motives to abolition, derived from the state of St. Domingo, are also adverted to.

Having stated the solemn resolution of the House of Commons in 1792, fixing, after the most ample investigation, the period of abolition on the first day of January 1796; and having reminded the members of that house of the vast importance of the vote which they will shortly have to give on the same question: the author proceeds to take a general view of the Slave Trade.

The intercourse which subsists between Africa and the West Indies resembles the connexion between an agricultural country, where cattle are used for food or tillage; and those barren districts where they are raised; and the nature of the work for which slaves are wanted may also be compared to that of beasts employed in cultivation. In Africa Slaves are procured not only by means which the Africans laws sanction, such as debt, and convictions for adultery or witchcraft; but also by every species of fraud and illegal violence. Torn from every thing dear to them; they are crowded into the hold of a Slave ship, and transported to the West Indies. By the horrors of this middle passage an average mortality is occasioned of 12 per cent: exclusive of those lost in the seasoning, who are estimated to amount to one-third of the whole. Rewards, indeed, have lately been held out to such vessels as reach the West Indies, with only a certain loss of slaves per cent: but what does this prove, but that the trade is so connected with torture and murder, that a bounty is required to diminish the waste of life which it tends to occasion? Arrived in the West Indies, the negroes become the property of the first purchaser, and are transferable by him at pleasure like his inanimate effects. Their master is also, in general, the absolute arbiter of the extent and mode of their labour, and of the quantum of their subsistence: and they are disciplined and punished at his discretion, *direct* privation of life or member only excepted. The usual mode of their labour is similar to that of horses or oxen in this country,

They are driven to their work by the lash of a cart-whip, which respects in its application neither sex nor strength; and which, during the hours appointed for labour, allows to individuals "no breathing time, no resting on the hoc, no pause of languor*."

Such being the nature of the Slave Trade, the burden of the argument is necessarily thrown on those who would defend so inhuman and unnatural a commerce: Accordingly, after remarking on the folly of confounding with the views of abolitionists in this country the insane projects of French emancipation, (the effects of which furnish some of the most powerful arguments against the trade), the author proceeds to consider the reasonings advanced by the advocates of the trade in its vindication.

1. It has actually been maintained, that "the Slave Trade is necessary to the civilization of Africa." Similar reasoning was employed by the Spaniards to justify their cruelties to the native Americans: but it would be wasting time to refute such a monstrous position.

2. The defenders of this trade have maintained, that "slavery has existed in all ages and countries," as if any degree of antiquity or universality could justify an atrocious crime. They have even impiously taxed the blessed doctrines of our holy religion with lending their sanction to this trade; as if any ingenuity could twist the gospel of Jesus Christ into a communion with the wholesale destruction of innocent life. (p. 24.)

3. It has been maintained, that "the chief sources of the Slave Trade are war and crimes." But granting this, does not the Slave Trade, as Mr. Brougham justly observes in his "Colonial Policy," (Vol. II. p. 564) hold out a premium for the encouragement of wars and of futile accusations? It must be allowed that wars and false accusations might exist in Africa independent of the Slave Trade: but it cannot fairly be denied that more of these are engendered by the Slave Trade than by any other cause. The receivers of stolen goods are the great

encouragers of robberies and thefts. Their expulsion from the land might not abolish these crimes: but would it not be absurd to dispute, on that account, the propriety of expelling them? As to the argument that massacres would be the consequence of the abolition, it is very satisfactorily obviated by the same ingenious writer both by an appeal to reason, and to facts borrowed from travellers who are themselves defenders of the Slave Trade, viz. Sonnipi, Edwards, Bruce, and Park.

4. But it is said that "the abolition of the trade by one nation would not benefit Africa. If we should relinquish it, France, Holland, &c. would take it up." But surely we can prevent the importation of negroes, by any other nation, into our own colonies; and these are the chief drain of Africa. The share of the trade, therefore, which will fall to other nations, can only be that part which we carry on for the supply of their colonies. But the same argument has, in fact, been employed by the French, Dutch, &c.; so that this "trade of iniquity and shame is to be supported to all eternity, because each of the parties may say, that the others might continue it!" There is a language more becoming this great nation; "We have been the ringleaders in the crime, let us be the first to repent, and set an example of amendment?" (p. 31.)

These are the only arguments which have been invented to palliate the enormity of our national guilt as it affects Africa; and their weakness and futility are sufficiently apparent. The reasons urged in favour of the Slave Trade, from its utility to the states engaged in it, are next to be considered.

1. "The capital employed in the Slave Trade, if suddenly thrown out of employment, would give a serious blow to our commerce." The official value, however, of our exports to Africa on account of the Slave Trade, from the year 1790 to 1800, was only £.846,109, annually, or one thirty-fourth part of the average capital employed in our export trade during the same time. The profits of the negro traffic are moreover very uncertain, and the returns peculiarly slow. An increase of the legitimate African Trade might be expected to follow the abolition of that in

* See an accurate description of the ordinary mode of field labour in the West Indies, (from which the above is taken) in "the Crisis of the Sugar Colonies," p. 8, extracted in the Christian Observer, Vol. I. p. 307.

Slaves. And even if this were not the case, the other branches of our commerce would afford ready employment for the small pittance thrown out of the Slave Trade. The average of the capital employed in the exports of Great Britain, during the three years ending in 1800, was above fifty millions; during the three preceding years upwards of thirty-eight millions. If employment was thus suddenly found for above eleven millions of capital, how could the country sustain any shock from the shifting of a tenth part of the sum? But this last argument is wholly incompatible with the argument that foreign nations will take up the trade if we leave it. The capital which they vest in this trade must be taken from some other channel, and the blank thus caused will be exactly supplied by the British capital withdrawn from the Slave Trade.

2. "The Slave Trade is necessary to the support of the British navy." The Slave Trade, however, supports not a sixtieth part of our tonnage, and employs not a twenty-seventh part of our seamen. This disproportion of seamen to tonnage arises from the great mortality in this trade compared with any other. From the muster rolls of Liverpool and Bristol, it appears that of twelve thousand two hundred and sixty-three persons employed in Slave ships, two thousand six hundred and forty-three were lost in a year, whereas of the same number employed in the West India trade, which is not the most healthful branch of our commerce, not above three hundred and twenty-five perished in the same time. There can, therefore, be no greater abuse of language than to call the Slave Trade "the nursery of the British navy."

Thus it appears that the arguments in favour of the Slave Trade, as necessary to our commercial interests or maritime power, rest on no tenable ground. The question remains to be considered as it relates to the West Indies.

1. It is asserted, that "Europeans cannot labour in a West Indian climate," and that "the negroes, who alone are fit to do so, can only be made to work by the lash." But the question at present, is not whether the Slaves in the West Indies shall be emancipated, but whether more shall be imported.

2. But "the importation of negroes is necessary for keeping up the stock already on hand." In other words, the treatment of these men diminishes their numbers; and prevents their natural increase: so that it is justifiable to go on kidnapping and purchasing men whom we may murder. But not to insist on this view of the case, the most unfavourable to West Indians which can be taken, it may easily be proved, by documents drawn from those who are most hostile to abolition, that the stock of negroes in the islands would be kept up and even increased by breeding, without the aid of importations. All those causes also of decrease, which are directly or remotely referable to the Slave Trade, (and these are numerous and powerful,) being removed; the natural increase would proceed with redoubled velocity.

3. "In case of abolition, a stop would be put to the prosecution of all the schemes formed for clearing fresh lands and extending cultivation." But is it not extravagant to expect that, after having proved the radical iniquity of this traffic, and that various innocent methods of employing capital might be substituted; such a trade should be continued, merely because some men hope, from its continuance, to acquire or increase their fortunes? The abolition might be a disappointment, but it could be no actual loss to such men: nor could they have any more claim for indemnification, than a merchant would have who had bought woollens to supply the Lisbon market, but who was disappointed in his hope of a sale by out annulment of the Methuen treaty. "Can any policy," observes Mr. Brougham, when discussing this point in his "Colonial Policy," "be more contemptible than that which would refuse its sanction to such a measure, for fear of disappointing those men who had arranged their plans with the hopes of fattening upon the plunder of the public character and virtue?"

4. The advocates of the Slave Trade contend, that "the abolition of this traffic belongs not to the British parliament but to the colonial legislatures." The weakness and absurdity of such a claim is, however, very satisfactorily exposed by this anonymous but able writer; (p. 52—55.) as it also is in "the Crisis of the Sugar Colonies," a pamphlet highly deserving the

perusal of every man who takes any interest in the present question.

Having exposed the total insufficiency of the arguments urged in defence of the Slave Trade, the author proceeds to consider the direct effects of this traffic upon the wealth, the manners, and the security of the West Indian colonies. It is universally admitted, that the nearer a Slave is permitted to approach the condition of a free labourer, the more productive will his work become. But so long as plantations are entrusted, as is generally the case, to the management of men, who have no interest in preserving the negroes, so long as the blanks caused by their bad management can be supplied at the expence of the master: and so long, it might have been added, as masters are allowed to speculate in the flesh and blood and bones of their fellow-creatures: little amelioration in the condition of the Slaves is to be expected. Some plan is therefore necessary to rouse the attention of West Indians to their best interests: and what measure so likely to do this as abolition? Few will continue so insane as to work out their stock when they can no longer fill up the blanks their cruelty has caused. Breeding will be more attended to. The experience of America has proved, that a rapid natural increase will follow the prohibition of importations. And besides the pecuniary advantages to the planters individually, which would accrue from such a measure, numerous benefits of a moral and political kind, now rendered unattainable by the continuance of the Slave Trade, would be the natural and even necessary consequence.

The cruel treatment of Slaves is as unfavourable to the security as to the wealth of the West Indies; and history proves, what the apologists of West Indian policy have affected to deny, that the proneness of the negroes to revolt is in proportion to the cruelty and parsimony of their masters. The testimony of M. Malouet, himself an old colonial magistrate and strongly attached to the slave system, is adduced in confirmation of this statement, and is decisive. The danger of insurrection, it must also be acknowledged, is greater among newly imported Slaves than among those born in the islands. The proportion, therefore, which the former

bear to the latter is a matter of the most serious concern. Imported negroes, for obvious reasons, have been the first to join in rebellion, and are always the most refractory. To keep them in order, as well as to teach them to work, the utmost severity is necessary; the effect of which is to dispose them still more to obey the first signal of insurrection.

St. Domingo furnishes a fatal but instructive example of the truth of this position. During the sixteen years preceding the revolution in that island, three hundred and thirty-five thousand negroes, on the lowest computation, were imported into it from Africa; but the actual increase of the negroes in that time was only two hundred and five thousand: the whole number in 1775, according to the official returns, being two hundred and fifty thousand; and in 1790 four hundred and fifty-five thousand. The nature of the treatment experienced by the Slaves in St. Domingo may, from this statement, be easily estimated: and the conclusion to which it leads is confirmed by the calculations both of Baron Wimpffen and M. Malouet. From these it clearly appears, that the mortality among the imported negroes was about five times greater, and the births five times less; and that the mortality of the whole stock was between two and three times greater than that of the natives of any other country upon earth: "a sufficient commentary," adds the author, "upon the boasted humanity of the planters in the French islands, and a useful lesson upon the profits of the slave system." The tremendous effects of that system have been forcibly demonstrated by the ineffable horrors of a fourteen years servile war; and by the establishment in the middle of our Slave Colonies, and within the visible horizon of Jamaica, of an African commonwealth, inspired with irreconcilable enmity to all that bears the name of negro bondage. Are the Slaves of Jamaica ignorant of this? and if not will it be supposed that they now kiss their chains with more devotion? Admitting Jamaica to be safe from the attack of this new power, is not the example a reason for deprecating the maltreatment of slaves, the disproportion of whites, and the increase of imported negroes? "When the fire is raging to windward, is it the proper time for stirring

up every thing that is combustible in your warehouses, and throwing into them new loads of materials still more prone to explosion?" In short, the planters have now to chuse between the immediate total abolition of the Slave Trade and the abolition of Slavery.

Thus have we followed this able and ingenious writer through the whole of his pamphlet, to which, however, we must profess ourselves unable to do justice: by any abstract our limits are capable of receiving. He deserves our best thanks, and those of every friend of humanity, for this luminous, comprehensive, and reasonable statement of the almost forgotten arguments for the abolition of the Slave Trade: and we trust it will have been very generally read by the members of the legislature, previous to the approaching discussion in parliament. His facts are, in general, judiciously selected, and his reasoning happily applied. He seems also to have justly appreciated the moral susceptibilities of those with whose prejudices he has had chiefly to contend. He adverts, indeed, to "the paramount claims of national justice," and to the obligations of "the gospel of peace;" but he has given no peculiar prominence to these topics. He seems himself, indeed, to feel their force: but with an acute perception of the real difficulties of the question at issue, he directs his reasoning chiefly to considerations of interest; perhaps the only ground on which the minds of those who defend the Slave Trade are accessible.

Some objectionable expressions, which occur in this pamphlet, are probably the effect of that haste with

which it has evidently been prepared for the press. We agree with the author that the abolition of the Slave Trade, and the emancipation of the Slaves, are questions wholly distinct; and that the latter is no consequence of the former: but we do not perceive the chain of reasoning by which he is led to assume their *incompatibility*. p. 2. By the ambiguous expression "radical difference of the race," p. 15, the author seems to countenance an opinion which we have no reason to attribute to him, and which, we believe, is now nearly confined to the Philosophists of the Antilles. We observe that, in speaking of the blacks of St. Domingo, he generally applies to them the epithet "*savage*:" but surely the government of Toussaint furnished no proof of the fairness of this appellation; and the author must have superficially perused the history of the contest, which has ended in the establishment of negro liberty in that island; if he hesitates for a moment to pronounce the French infinitely more savage than their sable antagonists.

To conclude.—We heartily pray that the efforts which are making both in and out of parliament, in favour of the oppressed African race, may issue at length, through the divine favour, in wiping out the foul stain with which the Slave Trade has polluted our national character. As a nation we have professed to fast and to humble ourselves before God. But will God regard our fast, if we continue to smite with the fist of wickedness, and to rivet instead of loosing the bands of oppression? Or will he accept the sacrifice which is mingled with the blood of our fellow-creatures?

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

The following is an account of the ordinary revenues and extraordinary resources, constituting the public income of Great Britain for the year ending the 31st of January 1804.

ORDINARY REVENUES:

Permanent Taxes.

Customs £ 7,776,775
Excise 18,372,211

Stamps 3,346,575
Land and assessed taxes 5,951,661
Post Office 1,075,690
Pensions and salaries 105,450
Hackney coaches 26,437
Hawkers and pedlars 5,622

36,660,354

Small branches of the hereditary revenues 143,347

Extraordinary Resources.	
Lottery	332,507
Arrears, income duty.....	414,096
Money paid for interest	1,164,274
Other small sums.....	143,790
	<hr/>
	38,858,373
Loans.....	11,950,000
	<hr/>
Grand total	£50,808,373

In the press, *An Essay on Chemical Statics*, with copious explanatory notes, and an appendix on Animal and Vegetable Matters; translated from the French of M. BERTHOLLET, by B. LAMBERT, in two volumes octavo.—*An experimental Enquiry into the Nature and Propagation of Heat*, by JOHN LESLIE, in one volume octavo; illustrated by plates.—*Principles of the Newtonian Philosophy*; or, a Mathematical Demonstration of the Properties of Matter; of the Air; of Heat, Cold, Light, and its effects; of the Properties of the Ocean; Rivers, Mountains, &c. by Dr. TURNER, in one volume octavo.—*An Introduction to Botany*, by Dr. BARTON, of Philadelphia; with alterations adapting the work to this country, in one volume.—A new edition in quarto, upon a very enlarged scale, of LEMPRIERE'S *Bibliotheca Classica*.—*A View of the Climate and Soil of the United States of America*, &c. &c. translated from the French of C. F. VOLNEY, in one large volume octavo.—*Memoirs of the Life of Dr. JAMES BEATTIE*, with a View of the State of Literature in Scotland during the last century, by Mr. ALEXANDER BOWYER.

Mr. W. WILKINS, of Gonvil and Caius College, Cambridge, is bringing forward a very elegant publication of the *Antiquities of Magna Græcia*. It is to comprise the remains of Grecian architecture yet existing at Syracuse, Agrigentum, Selinus, and Segestum, in Sicily; the three temples of Posidonia or Poestum, in Calabria; together with the fragments of two temples in the island of Malta. The whole will form upwards of sixty plates, with letter-press descriptions; and will follow, in design, Mr. STUART'S *Antiquities of Athens*, and Dr. CHANDLER'S *Antiquities of Ionia*, published by the Dilettanti Society.

On the 15th of May was published, both in Philadelphia and in London, the first volume, in quarto, of the *Life of GENERAL WASHINGTON*. It is compiled by Mr. MARSHALL, chief justice of the United States, from original papers communicated to him by the General's nephew and heir, the Honourable BUSHROD WASHINGTON, under whose immediate superintendance the work is published. Mr. Marshall has prefixed an introduction, containing a compendious history of the American Colonies, from their settlement to the era

of their independence. The work will extend to four or five volumes. An edition in octavo will also be published of each volume in succession. The MS. of each volume is sent over to this country, and the publication of that volume in America is delayed, till it is ready to appear here. This publication of the work on the same day in London and Philadelphia is a feature of literary speculation, which will probably become common, when the state of society in America shall render the productions of its genius sufficiently attractive to the inhabitants of the mother country. This publication is remarkable, in furnishing the first instance of valuable American copy right. So greatly, indeed, has it excited public expectation, that the sum of seventy thousand dollars has been given, it is said, for the American copy right, and one thousand guineas for the English.

It may prove a very useful piece of information to some of our female readers, that the inflammability of muslin dresses may be prevented by rinsing them out in alum water, made by dissolving the proportion of a hen's egg, or even less, in a quart of water. That by this simple means all danger of the loss of life will be prevented, any one may have sufficient evidence, by burning a rag of muslin, so rinsed and dried, and then another rag unprepared. The first will burn gradually, and with difficulty; while the second will flame away instantly.

Dr. STENHOUSE, of Edinburgh, has adopted a method for the cure of the *Gout*, as remarkable for its simplicity, as for its immediate effect. This is nothing more than holding the affected part over hot or boiling water. He considers gout as proceeding from obstruction. By the action of steam the fibres are relaxed; or, what is the same thing, the pressure of the common atmosphere is diminished; and the cure of course follows: In case the stomach or bowels were attacked, he would immerse the whole body in a hog'shead of steam. He has cured this disorder in himself, by this method, in a very short time, both in his hand and his foot; and he has been in good health and vice from gout ever since he tried these experiments, though very near seventy years of age. This vapour bath ought to be repeated several times, even after the pain is removed, in order to effect a radical cure.

Fresh mutton, beef and mutton, has been preserved in a sound state during a voyage to the West Indies, by the following method. As soon as the meat was cold it was cut up in quarters; and sprinkled with the following ingredients: lignum vitæ in fine chips one pound, common salt four ounces, coarse sugar four ounces, salt prunella half an ounce. When it was well sprinkled, the whole was closed up in sheet

load, laid in a chest, and filled in with fresh saw-dust. Meat so prepared has been kept two months in the finest order. When taken out to be dressed, it should be wiped and scraped clean, and roasted as quick as possible.

FRANCE.

M. LALANDE published last year a work, entitled *Bibliographie Astronomique*, in a quarto volume of nine hundred pages. It contains as large a catalogue as he was able to form, in the course of thirty years, of all the astronomers and all the works on astronomy, which have appeared for two thousand years.

The *Connoissance des Temps*, for the year thirteen, contains a new Catalogue of Known Stars, which carries the number up to thirteen thousand.

PINKERTON'S *Modern Geography* has been translated into French, by M. Walkoner; to which translation M. Lacroix has prefixed an elaborate introduction.

ITALY.

The Pope ordered considerable subterranean researches to be made at Ostium, during the Winter and Spring of last year, which led to the discovery of several fine statues, besides a number of pillars and pieces of Mosaic work, with eight hundred coins chiefly bronze; and for the most part of the times of Trajan and Adrian. He has also ordered the earth and ruins to be removed from the bases of the most considerable and important monuments, such as the Coliseum, the Arch of Titus, that of Septimius Severus, &c. &c. which has led to some interesting discoveries. The present pontiff is said to shew a warm inclination to encourage the arts to the utmost extent of his limited means.

GERMANY.

CLARKE'S *Progress of Maritime Discovery* is translating into the German language, by M. WEYLAND, of Weimar.

M. B. BÉKEMAN, who has passed three years among the Kalmscs, is preparing to publish a work, entitled *Mongolian Papers collected in the Country of the Kalmscs*. It will consist of five volumes octavo.

Baron D'ARETIN, Librarian to the Elector of Bavaria, at Munich, has discovered, in the central library of that city, an old MS. of the thirteenth century, which contains a Treatise on the *Greek Fire*, and not only gives an account of the method of preparing it, supposed by the learned to be lost, but also a process for making gunpowder similar to that followed at present.

HOLLAND.

The abject condition of the once great and "United Provinces," is demonstrated

in the state of the press. A proof-sheet of every new work, newspaper, &c. is required to be submitted to the French resident or commissary of each place, before it is permitted to be published; and in the event of his disapproval, whether from policy, caprice, or an insatiable thirst of plunder, it is suppressed without even the form of an appeal. From one or other of these causes, Rotterdam was lately deprived, for ten days, of a newspaper of extensive circulation.

DENMARK.

The King of Denmark has lately granted to Messrs. ELIAS GRUNER and Co. the privilege of expediting by the post, the Sound List; that is to say, the account of the number of ships which pass that strait, with the names of the captains, the state of the cargoes, their arrival, departure, designation, &c. to which will be annexed details of the daily temperature, &c.; in short, all the news of Elsinour which has any relation to commerce and navigation. By this means, foreign merchants will be enabled to procure regularly, and at a moderate price, very valuable documents, which cannot otherwise be had but with great difficulty.

SWEDEN.

Dr. GUESNEL, of Stockholm, is preparing for the press a *Descriptive Account of the Natural Productions of Lapland*. He has spent several years in that country.

RUSSIA.

The Emperor continues to give proofs of his zeal for the diffusion of knowledge among his subjects. For this purpose it has been ordered, that at the university of Moscow, besides the usual lectures to the students, lectures shall be read for the public at large, on Natural History, Physics, Commercial Science, and the History of the European States.

A seminary was lately projected in Russia for the education of the teachers of schools. It was opened on the 15th of January, with great solemnity.

The Order of Jesuits is sensibly increased in Russia. They have lately obtained permission to form establishments at Riga, Astracan, Jaffa, and Odessa.

LALANDE observes in his *History of Astronomy for the Year 1803*, "Hitherto we have seen no native of Russia distinguish himself in that country by astronomy. But I experienced an agreeable surprise, and entertained consoling hopes, when I found young ALEXANDER OULISHEFF, at the age of ten, converse with me on astronomy in a manner I never before witnessed, even in France, from persons of twenty years of age. He was born at Moscow, November 27th, 1793."

A gentleman of the government of Woro-nesse lately purchased from Prince Tru-nskoi six thousand peasants; and, at the same time, offered them their freedom, on condition of reimbursing to him the sum given to the Prince. The first use which these peasants made of their liberty was to write to the Emperor, thanking him for the Edict which authorises these transac-tions; and asking permission from him to build, at their own expence, a church, bearing the name of their benefactor. The same letter contains an offer to dig a canal themselves, fifteen versts in length, which would facilitate an intercourse of great commercial importance.

A new periodical work has appeared at Petersburg, under the title of the *Peters- burgh Imperial Journal of Trade*. It is published in both the Russian and German languages. The first number contains a view of the History of Petersburg, in which the author gives the following ac- count of the present state of that capital

and of its trade. The city contains seven thousand one hundred and twenty-four houses, many of them of considerable size, and two hundred and nine thousand inhabitants. The increase of its trade is remarkable. The amount of the exports was,

In the year 1742,	2,479,656 roubles.
1752,	4,353,694
1762,	5,317,006
1772,	6,451,494
1782,	11,467,647
1792,	22,224,331
1802,	30,498,663

TURKEY.

BONNYCASTLE'S *Elements of Geometry* have been lately translated into the Turk- ish language, and printed at the press re- cently established at Constantinople. The translator has affixed a preface to the work, which exhibits a curious and origi- nal specimen of the light in which the Turks view the sciences.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Character of the Christian Teacher delineated, and the Means of forming it re- presented, in a Discourse delivered at Hackney, Jan. 8th, 1804, for the Benefit of the Academical Institution at Exeter. By Thomas Belsham. 1s.

The Trial of the Spirits; a seasonable Caution against Spiritual Delusion: in Three Discourses. By the Rev. Charles Daubeny. 2s.

Sermons, selected and abridged chiefly from minor Authors, adapted to the Epis- tle, Gospel, or First Lessons; with Eight occasional Sermons, and an Exhortation to attend Public Worship; for the Use of Fam- ilies. By the Rev. S. Clapham. Vol. II. 10s. The Exhortation separately, 4d. or 3s. per dozen.

Sermons on several Subjects and Occa- sions. By George Vanbrugh, LL. D. 8vo.

Regular Attendance at Church the po- sitive Duty of a Christian; or, the Sin and Danger of neglecting the Public Worship of God; a New Year's Gift for the Parish. 8vo.

Sermons designed to elucidate some of the leading Doctrines of the Gospel. By the Reverend Edward Cooper. 5s. boards.

MISCELLANEOUS.

Travels in Switzerland. Translated from the French of E. F. Lantier, by Frederick Shoberg. 6 vols. 12mo. £.1. 4s. boards; or with folio plates, £.4. 4s.

A Dictionary of polite Literature; or,

fabulous History of the Heathen Gods and illustrious Heroes. 2 vols. 18mo. with many elegant Engravings. 13s. boards; on a larger and finer Paper, with proof Plates, 21s.

The Wonders of the Microscope; being an Illustration of the Wonders of the Cre- ation in the most interesting Parts of Nature. Em- bellished with several exceedingly large and highly curious Plates. 2s. 6d.

Volney's View of the Climate and Soil of the United States of North America; to- which are annexed, some Accounts of Flo- rida, the French Colony on the Scioto, certain Canadian Colonies, and the Savages or Natives. Translated from the French of C. F. Volney. With Maps; large 8vo. 12s. boards.

The Income Act explained; wherein its Intricacies are rendered intelligible. By R. Else, Clerk to the Bath Commissioners. 2s. 6d.

An Essay, Medical, Philosophical, and Chemical, on Drunkenness, and its Effects on the Human Body. By Thomas Trotter, M. D. 8vo. 5s. boards.

Pharmacopœia Medici Practicæ Univer- salsis, sistens Medicamenta Præparata et Composita, cum eorum usu et dosibus. Auctore F. Swediaur, M. D. 2 vols. 12mo. 6s. sewed.

Observations on the Diseases called the Plague, the Dysentery, the Ophthalmy of Egypt, and on the Means of Prevention, with Remarks on the Yellow Fever of Ca- diz; and the Description and Plan of an Hospital for the Reception of Patients af-

licted with epidemic and contagious Diseases. By P. Assalini, M. D. one of the chief Surgeons of the Consular Guards, &c. Translated from the French, by Adam Neale, Surgeon. With Plates. 4s. boards.

Outlines of a Treatise on the disordered State of the Lungs, intended to illustrate the Origin and Nature of many of the most important Diseases; and also to afford proper Indications to assist in their Treatment and Prevention. 8vo. 5s.

A Dissertation on Arthritis or Gout; exhibiting a new View of the Origin, Nature, Cause, Cure, and Prevention, of that Disease; illustrated by original and communicated Cases. By Robert Kinglake, M. D. 8vo.

An Enquiry into the Rot in Sheep and other Animals, in which a Connection is pointed out between it and some obscure and important Disorders of the human Constitution. By Edward Harrison, M. D. 2s.

List of the Volunteer and Yeomanry Corps of the United Kingdom; to which are added, the complete Regulations for the Volunteer Establishment. 5s. sewed.

The Transactions of the Royal Irish Academy. Vol. IX. 4to. £1. 6s. 6d. boards.

The Annual Register for the Year 1802. 10s. 6d. boards.

Letter II. of a Series of Letters on the Importance of the present War. By Allan Macleod, Esq. 1s.

Reports of Residence, Residentiary Lectures, and other Matters in the Diocese of London, for the Year 1804. By George Somers Clarke, D. D. No. 1. 2s. 6d.

The Annual Review, and History of Literature, containing a Critical Analysis of all the Works published during the Year 1803, with historical Introductions. A. Aikin, Editor. Vol. II. £1. 1s. boards.

Biographical Dictionary, Vol. V. containing a chronological Account of the most curious, scarce, useful, and important Books published in foreign Languages; with biographical Anecdotes of Authors, Printers, &c. including the Whole of Dr. Harwood's View of the Classics, &c. &c. 12mo. 6s. boards; or on royal paper, 9s.

The Second Volume of the Abridgment of the Philosophical Transactions. £2. 2s. boards.

Elements of Natural Philosophy; explaining the Laws and Principles of Attractions, Gravitation, Mechanics, Pneumatics, Hydrostatics, Hydraulics, Electricity, and Optics; with a general View of the Solar System, adapted to public and private Instruction; illustrated with Diagrams. By John Webster. 8vo.

Strictures on the Necessity of inviolably maintaining the Navigation and Colonial System of Great Britain. By Lord Sheffield. 2s. 6d.

Letters addressed to a Noble Lord, on the Manufactures, Agriculture, and apparent Prosperity of Scotland; with Strictures on the Speculations, Morals, and Manners, of the Nineteenth Century. 1s. 6d.

An Inquiry into the Nature and Origin of Public Wealth; and into the Means and Causes of its Increase. By the Earl of Lauderdale. 8vo. 8s. 6d. boards.

On the Landed Property of England; an elementary and practical Treatise: containing the Purchase, the Improvement, and the Management, of Landed Estates. By Mr. Marshall. 4to. £1. 11s. 6d. boards.

The Lives of the Scottish Poets; with Preliminary Dissertations on the Literary History of Scotland, and the early Scottish Drama. By David Irving, A. M. 2 vols. 8vo. 18s. boards.

RELIGIOUS INTELLIGENCE.

FRANCE.

It appears from LALANDE'S *History of Astronomy for the Year 1803*, that the French government had resolved upon re-establishing the Mission to China, "which is equally useful," says the astronomer, "to the sciences and to political relations." "One of our ablest astronomers," he adds, "has formed the project of going thither; and, however great his ability may be here, I did not oppose this plan of going to a distance from us, in order that he may be of still more service to us." The religious part

of this undertaking will be, abandoned; it may be presumed, to that feeble support which the emigrant clergy have been able to render to it since the revolution. The religious state of France appears, indeed, so deplorable, that no efforts can be there expected from the Papists in support of foreign Missions. In proof of this we insert the following paragraphs, extracted from French newspapers: they will be found to realize, in a great degree, the effects which we anticipated from the Concordat. (Christ. Observ. Vol. I. p. 263.)

"The Bishop of Amiens has lately opened in his see a subscription, intended to provide for the education of young men destined to take orders. In imploring the charity of the faithful, the prelate exposes in a moving manner the wants of the church, and the necessity for the continuance of religion, to continue the clerical order. 'As a father,' says he, 'who opens his heart to his children, we unload in your bosoms the whole weight of our melancholy inquietude. Already since our advancement to the episcopacy, sixty priests under us have died! and who are to fill their places? Others, and those in great numbers, are advanced in their career, afflicted by infirmities: who are to succeed them? Good God! the piety of our ancestors, is it replaced in us by a mortal indifference? Exclusively fond of ourselves, will we fix all our thoughts, all our affections, upon the present moment, without having any solicitude for our posterity? And are we to see the happiness of future generations sacrificed to our indifference, egotism, or irreligion; by neglecting all means to bequeath to other ages the religion of Jesus Christ, with the great virtues which it alone inspires, and with the abounding heavenly consolations which religion alone gives and affords? The deplorable times will then soon come, when the night of ignorance, superstition, profanation, and all the shocking vices, their attendants, will cover the church of France! Her churches will stand; but no priest will be found to officiate at their altars, to sing with the people the praise of the Almighty, to explain to them their duty, and to shew them the way to eternal happiness! All charity will be extinguished. Orphans, widows, and the children of the poor will in vain stretch out their hands for a morsel of bread. All hearts are shut to pity. The afflicted will in vain look for consolation—they will find none. The sick, in their sufferings and agonies; the old man near to breathe his last; the repentant agonizing sinners; all in vain will call for the consolation and support of religion! Fathers and mothers, if you have any tenderness for your offspring; if a desire to preserve them from the worst of wretchedness in this world, and of misery in the next, inspires your generous humane sentiments; if you do not see with indifference the extinction of the christian faith, the total cessation of instruction in the evangelical religion in your families and in France; if you tremble in thinking on that fatal hour, on that disastrous moment, when religion descends into the tomb with the last of its ministers, remain not insensible to our prayers; do not refuse a small donation to our pressing solicitations, which the preservation of the most invaluable of all things and your own great interest claim imperiously."—(*Journal des Debats.*)

"Such is the indifference to religion, caused by the persecution of our revolutionary philosophers, and our philosophical barbarians, that of five thousand curacies, vacant in the French Republic, not fifty proper subjects are found to fill them up. The faithful are, therefore, forced to travel forty, fifty, and sixty miles to find a church where a priest officiates. What a blessing would not our valorous chief magistrate receive, was he to change some of our military schools or puitances into religious seminaries, and convert some of our military conscripts into religious students. All sort of glory is reserved for him! he will therefore not leave unfinished what he has so devoutly begun! His reign will, therefore, by the faithful of all future ages, be called the reign of the second resurrection of Christ."—(*Gazette de France.*)

The impiety of this last sentiment will not be thought less indicative of the degraded state of religion in France, than the complaints of the Journalists or the remonstrances of the Bishop of Amiens.

The Chinese Mission, mentioned above, is very likely to have originated in an idea which seems to have been adopted by the French Government, that the various Missions which of late have been undertaken in this country proceed entirely from political speculation. In the same paper, *Le Journal des Debats*, from which one of the above extracts has been transcribed, a detailed account was lately inserted of the various societies for Missions established in this country, and of some of their proceedings; particularly the Missionary journey into France, in the year 1802, with the resolutions to which it led, of which we gave an account in our volume for that year, p. 744. The whole closes with the following observations, which betray a gross ignorance of the subject, and shew the low state of general information in France.

"These details fully prove that England is at last occupied with an object to which she has hitherto appeared indifferent; and one cannot but ask her; How this spirit of religious proselytism has reached her so late? We are far from thinking that these Propaganda of London and Edinburgh will ever rival that of Rome. We think the Episcopalians too lordly ever to take up the trade of our poor Franciscan Friars. The Methodists are too dry, and too much lack that unction of piety so necessary to success in persuasion, ever to work great marvels in this way; and, in the doctrine of Puritans and Presbyterians, there is too

much philosophical alloy for them ever to manifest a very strong desire to water, with their sweat or their blood, the lands of either the south or the north. But whatever we may think of this information, or of their success, it is easy for any one, who knows the dominant spirit of our English rivals, to see that in all this they only second the English ministry: and that this new Missionary Society is not formed so much for the extension of the kingdom of Christ; as for extending the empire of the British Leopard; who hereby only seeks to unite all his moral and physical powers, the better to hold in his grasp all his distant conquests."

We cordially wish that the dreams of this Journalist were realized, and that our government were as eager to extend the boundaries of christianity as they are here represented to be. We fully agree with the Journalist, that it would prove a good speculation even in a political point of view.

EAST INDIES.

It is with the truest concern we announce to our readers the death of the Rev. Mr. Gericke, the successor of the apostolical Swartz. He died after an illness of three days, leaving the numerous churches in India, which he had planted and watered, to mourn the loss of a faithful pastor and unwearied evangelist. May the Great Head of the church speedily supply the void which his departure has caused, and send forth labourers to reap those Indian fields, which our readers will perceive, from the account given in our number for August 1803, p. 506, are already whole for the harvest.

GREAT BRITAIN.

BRITISH AND FOREIGN BIBLE SOCIETY.

We transcribe, for the information of our readers, a farther account of this excellent and truly christian institution, which has reached us in the course of the present month.

"A society having been formed with the above designation, it has been judged expedient to submit to the public a brief statement of the reasons which exist for such a society, of the specific object which it embraces, and of the principles by which its operations will be directed.

"The reasons, which call for such an institution, chiefly refer to the prevalence of ignorance, superstition, and idolatry, over so large a portion of the world; the limited nature of the respectable societies now in existence, and their acknowledged insufficiency to supply the demand for Bi-

bles in the united kingdom and foreign countries; and the recent attempts which have been made on the part of infidelity to discredit the evidence, vilify the character, and destroy the influence of christianity.

"The exclusive object of this society is, to diffuse the knowledge of the Holy Scriptures, by circulating them in the different languages spoken throughout Great Britain and Ireland; and also, according to the extent of its funds, by promoting the printing of them in foreign languages, and the distribution of them in foreign countries.

"The principles, upon which this undertaking will be conducted, are as comprehensive as the nature of the object suggests that they should be. In the execution of the plan, it is proposed to embrace the common support of christians at large; and to invite the concurrence of persons of every description, who profess to regard the scriptures as the proper standard of faith.

"It may be necessary to add, in soliciting the countenance of the public, that in consequence of the enlarged means of instruction, which the lower classes in this country have enjoyed of late years, a desire of perusing the scriptures has considerably increased among them; and also that in Wales, Ireland, Switzerland, Germany, Denmark, and other parts of the world, Bibles are greatly wanted, and, in some, are sought for with an eagerness, which, but for authentic assurances to that effect, would scarcely be credited."

Subscribers of one guinea annually, are members; of twenty pounds, members for life; of five guineas annually, governors; of fifty pounds, governors for life; governors being entitled to attend committees; and each member being entitled to purchase Bibles for gratuitous distribution at the Society's prices, which shall be as low as possible. The following are the names of the president, treasurer, committee, &c. President, Right Honourable John Lord Teignmouth. Treasurer, Henry Thornton. Esq. M. P. Committee, W. Alers, Esq.; T. Babington, Esq. M. P.; T. Bernard, Esq.; J. Bennet, Esq.; W. Birkbeck, Esq.; H. Boase, Esq.; J. Bunnell, Esq.; J. Butterworth, Esq.; R. Cowie, Esq.; C. Crawford, Esq.; J. Penn, Esq.; S. Fridas, Esq.; C. Grant, Esq. M. P.; C. Grill, Esq.; J. Hardcastle, Esq.; W. H. Hoare, Esq.; T. Hodson, Esq.; J. D. Hose, Esq.; R. Howard, Esq.; R. Lea, Esq. Alderman; Z. Macanlay, Esq.; A. Maitland, Esq.; A. Martin, Esq.; S. Mills, Esq.; J. Reyner, Esq.; H. Schroder, Esq.; G. Sharpe, Esq.; R. Stainforth, Esq.; J. Stephen, Esq.; R. Steven, Esq.; C. Sundius, Esq.; J. Smith, Esq.; A. Wagner, Esq.; W. Wilberforce, Esq. M. P.; J. Wilson, Esq.; G. Wolff, Esq. Secretaries, Rev. J. Owen, M. A. Fulham; Rev. J. Hughes, M. A. Batter-

sea; Rev. G. F. Steinkopff, M. A. Savoy, for the foreign department; Assistant Secretaries, Mr. J. Tarn, Spa Fields; Mr. F. Smith, No. 19, Little Moorfields.

It would be difficult to conceive an

object more entirely unexceptionable than that of this society; nor one in which every individual, who is entitled to the name of christian may more cordially unite.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

THE most remarkable event of the present month has been the exaltation of Bonaparte to the throne of the Bourbons, by the title of EMPEROR OF THE FRENCH; a measure which has been adopted by the different legislative bodies; with only one dissenting voice, that of Carnot. The speeches and messages delivered on this occasion are highly ridiculous, and exhibit the actors on this great theatre more in the light of puppets than of men. The great argument employed to render this change palatable to the French was this: that the unfettered wish of the nation had declared in 1789, its preference of hereditary monarchy; that although the misconduct of the Bourbons had excited the eternal hatred of Frenchmen to their family, and the revolutionary phrenzy had, for a time, implicated in their guilt the good cause of single and hereditary rule, it was now time to give full effect to the clear and unambiguous decision of the great and free nation; that besides all this it was necessary, in order to consolidate the revolution, to extinguish every hope of the exiles abroad or the factions at home, which could only be done by making the imperial dignity hereditary; and that the Bourbons, being the objects of the eternal hatred of France; and Bonaparte of its eternal gratitude, no one was so proper to stand at the head of a new dynasty which should establish, and for ever secure, the greatness, the liberty, and the happiness of Frenchmen? In the resolutions adopted on this occasion, by which it is decreed that Napoleonic Bonaparte shall be proclaimed Emperor of the French, and that that title, together with the imperial power, shall be hereditary in the male line; the constituted authorities are, at the same time, directed to make all due provision for preserving equality, liberty, and the rights of the people!!

The period of invasion is still protracted, and from an expression in the *Moniteur*, it would appear as if Bonaparte had begun to apprehend that our present state of preparation rendered it advisable, at least to wait a more favourable opportunity. "When we judge it to be convenient," says the Journalist, "we certainly shall

CHRIST. OBSERV. No. 29.

make the descent; and if we shall defer it for several years our success will be but the more certain." Such expressions, however, we trust, will not lull us into a false security, or abate, in the smallest degree, the national vigilance. They would, in that case, effectually serve the purposes of Bonaparte.

SWITZERLAND.

The disturbances which had broken out in this country seem to have been quelled. The French ambassador has lately taken some strong measures to prevent the importation of English goods into any of the Cantons.

NORTHERN POWERS.

The late proceedings of Bonaparte relative to the Duke d'Enghien, seem to have made a deep impression on the powers of the North. The Courts of Petersburg and Stockholm went into mourning for a week on the death of that prince; and the Russian minister has recently made a communication to the Diet at Ratisbon, which indicates the deep displeasure of the Emperor at the late violation of the Germanic territory, and the murder of the Duke D'Enghien. "The event which has taken place," observes the Russian Minister, "in the states of the Elector of Baden, the conclusion of which has been so melancholy, has occasioned the most poignant grief to the Emperor."—"He never could have expected that a power, which had undertaken, in common with himself, the office of mediator, could have departed in such a manner from the sacred principles of the law of nations, and the duties it had so lately taken upon itself."—"The Emperor considers it as his duty solemnly to protest against such an attack on the tranquillity and security of Germany."—"He is convinced, that the Diet and head of the Empire will unite their endeavours with his, to prevail on the French Government to take such steps and measures as the violation of their dignity may require, and the maintenance of their future security may render necessary."

In these sentiments there is reason to believe, that the Danish and Swedish Governments fully participate. Nor is it to be supposed, that the Emperor of Germa-

T t

ny differs from them in his estimate of Bonaparte's recent violations of the Germanic neutrality. The Elector of Baden has presented to him a memorial on that subject; but his Imperial Majesty has not yet declared himself upon it. The decisive step which has been taken by the court of Russia, will probably encourage the Emperor of Germany, to speak his real sentiments, and to assume that attitude which the peace and security of his subjects seem to require. In this state of things, there exists a very considerable degree of probability that the powers of the continent will, at length, be roused from their present state of inaction; and that an extensive confederacy will be formed for breaking the humiliating yoke which the boundless ambition of Bonaparte, availing itself of their weakness and disunion, has imposed on Europe. Reports have even been circulated, we know not with what truth, that leagues offensive and defensive have been entered into by Russia, Sweden, and Denmark; and that between these courts, and those of Vienna and Ber-

lin there is likewise a good understanding upon the present occasion.

TURKEY.

THE dominion of the Porte in Egypt is said to be completely restored in consequence of some dissensions between the Beys and Arnauts, which terminated in the death, capture, or dispersion of almost all the Beys.

An insurrection is reported to have broken out in Servia.

EAST INDIES.

By the late arrivals from India, the Company have received from the Marquis Wellesley the particulars of the Mahrattah war, with its causes and probable result, occupying several hundred folio pages in print. It appears as if the Mahrattah war were now nearly, if not entirely closed. The intention of the British Government is to restore the Mogul to the exercise of his former sovereignty.

Advices have been received of the capture of Bencoolen, by the united squadrons of Admirals Linois and Hartsink.

GREAT BRITAIN.

REMARKS ON THE STATE OF PARTIES.

Since the publication of our last number a change of administration has taken place. Mr. Pitt stands at the head of the new ministry, which is composed partly of his own political friends, and partly of members of the last administration. Our readers will recollect, that almost all the late ministers were his political friends, when he was before in power; and that their principles are similar to his own; so that his present junction with them threatens no discordance in the new cabinet, which at the same time will possess very considerable ability. There is every reason to believe that the opinions of the present ministers on the great subjects of peace and war will be very similar to those of the last administration; and will therefore be likely to meet with the approbation both of men of moderation and good principles, and of the public at large. Their opinions, also on measures of national defence will not differ from those of their predecessors in office, in points which would cause a disorganization or discouragement of any part of our present force. Thus the nation will not be endangered at this momentous crisis by any important change of system; while, on the other hand, it cannot be doubted, that a mind so full of energy as that of Mr. Pitt, aided by the personal knowledge he has acquired of military and naval subjects since he was last in office, will add new vigour to every description of our national force. We hope, that to his own native vigour he will not omit to add that moderation, freedom from passion, and attention to public opinion, which are

so necessary in a minister of this free country. These last-mentioned qualities enabled Mr. Addington's administration to raise a force, military and naval, of more than 800,000 men; and to impose yearly taxes to the amount of about twenty millions, with the cheerful acquiescence and even approbation of the country at large. Had Mr. Addington, even through an excess of honest zeal, endeavoured to adopt measures considerably stronger than the occasion seemed to warrant; or measures, which in their nature, or in their details, ran counter to the feelings and habits of the nation; there would certainly have been less union and harmony among us, than we have the happiness of now enjoying; and even our public force would probably have been less efficient, than it is at present. We dwell the longer on this subject, as it seems, in a particular manner, to be the province of the Christian Observer to point out the good effects which flow from right principles, or right dispositions in public men.*

It is confidently said that Mr. Pitt, when consulted by the king on the formation of a new administration, proposed, that his majesty should call the great men of all the different parties in this country to his councils; but that the king objected to Mr. Fox.

* It is greatly to the credit of Mr. Addington, that on resigning the seals of office, he refused to accept a peerage, and four thousand pounds per annum for his own life, which were offered to him by his majesty.

Our readers will be at no loss to conceive what the reasons might be, which operated on the royal mind against Mr. Fox's admission to power. In judging of their weight, and acting on that judgment, his majesty exercised his undoubted prerogative; and though some of our readers may wish, that the king had decided differently, we hope, that none of them are so far within the vortex of party-politics, as to wish that parliament should interfere with the free exercise of that prerogative; except on the most grave and urgent occasions. With so many public men, capable of advantageously conducting the affairs of the nation, it cannot be necessary that the individual in question should be forced upon his majesty. Those who refuse to accept of a place in his majesty's councils, because Mr. Fox is not admitted into them, are not excluded by his majesty; but exclude themselves. We allude to the noblemen and gentlemen, who have usually acted with Mr. Fox; as well as to those who form the Grenville and Windham party. How far this formidable league should be countenanced in refusing to form a part of the administration of the country, unless the king will also receive into his councils an individual who is obnoxious to his majesty, we do not think a very problematical question.

In the remarks on the state of parties which we laid before the public last month, we expressed our opinion of the mischiefs which arise from countenancing political asperity, and perpetuating political feuds. We wish, on the present occasion, to guard our readers against an evil of an opposite kind. Parties may certainly violate sound principles, and display dangerous passions, in their union, as well as in their opposition to each other: and a corrupt and unprincipled coalition may be as bad in itself, and as mischievous to the state, as a bitter and unprincipled opposition. We ought to recollect also, that such a coalition may take place for purposes of opposition to government, as well as for holding the reins of state. However, in applying this general truth to the conduct of any parties among us, let us act with candour and charity; and instead of imitating the violence of the public prints, let us be on our guard against forming a worse opinion of any individual, or of any party, than facts will support.

Much has been said on the necessity of a strong government in the present state of the country. If by a strong government is meant one which, by its ability, its experience, and the place it holds in the estimation of the public, is able to conduct the affairs of the nation with advantage; we fully assent to the position. But if a government, comprising all, or almost all, our leading public men is intended, we do not see the necessity, or even the benefit, of such a government; and were such one formed, it must consist of very dis-

cordant materials, and threaten the state with an explosion, when an explosion might be singularly undesirable. It would also tend probably to lower political men in the eyes of the public, by infusing doubts as to the rectitude of the motives which induced persons of very different and even opposite principles, who have been employed for years in exposing the unconstitutional and dangerous nature of each others principles, to agree to sit in the same cabinet. But, above all, it would remove from ministers the salutary restraint arising from a consciousness, that parliament contains a body of able men, who will stand forward, and expose, in their true colours, all measures of government which do not bear the stamp of public utility. We all know the propensity of man to abuse power, when not subject to due controul; and we know how exactly this propensity accords with the picture given of man in the word of God. There he is described as self-interested, self-willed, and fond of indulging his caprice and his passions. Those who admit the justness of this picture, and we trust that our readers will feel no hesitation in admitting it, must at once agree with us, that power without due restraint is greatly to be dreaded; and that it would be highly dangerous to have a ministry so strong in parliamentary ability, that no respectable opposition could be made in either house to any of their measures.

The different offices of state have been filled in the following manner:

THE NEW CABINET.—Lord Chancellor, Lord Eldon; Chancellor of the Exchequer, and First Lord of the Treasury, Pitt; First Lord of the Admiralty, Count Melville; Master General of Ordnance, Earl of Chatham; President of the Council, Duke of Portland; Privy Seal, Earl of Westmoreland; Secretaries, Foreign Department, Harrowby; Home Department, Hawkesbury; War Department, Camden.—Lords of the Admiralty, P. Stephens, Sir H. B. Neale, Colpoys, Admiral Gambier, A. Patten, W. Dickinson, jun. Esq. Lords of the Treasury, Lord Fitzmaurice, Lord Louvaine, the Hon. H. Wellesley, Mr. Long.—Secretaries of the Treasury, Mr. Huskisson, and Sturges Bourne.—Board of Commissioners of the Treasury, Earl of Castlereagh, President of the Board, Mr. Canning; Secretary at War, Mr. W. Dundas.—Lords of the Duchy of Lancaster, Lord Osborne; Lord Chamberlain, Earl of Northampton; Master of the Mint, Mr. Baring; Treasurer of the Exchequer, Lord Thurlow; Comptroller of the Exchequer, Lord G. Thynne; Attorney General, Mr. Brougham; Solicitor General, Mr. Percival; Secretary of State, Mr. Fox; Lord Lieutenant of the County of Montrose, Lord G. Thynne; Chancellor of the Duchy of Lancaster, Mr. Fox; Quartermaster, Mr. Foster.—Horse, Marquis of Hertford; Steward of the Household, Earl of

ford.—Joint Paymaster, Right Hon. GEORGE ROSE.—Secretary to the Admiralty, Mr. MARSDEN.—Speaker of the House of Lords, Lord ROSSLYN.

PARLIAMENTARY PROCEEDINGS.

In the House of Commons on Friday, the 27th April, Mr. *Yorke* moved the supplementary army estimates, amounting to £5,368,102, of which £2,643,802 were for barracks in England and Ireland, and £1,970,000 for volunteers. Besides this sum, £2,000,000 were voted for the extraordinary expences of the army for 1804, and £339,000 for the excess of the expences of 1803, above the estimate. A sum of £50,000 was voted at the same time for the Caledonian canal.

On Monday, the 30th April, Mr. *Ad-dington* brought forward his plan of ways and means for the present year. The supply for Great Britain amounts to £36,283,000, besides an issue of Exchequer bills of £9,500,000 still outstanding. The ways and means are

Annual malt.....	£ 750,000
Duties in hand, pensions, &c.	2,000,000
Surplus consolidated fund.....	6,370,000
Customs and excise.....	8,200,000
Property tax.....	7,237,000
New duty on wine of £8 per pipe.....	200,000
Additional 12½ per cent on customs.....	800,000
Lottery.....	250,000
Rate of credit.....	2,500,000
Loan for England.....	10,000,000
Do for Ireland.....	4,500,000
Terms of the loan are £100 reduced to £82 consolidated 5 per cents. for each sterling. The interest of the loan is paid by an additional stamp duty on transfers of property, which is estimated to be £800,000.	

Thursday, May 3, votes of thanks both Houses of Parliament to *Marcellus*, and the different generals, for the conduct of the war in India. The vote, it was said, went in no way to settle the question of the justice of the

petition for the relief of the London has been referred to a committee to report.

The House of Lords, the injunction of the Court of Chancery obtained at the suit of the universities of Oxford and Cambridge to prohibit the sale in England of printed in Scotland was affirmed.

has passed the House of Commons preventing a renewal of the discipline of profligacy and corruption took place at the last election of parliament for Aylesbury; that borough open to the free hundred.

LOCAL OCCURRENCES.

been issued to the ships in ports to have slip buoys to

their cables, to keep top gallant yards across, to clear for action every evening, and to keep in momentary readiness for sea.

The *Scaif* cutter charged with dispatches to Admiral Nelson, was taken by a French privateer, and the dispatches fell into the hands of the enemy.

Several very stout French privateers have been taken in the West Indies, some of them in a very gallant style. Among these is the *Egyptienne*, of 86 guns; and 250 men, which had assisted in the capture of *Goree*.

On the 16th inst. the squadron under the command of Sir Sydney Smith, had an engagement with a Dutch flotilla of 59 sail, in its passage from Flushing to Ostend. Owing to the shallowness of the water only one vessel was captured, and four sunk. Several more struck their colours or were driven on shore, but could not be taken possession of. Our loss was 13 killed, and 32 wounded. Sir Sydney observes in his letter, that "gun-boats alone can act against the enemy with effect."

DOMESTIC OCCURRENCES.

On the 30th of April, a circular note was addressed by Lord Hawkesbury to the foreign ministers resident at this court, in which it is indignantly denied that his Majesty's government has ever participated, as is alleged by Bonaparte, in projects of assassination: and the reason of this accusation is stated to be a wish to divert the attention of Europe from contemplating the murder of the Duke d'Enghien. The right of belligerent powers to avail themselves of any discontents existing in the countries with which they may be at war, is at the same time distinctly asserted: a right which the practice of France herself at the present moment recognizes. But the British government has never authorized one act which will not stand the test of the strictest principles of justice, and the established practice of all ages. Various recent breaches of good faith, and of the law of nations on the part of the French government, are then particularised, in order to shew how little ground that government has to complain of their infraction by Great Britain.

Alexander Davidson, *John White Parsons*, and *Thomas Hopping*, have been found guilty in the court of King's-bench, of having bribed divers voters of the borough of *Ilchester*, and have, in consequence, been sentenced to a year's imprisonment in the *Marshalsea* gaol. This punishment is independent of the pecuniary penalties which, to a large amount, Mr. Davidson has been made to pay. Mr. *Justice Grose*, in pronouncing sentence on these delinquents, took occasion to point out the enormity of their crime in a manner which does him great credit. Had we had room we should have been glad to insert a great part of his speech.

OBITUARY.

To the Editor of the Christian Observer.

HAVING obtained permission from Mrs. Y. to transmit to you the following accounts of two young ladies, her nieces, I communicate them with pleasure, trusting that they will coincide with the benevolent plan of your publication. In the letter to me, which contained that permission, Mrs. Y. thus expresses herself.

"When I consider the hasty manner in which these accounts were written; at all hours, by day or night, whenever I could snatch a few minutes, and without an idea of their being seen by any person, but my sister, (to whom they were written); I feel ashamed they should be read, except by a few partial friends who know me. But the consideration that they may do good to others supersedes every other; and I earnestly ask of God, that the perusal of what his love and mercy did for my dear nieces may be blessed to all who read these accounts, and may lead them to seek that grace. He so abundantly shewed to my young friends."

These young ladies were born in India, and were sent from thence to England when the elder was seven and the younger six years of age.

Mrs. Y. informs me, that "except for one fortnight they were never parted from each other in life; and not long by death.— They died nearly at the same age, just turned of seventeen years." Mrs. Y. adds: "I never saw such an affectionate union of hearts; where the dispositions were different, as in them. *Catherine* (the younger) was all sprightliness, mirth, and good humour, along with the most striking mixture of seriousness on every proper occasion. *Margaret* was of a more placid even temper. The most striking traits in her character were propriety and discretion, far beyond her years; with a degree of humility that made it both easy and pleasant to her to do the meanest offices of kindness to a poor sick person: and she was particularly happy when employed in the service of such of her fellow creatures. Her affections were warm, and active, but silent. Her grateful attachment to me was perhaps as strong as her sister's; but no person I ever saw had so happy a method of expressing her feelings as *Catherine*. Disinterestedness was a striking feature in *M.* I never saw her half so much pleased with any approbation bestowed upon herself, as when her sister *C.* was approved and applauded. I do not recollect any striking proofs of a real work of grace upon her heart, till she and her sister *C.* had the advantage of hearing the Rev. Mr. —. Her natural reserve made it not so easy to know

her; and yet the good sense and prudence, which directed all her actions, and her very obliging disposition, made one always pleased with her."

The following extracts from letters, written by Mrs. Y. to one of her sisters, describe the temper and conduct of Miss *Margaret* during her last illness, which happened about a year before that of Miss *Catherine*.

August 6th, 1801.

"You are anxious to know, my dear sister, if our dear *Margaret* be aware of her danger. I hope she is, but I have no certain proof as yet. From the time I knew the nature of her disorder, I have taken every opportunity of speaking of the use which ought to be made of sickness; and of the mercy of having time given us, by a lingering illness, to prepare to meet our God. These things I have said as alluding to myself; and took frequent occasion to express my regret, that I had not made a better use of the many illnesses which I had had. I had the comfort of seeing that these conversations were very pleasant to her. A clergyman called one day, and left us again, without entering into any particular conversation. She seemed much dissatisfied, and said, his visit was of no use. I said, perhaps you thought, my love, that he ought to have endeavoured to direct your thoughts into a channel suited to your situation. She burst into tears, and said, "Yes, aunt, that is what I wanted."

"The Rev. Mr. W. F. came to town just at that time. He called early the next morning. He was the very person to whom I could speak all my sorrows and anxieties. I told him what books I had read to her, and of my conversations, and her remarks. I desired him to see her often, and to point out to her what was likely to be the consequence of her illness. With the most affectionate tenderness and propriety he executed my commission. She thanked him for his visit, and begged to see him as oft as possible."

August 18th.

"I have always known that my dear *Margaret's* mind was not light or trifling; but I did not think religion in her to be so lively, so active a principle as in her sister *Catherine*. But for some months past I have had reason to hope, that her mind was more and more seriously impressed. She never seems so happy as when I am alone with her, when she always leads to useful and serious subjects. Often try to read her asleep, but she will say, "Not the bible, lest I lose any of it". She expresses the greatest anxiety for any sick persons she hears of, lest they have no religious friend near them.

"On seeing her more drowsy than usual

yesterday, she said, she had not been able to sleep for thinking of a young person, whose death she had just heard of: one whom she had known something of, and she had reason to think, had spent a very thoughtless life. She said, her mind was distressed with the fear, that she died in the same unawakened state in which she had lived; without having had one friend to shew her her danger, or assist and direct her to seek for help."

September 14th, 1801.

"My dear Margaret continues to be the same patient uncomplaining sufferer she has hitherto been. Her every word and action is an instructive lesson. No murmur, no fretfulness have I seen during a confinement of near twenty weeks. She expressed a wish to receive the sacrament; but desired me first to help her to understand it. I read to her Milner's excellent sermon upon it, and some useful meditations; and was much gratified by her remarks. The Rev. Mr. F. also conversed with her upon it, and she desired to receive it the next day. He recommended prayer to her. She complained to him of the wandering of her thoughts. "When that is the case," said he, "what do you do?" She replied, "I stop, sir, and try to collect my thoughts, and then begin again."

October 2d.

"It has been her amusement this last fortnight to make bracelets and watch-chains of her hair, for her aunts and sisters; and thread-cases, &c. for the servants, as last gifts. She gave her sisters their's last night, and desired them to wear them for her sake; saying, "I know I am dying—I have long known it, and I am very willing to die." Just then I went into the room. Her sisters were both in tears. Jane said, "Aunt, do not be alarmed—these tears will do us no harm. I wish I could change places with Margaret." Margaret said, "Jane, that will not do—but do not weep—let nobody weep for me; I am ready, and willing to die." Then stooping down to Catherine, who was sitting at her feet, she gently wiped away the tears from her face, and bid her get up, and shed no more tears for her."

October 30th.

"I wish you could be an eye witness of my happy Margaret's peace, and hope, and entire resignation. She asked me the other night to sit by her bed. "I want to talk with you," she said, "of my many comforts. I feel I am dying very fast—I have long known it must be so. Your conversations, early in my illness, showed me what the end of it would be. I thought till lately I might have been propt up by medicine a little longer—but it will not be. I find my strength fail daily, and I hope I shall soon be gone. Indeed, I am quite willing to die." I asked her, why she was so willing to die. She replied, "Aunt, I am willing to die, because I see it is God's

will that I shall die; and why should I wish to live? Besides, aunt, I feel myself greatly helped." I desired her to explain what she meant by that expression.

"Why, I mean, that I do think Jesus loves me, and I feel quite sure that he will take me to himself, and I have thought for some time past, that neither you, my dear aunt, nor any of my friends, nor any one in this world, could give me satisfaction, or make me wish to live; though I am willing to live if God chooses life for me: but I see He chooses death, and so I am willing to die. Now you know, aunt, I could not think this of myself, therefore I know I am helped. But why should I say, that I know Jesus now loves me. When I was in India how oft was I preserved. It was one of my favourite tricks to lean over the side of a well in my father's garden, to look at myself in the water; yet I never fell in. Another was, to run races by the side of a pond; still I was preserved. Once I was thrown out of a phaeton; but I was not hurt. Again, when I was coming from India our ship sprung a leak, and we were in great danger; but the thing was, I was to come to England, and that was the greatest mercy of all: for yonder I should have known nothing. So you see how good God has always been to me." She mentioned her brother with tenderness, and saying she should see him here no more, she burst into tears; but soon recovered herself, saying, "I have forgotten to mention one of my great comforts, which is, that Catherine bears my approaching death so well."

"She said to me the other night—"O my aunt, if my death should be made the means of awakening any friend of mine, what a happiness would that be."

"She afterwards said, "There is old A—— S——, who had many a weary walk to lead my galloway while I was able to ride, and she was not rewarded; if it be not too expensive you can give her mourning. There is Miss H——, I should like to have her attend me to my grave as a mourner; and there is Miss D——, I should like to have her for a bearer; but I think I am sleepy just now, I will tell you the rest another time." In a few minutes she was asleep. So undisturbing is the thought of death to her!

"Parting with the Reverend Mr. W—— F—— was a great trial to her. She used to call his visits, *feasts*.

"She is now unable to leave her bed room. It is a pleasing sight to see her lying upon the bed, an hour before she undresses for the night. Jane and Catherine at the harpsichord, playing and singing her favourite hymns, whilst I kneel by the bed to rub her feet: she looking like a placid angel, and listening so devoutly! She sometimes says, "O aunt, those sweet hymns, they seem to carry me to heaven!" Her favourite hymns are,

"O thou, my soul, on God rely," &c.
 "O for an overcoming faith to cheer my
 dying hours," &c.
 And above all,

"Jesu, lover of my soul,
 Let me to thy bosom fly."

She often says, "That, that is what I
 want."

Nov. 2d.

"My Margaret's weakness is extreme, but, I thank God, her mind is still clear. The Reverend Mr. J—— F—— saw her this morning. He asked her if she felt her mind harassed with any doubts concerning her future state. I wish you could have seen her sweet, though ghastly, smile with which she replied—"Doubt's, Sir! O none, none!" When he was gone, she said, "I think, aunt, I answered right." I replied, with some quickness, "Surely you know whether you have spoken truth or not." She said, "My aunt, I think I answered right. For though I cannot meditate as I used to do, and find myself very weak in prayer, so that sometimes I think God is forsaking me; yet I soon check myself for so bad a thought, and say, *That cannot be* for He knows it is my heart's desire *not* to forsake Him. And besides, I am very sure, that God, who has done so much for me, and brought me thus far, will not leave me to my self now! So in a few minutes my mind is quite happy again.—So, aunt, I hope I answered right."

Nov. 24th, 1801.

"I know, my dear sister, you are anxious to have the particulars of my Margaret's concluding scene.

"The day after I wrote last, she received the sacrament. She was unable to carry the cup to her head, but seemed much comforted and refreshed. From that day her cough was very violent; but whenever she had an interval of ease, she loved to talk with us; and her conversation was invariably cheerful, expressing patience, hope, and thankfulness for her many mercies and comforts. She sometimes spent the night in the great chair, wrapt in a blanket. Whatever were her sufferings, she never complained: but when unable to speak, would smile, and make signs for what she wanted.

"I was made very uneasy by her refusing to have prayers in her room for two days, when her cough was particularly distressing. She said, it was not right to have prayers read when her cough put it out of her power to attend; or, if it abated a few minutes, left her so weak, that she could not help falling into a slumber.

"Soon after, her sister Catherine said to me, "Aunt, I have half filled a manuscript book with extracts from the Psalms of David; what shall I fill it up with?" Margaret directly said, "Aunt, lend her those sweet extracts of your's from Leighton on St. Peter, where, in speaking of prayer, he says, 'Lord, whilst I have

breath I will cry unto Thee; and when I can no longer cry unto Thee, I will lie at thy feet, and look up.' "Oh aunt, I often think of that *now*—for *now* that is all that I can do."

"She never lost sight of the great event that was approaching, but would often say, "O that the time was here! I long to be in heaven! O when shall I be there!"

"She had bought the *Olney Hymns* as a present for her aunt L——. "Now," said she, "help me up stairs, that I may give it with my own hands." I said, my love, that cannot be—your strength is quite gone.—"Do you think so, aunt. Well, then give me a pencil, and guide my hand, till I mark a hymn." I did so. "Now," said she, "carry this up stairs," (her aunt being then confined) "with my love, and tell her, it is my last gift, and I would have given it with my own hands, had I been able. Desire her, when she hears that I am gone, to rejoice, and, instead of weeping, to read this hymn." It was the seventy-second hymn of the second book.

"In vain my fancy strives to paint,
 The moment after death."

"Her chief remaining care was for her beloved sister Catherine. She moaned, and talked much in her sleep, but even then the name of her sister was almost constantly in her mouth. She would murmur out, "Catherine, my dearest Catherine!" twenty times in the slumber of half an hour; and, though always moaning in her sleep, still smiled when she spoke her name.

"On Sunday she suffered much, and often exclaimed, "O that I was in heaven! my sufferings I know are light compared with those of many, but indeed my *best* is bad to bear; for no one can tell how much I am exhausted. I doubt, I doubt I shall lose patience." My love, I said, I wish on my dying bed I may shew as much. "O aunt, more, more, I hope," was her answer.

"On seeing a funeral pass the window, she lifted up her hands, and seemed to join in the hymn they were singing before the corpse, and then said, "I wish that coffin was mine! but patience, patience! my aunt F—— in her last letter said true.—these are my last sufferings; I shall soon be in heaven!"

"Towards midnight she often said, "Dear aunt, tell me when will my work be done: I want to be in heaven." I replied, my love, I think you cannot see another day. This is your last night here; you will be in heaven before morning. I wish, my sister, you could have seen the look of grateful rapture with which she thanked God for that hope. "The world," she replied, is nothing to me now. It has long been nothing." Soon after, she grew easier,

and turning to me, with a look of disappointment, she said, "O my aunt, I doubt you are not a true prophetess! I doubt I am growing easier!" She took the opportunity of this interval of ease, to speak a good deal. "O, how good, how gracious, is my God to me! In my childhood, and to this hour, how graciously has he dealt with me! O what mercy, to bring a poor Indian to this country; that I might learn to know him; and then to give me such a parent—O, such a parent!" She clasped my hand in her's; and with an energy and look, of which I can give you no idea; but which I never can forget, repeated—"O, such a parent!" till she was almost exhausted.

"One of the servants coming in just then, who had been particularly attentive to her, she said, "If I had breath I would thank you again for all your kind nursing of me; but, dear aunt, you must reward her; and pray remember good old A—S—;" then with a sweet smile she said, "How many debts of kindness do I leave you to pay!" She then asked her sister Jane to read a prayer, after which she said, "O how good has God ever been to me, and that when I was not thinking of him! How often have I sinned against him—But, I trust, I am forgiven, and I long to go to Him!" She then prayed for support in her last moments. I said, "You see, my love, you are supported. The prayer in your favourite hymn you see is answered. You have that overcoming faith that cheers your dying hours." She acknowledged it with a grateful smile, but was not able to speak for some time.

"Soon after, she desired me to lift her out of bed. I did so, and set her upon the bedside, and put my arm round her to

support her. In an instant she laid her head upon my shoulder, and in about two minutes was in heaven.

"O happy, blessed hour, when she departed, ever to be remembered by me with thankfulness!"

W. H.

DEATHS.

ON Saturday, the 12th instant, at Howden, in the thirty-fifth year of her age, much and deservedly regretted, after a long and painful illness, which she bore with christian fortitude and resignation, Mrs. LINDOW, wife of the Reverend J. Lindow, and daughter of the late Reverend James Gedmond, Vicar of Howden. An affectionate wife, a tender mother, and a sincere christian.

Lately, the Reverend WILLIAM JONES, Vicar of Clare, and Rector of Latchingdon, Essex.

April 21. His Serene Highness the reigning Duke of SAXE GOTHA.

Lately, aged seventy-five, the Reverend WILLIAM LOBB, Rector of Harpham cum Wilbye and of Moulton, in Norfolk.

April 27. At Epsom, the Reverend JONATHAN BOUCHER, Vicar of that place.

April 28. The Reverend Mr. HUME, a Prebendary and Precentor of Salisbury Cathedral, and Vicar of Bremhill, Wilts.

April 6. At Valenciennes, in France, the Reverend DANVERS GRAVES, LL. D. late of East Woodby, Berks.

April 22. Mrs. PAICE, of Hartley Wespall, Hants; and on the 4th of May, the Reverend WILLIAM PAICE, husband to the above lady.

May 10. In his fifty-ninth year, the Reverend EDWARD LEIGHTON, Rector of Cardeston, Shropshire.

ANSWERS TO CORRESPONDENTS.

THE Letter from a Friend at Bridport, we are desired to say, came safe to hand, and its contents were disposed of as directed.

THE Second Letter of CHURCHMAN has been received, and will be admitted.

THE Exhortation of GENISTA CAPUT will be inserted, whenever a convenient place can be found for it.

Much of the sufferings of PENITENS arise, we apprehend, from bodily indisposition. If he had a judicious and pious friend to whom he could unfold himself freely, it would probably prove beneficial to do so. BAXTER on *Religious Melancholy*, may be read by him with advantage. We are happy to find that Mr. GIBBORNE'S Sermon on *Religious Despondency* has proved so useful to him.

W. H.'s Account of C. Y.; and K. S.; will appear in our next.

PALEMION; C. S. J. P. M.; and OENSIS, have been received.

G. W.'s Paper having been acknowledged in our Number for December, we naturally concluded that his Letter of the 10th of March, in which he enquired whether a Paper, with his Signature, had been received by us; referred to a Second Paper. It was not our purpose to insert it.

ERRATA.

Present Number, page 281, col. 1, line 2, for *wave* read *wave*.

THE
CHRISTIAN OBSERVER.

No. 30.

JUNE, 1804.

[No. 6. Vol. III.]

Religious Communications.

To the Editor of the Christian Observer.

THE Character of LADY CABBRY, inserted in your number for April, has been so generally well received, that I deem no apology necessary for transmitting to you a similar delineation of female excellence, drawn by the discriminating hand of BISHOP ARTERBURY. The only liberty I have taken with the original has been to omit a few sentences, in order to bring the account within narrower limits.

S. P.

CHARACTER OF LADY CUTTS.

Extracted from her Funeral Sermon.

You are now paying the tribute of your tears to the memory of one, whose worth you knew, and whose loss you sensibly feel. All, therefore, I have to do, on this occasion, is, to fall in with your pious grief, already raised, and to bear a part in it, by dwelling together with you a while on the character of that *incomparable lady*, whose death we lament. It is now a fit time to speak of her in those terms of respect which she deserved: for in her life time she would not suffer it, and took some pains to avoid it; hiding as many of her virtues as she could from public observation, and so behaving herself in the practice of those she could not hide, as shewed she had no mind to be told of them: discountenancing, as far as lay in her power, that odious and desisting flattery, which, through the wicked fashion of an insincere world, is now thought to be a kind of customary debt due to her sex, and almost a necessary part of good breeding.

And now how shall I enter upon this fruitful argument? What particular of her comprehensive character shall I first chuse to insist on? Let us determine ourselves to begin there where she always began, at her devotions. In these she was very punctual and regular: morning and even-

ing came not up more constantly in their course, than her stated hours of private prayer; which she observed not formally, as a task, but returned to them always with desire, delight, and eagerness. She would on no occasion dispense with herself from paying this duty: no business, no common accident of life could divert her from it; she esteemed it her great honour and happiness, to attend upon God; and she resolved to find leisure for that, for whatever else she might want it.

How she behaved herself in these secret transactions, between God and her own soul, is known to him alone whom she worshipped: but, if we may guess at her privacies by what was seen of her in public, we may be sure, that she was full of humility, devotion, and fervency; for so she remarkably was always, during the time of divine service. Her behaviour was then very devout and solemn, and yet the most decent, easy, and unaffected, that could be: there was nothing in it either negligent and loose, or extravagant and strained: it was throughout such, as declared itself not to be the work of the passions, but to flow from the understanding, and from a clear knowledge of the true grounds and principles of that her reasonable service.

This knowledge she attained by early instructions, by much reading, and meditation, (to which she appeared from her childhood to be addicted) and, give me leave to add, by a very diligent and exact attendance on the lessons of piety which were uttered from the pulpit; which no one practised better, because no one delighted in, listened to, or considered more. For, at these performances, she was all attention, all ear; she kept her heart fixed and intent on its holy work, by keeping her eye-
om. wandering.

She often expressed her dissatisfaction at that indecency of carriage which universally prevails in our churches; and wondered that they should be most careless of their behaviour towards God, who are most scrupulously nice in exacting and paying all the little decencies that are in use among men.

When the bread of life was distributed, she was sure to be there, a devout and never-failing communicant; and the strictness of her attention, and the reverence of her behaviour were, if it were possible, raised and improved on those occasions: the lively image of a crucified Saviour, then exhibited, could not make very moving impressions on a mind that abounded with so much pious warmth and tenderness.

Books she took pleasure in, and made good use of; chiefly books of divinity, and devotion; which she studied, and relished above all others. History too had very often a share in her reflections; and sometimes she looked into pieces of amusement, whenever she found them written in such a way, as to be innocently entertaining. I need not tell you, to how narrow a choice she was, by this means, confined.

But of all books, the Book of God was that, in which she was most delighted and employed; and which was never, for any considerable time, out of her hands. No doubt, she knew, and felt the great use and sweet influence of it, in calming her mind, and regulating her desires, and lifting up her thoughts towards heaven, in feeding and spreading that holy flame, which the love of God had kindled in her heart, and which she took care, by this means, to keep perpetually burning.

When she met with any thing there, or in any other pious book, which would be of remarkable use to her in the conduct of her life and affairs, she trusted not her memory with it; not even that excellent memory, which she safely trusted with things of lesser moment; but immediately committed it to writing. Many observations of this kind she hath left, drawn from good authors, but chiefly from those sacred pages; in collecting which, whether her judgment, or her piety had the largest share, it is not easy to say.

The passages of holy writ which she

took notice of were indeed, commonly, such as related either to the concerns of her spiritual estate, or to matters of prudence: but it appears also that she spent some time in meditating on those places where the sublimest points of christian doctrine are contained, and in possessing herself with a deep sense of the wonderful love of God towards us, manifested in the mysterious work of our redemption; for she had something more than what, in the language of this loose age, is called, *a lady's religion*. She endeavoured to understand the great articles of faith, as well as to practise the good rules of life, contained in the gospel; and she sensibly found, that the best way to excite herself to the practice of the one, was to endeavour to understand the other.

And in this Book of God she was more particularly conversant on God's day; a day ever held sacred by her, and which, therefore, always in her family wore a face of devotion suitable to the dignity of it. It was truly a day of rest to all under her roof: her servants were then dismissed from a good part of their attendance upon her, that they might be at liberty to attend on their great Lord and Master, whom both she, and they, were equally bound to obey. There was such a silence and solemnity at that time observed by all about her, as might have become the *house of mourning*; and yet so much ease and serenity visible in their looks (at least in her looks there was) as shewed, that they, who were in the *house of feasting*, were not better satisfied. Thus did she prepare and dispose herself for the enjoyment of that perfect rest, the celebration of that endless sabbath, which she is now entered upon; thus did she practise beforehand upon earth, the duties, the devotions, the customs, and manners of heaven.

To secure her proficiency in virtue, she kept an exact journal of her life; in which was contained the history of all her spiritual affairs, and of the several turns that happened in her soul.

In this glass she every day dressed her mind, to this faithful monitor she repaired for advice and direction; compared the past with the present; judged of what would be, by what had been; observed nicely the several successive degrees of holiness she got, and of human infirmity she shook

off; and traced every single step she took onward in her way towards heaven.

One would have imagined, that so much exactness and severity in private should have affected a little her public actions and discourses, and have slid insensibly into her carriage; and yet nothing could be more free, simple, and natural. She had the reality, without the outside and shew of strictness. All her rules, all her performances sat so well and graceful upon her, that they appeared to be as much her pleasure as her duty. She was, in the midst of them, perfectly easy to herself, and a delight to all that were about her: ever cheerful in her behaviour, but withal ever calm and even, her satisfaction, like a deep untroubled stream, ran on, without any of that violence, or noise, which sometimes the shallowest pleasures do most abound in.

However, cheerful and agreeable as she was, yet she never carried her good humour so far, as to smile at a prophane, and ill-natured, or an unmanly jest; on the contrary, in her highest mirth, it made her remarkably grave and serious. She had an extraordinary nicety of temper as to all the least approaches to faults of that kind, and shewed a very quick and sensible concern at any thing which she thought it did not become either her to hear, or others to say.

True piety, which consists chiefly in an humility and submission of mind towards God, is attended always with humility and goodness towards his creatures; and so it was in this excellent lady. Never was there a more deep, and unfeigned, and artless lowliness of mind seen in her rank and station: as far as she was placed above the most of the world, she conversed as if were upon the level with all of them; and yet, when she stooped the lowest towards them, she took care even at that time to preserve the respect that was due to her from them. She had so much true merit, that she was not afraid of being looked into, and therefore durst be familiar; and the effect of that familiarity was, that, by being better known, she was more loved and valued. *Not only no one of her inferiors ever came uneasy from her, (as hath been said of some great ones;) but no one ever went uneasy to her; so assured were all beforehand of her sweetness of temper, and obliging*

reception! When she opened her lips, gracious words always proceeded from thence, and in her tongue was the law of kindness. Her reservedness, and love of privacy, might possibly be misinterpreted sometimes for an over-value of herself, by those who did not know her; but the least degree of acquaintance made all those suspicions vanish. For, though her perfections both of body and mind were very extraordinary, yet she was the only person that seemed, without any endeavour to seem, insensible of them. She was, it is true, in as much danger of being vain, as great beauty, and a good natural wit could make her; but she had such an over-balance of discretion, that she was never in pain to have the one seen, or the other heard. Indeed, this was particular to her, and a very distinguishing part of her character, that she never studied appearances, nor made any advances towards the opinion of the world; being contented to be whatever was good or deserving, without endeavouring in the least to be *thought* so; and this, not out of any affected disregard to public esteem, but merely from a modesty and easiness of nature, which made her give way to others, who were more willing to be observed. And yet she had also her hours of openness and freedom, when her soul eased itself to familiars and friends; and then *out of the good treasure of her heart what good things did she bring forth?* And with what delight was she listened to by those who had the happiness to converse with her? So that a doubt it is, whether she were most to be admired for what she did, or for what she did not say. It was wonderful that one, who, when she pleased, could discourse so fitly and so freely, should yet chuse to be silent on so many occasions; and it was surprising that she, who, was such a lover of silence, should, whenever she spake, charm all that heard her.

We may be sure, that, whilst she thus commanded her tongue, she kept as strict and watchful a guard upon her passions; those especially of the rough and troublesome kind, with which she was scarce ever seen to be disquieted. She knew not what the disorders of anger were, even on occasions that might seem to justify, if not to require it. As much as she hated vice, she chose rather to look it

out of countenance, than to be severe against it; and to win the bad over to the side of virtue by her example, than by her rebukes.

Her sweet deportment toward those who were with her, could be outdone by nothing but her tenderness in relation to the absent; whom she was sure to think, and speak as well of as was possible; and when their character was plainly such, as could have no good colours put upon it, yet she would shew her dislike of it no otherwise than by saying nothing of them. Neither her good-nature, nor her religion; neither her civility, nor her prudence, would suffer her to censure any one: she thought she had enough to do at home, in that way, without looking much abroad; and therefore turned the edge of all her reflections upon herself. Indeed she spared others as much as if she had been afraid of them; and herself as little, as if she had had many faults that wanted mending.

Her conversation might, for this reason, seem to want somewhat of that salt and smartness, which the ill-natured part of the world are so fond of; a want, that she could easily have supplied, would her principles have given her leave: but her settled opinion was, that the good name of any one was too nice and serious a thing to be played with; and that it was a foolish kind of mirth, which, in order to divert some, hurt others: She could never bring herself to think, that the only thing which gave life and spirit to discourse, was, to have somebody's faults the subject of it; or, that the pleasure of a visit lay, in giving up the company to one another's sport and malice, by turns. And if these are the chief marks of wit and good-breeding, it must be confessed that she had neither.

With all this goodness, gentleness, and meekness of nature, she had at the same time a degree of spirit and firmness, unusual in her sex; and was particularly observed to have a wonderful presence of mind in any accident of danger: for innocence and courage are nearly allied, and even in the softest temper, where the one of these is in perfection, there will and must be a good degree of the other.

Shall I say any thing of that innate modesty of temper, and spotless purity of heart, which shone throughout

her whole life and conversation? A quality so strictly required of her sex, that it may be thought not so properly commendable in any of them to have it, as infamous to want it. However, in the most common and ordinary graces, there are uncommon heights and degrees; and it was the particular happiness of this lady, remarkably to excel in every virtue that belonged to her; even in those, in which christians of the lowest attainments do in some degree excel.

Shall I add, that this love of purity was the cause, why she banished herself from those public diversions of the town, at which it was scarce possible to be present, without hearing somewhat that wounded chaste ears; and for which, she thought, no amends could be made to virtue by any degree of wit, or humour, with which, perhaps, they might otherwise abound? These good qualities, she knew, served only to recommend the poison, and make it palatable; and, therefore, she thought it a piece of service to other people, (who might perhaps be influenced by her example) to stand off, though she herself were secured from the infection. This, questionless, was one reason of her allowing herself in those dangerous entertainments so sparingly; but it was but one of many. She had really neither relish nor leisure for them, nor for a thousand other things, which the world miscals pleasures. Not that she wanted naturally a taste for any thing of this kind; for her apprehension was fine, and her wit very good, and very ready at command, whenever she pleased to exercise it: but she had turned her thoughts so much towards things of use and importance, that matters of mere pleasure grew flat and indifferent to her. She was so taken up with the care of improving her understanding, and bettering her life, in the discharge of the offices necessary to her rank, in the duties of her closet, and the concerns of her family, that, she found, at the foot of the account, but little time (and had less mind) to give in to those vain amusements.

She did not think it (as, I fear, it is too often thought) the peculiar happiness and privilege of the great; to have nothing to do; but took care to fill every vacant minute of her life with some useful or innocent employment. The several hours of the day

had their peculiar business allotted to them, (whether it were conversation, or work, reading, or domestic affairs) each of which came up orderly in its turn, and was, as the wise man speaks, (to be sure, under her management it was) *beautiful in its season*.

And this regularity of hers, was free and natural, without formality or constraint; it was neither troublesome to her, nor to those that were near her: when, therefore, any accident intervened, it was interrupted at that time with as much ease as it was at other times practised: for among all her discretionary rules, the chief was, to seem to have none; and to make those she had laid down to herself give way always to circumstances and occasions.

She wrought with her own hands often, when she could more profitably, and pleasingly have employed her time in meditation, or books: but she was willing to set an example to those, who could not; and she took care, therefore, that her example should be well followed by all that were under her immediate influence: for she knew well, that the description of a good wife and a perfect woman in the *Proverbs*, (a description which she much delighted in, and often read) was spent chiefly in commending that diligence by which she *looketh well to the ways of her household, and eateth not the bread of idleness*: and she knew likewise also, that the person, whose words these are said to be, was no less a woman than the mother of king *Lemuel*.

Diligence and frugality are sisters: and she, therefore, who was so well acquainted with the one, was not likely to be a stranger to the other. She was strictly careful of her expences; and yet knew how to be generous and to abound, when the occasion required it. But of all ways of good management, she liked that the worst which shuts our hands to the poor; towards whom she always shewed herself very compassionate and charitable. Of the other delights, with which an high fortune furnished her, she was almost insensible; but on this account she valued it, that it gave her an opportunity of pursuing the several pleasures of beneficence, and of tasting all the sweets of well-doing. *She delivered the poor that cried, and the fatherless, and him that*

had none to help him: the blessing of him that was ready to perish came upon her, and she caused the widow's heart to sing.

In the exercise of this, and of all other virtues, she was wonderfully secret; endeavouring to come up, as near as she could, to the rule of *not letting her right hand know what her left hand did*. And this secrecy of her's she managed so well, that some of the most remarkable instances of her goodness were not known, till after her death; no, not by him, who was partaker of all her joys and sorrows.

Retirement and privacy she always loved, and therefore chose it, when, after the death of a near relation, who had the care of educating her, she was at liberty to have lived otherwise. From that time to her marriage, which was more than three years, she hid herself in the country, having an early and settled aversion to the noise and inconveniences of a town life, and too little an opinion of herself, to think, that it was so much the interest of virtue and religion, as it really was, that she should be known and distinguished.

When, afterwards, she went to court, (as it was necessary for her sometimes to do) she did it with an air, which plainly shewed, that she went to pay her duty there, and not to delight herself in the pomp and glitter of that place.

Soon after her marriage, she declared to several friends her thoughts, that every woman of quality was as much more obliged, as she was more enabled, than other women, to do good in the world; and that the shortest and surest way of doing this was to endeavour, by all means, to be as good a christian, and as good a wife, and as good a friend, as was possible.

She endeavoured to be all this, and she fell not far short of it: for she excelled in all the characters that belonged to her, and was in a great measure equal to all the obligations that she lay under: she was devout, without superstition; strict, without ill-humour; good-natured, without weakness; cheerful, without levity; regular, without affectation. She was, to her husband, the best of wives, the most agreeable of companions, and most faithful of friends; to her servants, the best of mistresses; to her

relations, extremely respectful; to her inferiors, very obliging; and by all that knew her, either nearly, or at a distance, she was reckoned, and confessed to be one of the best of women.

And yet all this goodness, and all this excellence, was bounded within the compass of eighteen years, and as many days: for no longer was she allowed to live among us. She was snatched out of the world almost as soon as she had made her appearance in it; like a jewel of high price, just shewn a little, and then put up again; and we were deprived of her by that time we had learnt to value her. But circles may be complete, though small; the perfection of life doth not consist in the length of it; if it did, our Saviour to be sure would not have died so soon after thirty.

Short as her life was, she had time enough to adorn the several states of virginity and marriage; and to experience the sadness of a kind of widowhood too; for such she accounted it, when her Lord was long absent from her.

As her life was short, so her death was sudden; she was called away in haste, and without any warning. One day she drooped, and the next she died; nor was there the distance of many hours between her being very easy in this world, and very happy in another.

However, though she was seized thus suddenly by death, yet was she not surprised; for she was ever in preparation for it; *her loins girt, (as the scripture speaks) and her lamp ready trimmed, and burning.* The moment also that she was taken ill, she was just risen from her knees, and had made an end of her morning devotions. And to such an one a sudden death could be no misfortune.

In truth, she could not be called away more hastily, than she was willing to go. She had been used so much to have *her conversation in heaven*, and her soul had been so often upon the wing thither, that it readily left its earthly station upon the least notice from above; and took the very first opportunity of quitting her body, without lingering or expecting a second summons. She stayed no longer, after she was called, than to assure her Lord of her entire resignation to the divine will; and of her having no manner of uneasiness upon her mind;

and to take her leave of him, with all the expressions of tenderness. When this was over, she had nothing more to do with her senses; she sunk immediately under her illness, and, after a short unquiet slumber slept in peace.

Thus lived, and thus died this excellent lady. She is happy without question: happy will the living be also, if they effectually *lay it to heart!* *It is better, doubtless, to go into the house of mourning, than into the house of feasting;* but upon this condition, that we come better out of the one, than out of the other; that we leave our vanities and our vices behind us; that we lay aside our affections towards this world, and our indifference towards another; that we put on holy and hearty resolutions of being even now, what we shall wish we had been, hereafter, when the fatal hour approaches; and of *living the life of this righteous person, that we may die her death too.*

She is gone to the place, where all tears are wiped from her eyes; where there is no more death, nor sorrow, nor crying; she is gone, and her works have followed, and will follow her, to her great and endless advantage. God grant that, when we also follow her, we may do it with as little surprise, and as much cheerfulness!

To the Editor of the Christian Observer.

In your number for December 1803, p. 712, is inserted a paper on "Our Lord's Design in using Parables." To this paper, although my views of the subject differ materially from those which it exhibits; I had no intention of making any reply. But happening lately to look into BISHOP KIDDER'S *Demonstration of the Messiah*, a passage met my eye (Part II. p. 28, 29,) which seemed to me to throw so much light on the disputed point, that I resolved immediately to transcribe it for your use. The propriety of inserting it I leave to your judgment, only observing that few, perhaps, of your readers are conversant with the writings of this excellent prelate; and that to many of them the arguments, which he has employed on this occasion, will come recommended, as

they did to me, by their novelty as well as force.

G. S.

“God abandoned them, and their hearts were hardened; and this was a *judicial hardness* for their former wickedness: for whatever the scripture may seem to impute to God in this matter, we are sure of this, that God is the author of no man's sin, nor can he be said to harden any man or people, in any sense that is derogatory to his holiness and justice. This *infidelity* of the *Jews* was foreseen, and foretold; and it was owing to their own wickedness, which was so great, so general, and so provoking, that God thought fit to abandon them and reject them from being his people; and leave them under that hardness of heart, which they had brought upon themselves by their own repeated provocations. In them is fulfilled the prophecy of *Isaiah*, which saith, (vi. 9.) ‘By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears; and should understand with their heart, and should be converted, and I should heal them.’ Their wickedness was from themselves, and their hardness from that; and God thought fit to leave them under that *obduracy*, which they had brought upon themselves. Their disease was of their own procuring; God offered to heal them, and they would not be healed. Their death is owing to themselves; and God can in no other sense be said to harden them, than as he leaves them to that hardness and blindness, which by their sins they had brought upon themselves; nor any farther to have any hand in their destruction, than a righteous judge hath in the death of a *criminal*; who doth, indeed, pronounce sentence of death, but his crime was the true cause which brought it upon him. Indeed this matter is expressed with some variety in the *Holy Scripture*: and the text of the *holy writ*, or the version of the text, may occasion some misunderstanding in the unwary reader, in this of God's hardening wicked men. Thus in a parallel place of

St. John (xii. 39, 40.), we find this matter expressed—‘Therefore they could not believe, because that *Isaiah* said again, He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes,’ &c. Here the unwary reader will be apt, from these words, to attribute the *Jewish* infidelity to God; whereas it was owing to their own wickedness. We read, indeed, ‘He hath blinded their eyes,’ &c. and by he, we are prone to understand God: but we have not cause so to do. For as this is not imputed to God in the prophet *Isaiah*, nor in the quotation as it lies in *St. Matthew*, nor in the *Syriac* version of this place; (Matt. xii. 14, 15.) so it ought not to be imputed to him from the place itself. For it imports no more than this, *that their eyes were blinded*, &c.

“It is common among the sacred writers, that an active verb, that hath no person going before it, is to be understood as a *passive* or *impersonal*; and the careful observing of this manner of speech will remove many difficulties that might otherwise disturb us. We have plenty of examples to this purpose, both in the *New Testament* and in the *Old*. (Luke xvi. 19.) ‘Make to yourselves friends of the mammon of unrighteousness: that when ye fail, they may receive you into everlasting habitations:’ i. e. ‘That ye may be received,’ &c. Again, (John xii. 20.) ‘This night do they require thy soul,’ (so the Greek imports, and so it is in the marginal reading,) i. e. ‘Thy soul shall be required.’ Again (John xii. 48.) ‘Unto whomsoever much is given, of him much shall be required; and to whom men have committed much,’ (i. e. to whom much is committed,) of him they will ask the more,’ i. e. the more shall be asked. Again, tis said (Luke xiv. 35. with Matt. v. 13.) of the salt that hath lost its savour, *ἐξβαλλέτωσιν αὐτόν*. We render it, *men cast it out*, that is, *it shall be cast out*. Thus St. Matthew says of it, that it is good for nothing, *οὐκ ἔστιν ἰσχυρὸν οὐδὲν*, but to be cast out. And in the *Old Testament* this manner of speaking also obtains (Isa. ix. 16.) ‘He shall call his name,’ so it is in the *Hebrew*; but we give the true sense when we render it ‘his name shall be called.’ Again, (2 Sam. xxiv.) ‘The anger of the Lord was kindled against Israel, and he moved

David against them," God did not move David, it is expressly said in a parallel place (1 Chron. xxi. 1.) that *Satan* provoked David to number Israel." And what we render by 'He moved David,' imports no more but this, that 'David was moved,' and had our interpreters so rendered those words, they had given us the true sense and meaning, and would have done no more than what they have justifiably done in rendering *Isa. ix. 6.* of which I took notice before. Once more, we read, *Exod. vii. 13.* 'He hardened Pharaoh's heart that he hearkened not unto them.' And some, perhaps, understand it of God; but by no means is the place so to be understood. There is no mention of God just before; and the words import no more but this, that 'Pharaoh's heart was hardened.' So the *Vulgar* and *Chaldee* have it; and we find the same *Hebrew* words so rendered; (ver. 22.) not only by the *Greek* and *Latin* but by the *English* version also. Nor is there any person mentioned in one place or in the other. In the next chapter (*Exod. viii. 32.*), it is said expressly, 'Pharaoh hardened his heart at this time also;' which words manifestly impute his foregoing hardness to himself. And what is said, (*John xii. 40.*), 'He hath blinded their eyes, and hardened their hearts,' is by no means to be meant of God, as is evident from what hath been said; it imports only the event, and that 'their eyes were blinded.' And this farther appears from this very place, as it is cited in the *Acts* (xxviii. 17.) 'The heart of this people is waxed gross, &c. and their eyes have they closed, &c.' And where God is said to send blindness upon, or harden any, yet certain it is, that he infuseth no evil into his creatures. He justly punisheth such men; he leaves them in the dark, and to their lusts; and only for their great wickedness and obstinacy.

THE CRY OF INJURED TEXTS, NO. II.

MR. OBSERVER,

I AM as universally known as almost any text in the Bible. There is scarcely any man that does not profess a regard for me. I am the chief favour-

rite of many. Wherever you go you will hear me commended. Even profligate people will boast of me as the ground and measure of their religion. "What does God require of us," they observe, in my words, but to "Do justly, love mercy, and walk humbly with God?"

Now, Sir, I do not complain that I am too much exalted, (for that can scarcely be), but that I am made to speak what was certainly never my intention. It cannot have escaped your notice, Mr. Observer, that almost every one who mentions me, represents me not only as inculcating the whole of religion, but as superseding the great doctrines of redemption; and as promising life to those, who are not grossly unjust or unmerciful. As for what I have said about "walking humbly with God," they seem to take very little notice of that: they consider it as of no importance whether they walk with God at all in the exercise of religious duties, provided they are tolerably attentive to the duties of morality. Indeed, from the self-complacency which they manifest, and the confidence they express when they speak of me, they seem to have made a little mistake, and to have read my words thus— "Do justly, love mercy, and walk proudly with thy God;" for it appears to me that nothing is further from them than *humility*. They evidently suppose that they have done all that is required of them; and that they may expect heaven as a reward due to their meritorious conduct. There is one occasion in particular on which they bring me forward. If any one tell them from scripture, that they are sinners deserving of everlasting misery, and that they must seek acceptance with God through the blood and righteousness of his Son Jesus Christ, they introduce me immediately to contradict all such melancholy and fanatical assertions; and thus, by my means, they set aside at once all necessity for repentance and faith in Christ.

Permit me now, Sir, to ask, whether this be not a great grievance; and whether I have not a right to be heard in my own defence, when I am thus represented as opposing all the fundamental doctrines of christianity? Why should it be thought that I am such an enemy to Christ,

when a near neighbour and relation of mine, (with whom I perfectly accord in sentiment) prophesied of him in a most honourable manner, and foretold, with greater precision than any other part of the inspired volume; the place of his nativity? (Mic. v. 2, 4, 5.) If then I may be permitted to speak for myself, I will inform your readers what I really do mean; and then will offer a salutary hint to those who have dealt so unfairly with me.

A Jew, convinced of his base ingratitude to God, who had preserved him from his first coming out of Egypt till his safe arrival in the promised land, protecting him from the rage of Pharaoh at the commencement of his journey, and from the devices of Balak and Balaam at the end of it, is supposed to ask, what he shall do in order to conciliate the favour of the offended deity. But partly through ignorance of the nature of the ceremonial law, and partly through an attachment to the practices of heathens, he expresses his willingness to do any thing, however difficult or painful, if he may but at last attain his end. In answer to him I bring to his recollection what Moses had before told him*; but, lest he should misapply his words, I give him such additional information as will either prevent or correct his error. I tell him that he must unite faith and practice: that in order to please and honour God, he must attend to the duties of equity and mercy; but that, when he has done his utmost, he must walk in a humble dependence on God's mercy to pardon him, and on God's grace to assist and preserve him. Fortunately for me, the Lord Jesus himself pointed me out to his hearers with an infallible comment of his own. (Matt. xxiii. 23.) Some of the Pharisees of his day were not very unlike the Jew whom I addressed: they laid a stress upon some ritual observances, but "overlooked the weightier matters of the law" (*the very things which I intended to point out*) "judgment, mercy, and faith." Here, you perceive, that that expression

* Deut. x. 12, 13. "And now Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways; and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul, to keep the commandments of the Lord and his statutes which I commanded thee this day for thy good?"

of mine relating to a "humble walk with God," is explained by the term "faith." Though the words of Jesus are somewhat different from mine, we both meant the same thing; which was, to shew the necessity of relying wholly on the grace of God to assist us in duties, and on his mercy to pardon our defects. With respect to the *order of my words*, it forms no objection at all against this explanation; for our Lord's words occur in the same order: and even St. Paul himself speaks sometimes as if sanctification preceded justification, while at other times he clearly shews that it is an effect and consequence of our justification. (Compare 1 Cor. vi. 11. with 2 Cor. vii. 1.) While, therefore, so many persons bring me forward as setting aside the necessity of faith, and warranting a dependence on our own imperfect righteousness, I beg to have it remembered, that I utterly disclaim all such intentions, and that I really inculcate a directly opposite doctrine. I certainly recommend the *practice of equity, and the love of mercy*; but I say not one word about people being justified before God either for the one or the other. On the contrary, I enjoin all to "walk humbly with God," as sinners, who, after all their efforts, will find abundant cause for humiliation before him, and for an exclusive dependence on the atoning blood of Christ. I desire then that these two things may be taken together. The people of whom I complain would cry out instantly, if any one should introduce me as recommending faith without works; yet they themselves act with equal injustice, while they represent me as recommending works to the neglect of faith. I propose that each should be attended to in its proper place. I comprehend the duties of the second table under the terms "equity and mercy;" and the duties of the first table under the idea of "a humble walk with God." Yet while I do this, I do it in terms that clearly manifest a reference to the gospel; for I enjoin to all a dependence on God's mercy in Christ for acceptance and salvation.

Let me, before I dismiss the subject, offer a hint to those of whose conduct I complain. They seem to think that, if salvation were offered them upon a compliance with the terms which, according to their view,

I prescribe, they would have nothing to fear. But I beg leave to remind them, that, supposing the exercise of justice and mercy to be the appointed terms of salvation, all mankind, especially that part of it which has arrived at the age of maturity, must perish; for who is he that has at all times perfectly "done justice," so as never to have deviated from it, in any degree, in act, word, or thought? Who has so "loved mercy," as never to have omitted one single occasion of exercising it, or to have exercised it in a less degree than the occasion called for? If then all have violated these laws at some time or other, all must perish according to this law. If it be said, that the law allows of deviations from it, I affirm that to be impossible; for then God himself would prescribe a law that admits of unmercifulness and injustice. Besides, admitting for argument sake, that it were so, who has told us, or who can tell us, what degrees of unmercifulness and injustice will consist with an obedience to this law? If it be said, that God will pardon men's defects, I answer, it is true, he will; but then it is not the proud self-righteous moralist that he will pardon, but the humble contrite believer: "He will resist the proud, and give grace only to the humble." I therefore desire those who have hitherto perverted my meaning, to get a clearer and more experimental knowledge of the things I enjoin; and to consider, that, if they persist in founding their hopes of happiness on such partial and distorted views of my words, the injury they do to me will ultimately fall upon their own heads.

MICAH vi. 8.

REFLECTIONS ON THE NATURE AND HAPPINESS OF THE HEAVENLY WORLD.

THE mind of man is naturally impressed with an anxious desire of knowing what will be his future state when he is removed out of this transitory life. We see our friends taken away from us to behold them no more in this world; we know that in a short time we ourselves shall be summoned to depart hence and be no more seen. And no one has yet been permitted to return from that unknown country to satisfy our curiosity, and to answer the numerous questions we

should be eager to make concerning its nature and enjoyments. The Book of God, indeed, which informs us of every thing that is most necessary for man to know, has partly removed the veil; and though it has not told us enough to satisfy curiosity, it has done what is far more important; it has given us such a representation of the glory of the world to come as, without explaining its precise nature, may serve to elevate our expectations to the highest pitch, kindle our warmest desires, inspire us with fortitude to bear the evils of this transitory life, and dispose us to consider the attainment of heaven as the only object which may justly claim our anxious solicitude and most strenuous endeavours.

But let us consider what those circumstances are which constitute the happiness of heaven.

1. It is the peculiar residence of the Almighty. There will be exhibited open displays of the divine glory. There also will be exhibited the most stupendous acts of divine power; there the mind will be continually astonished, delighted, and elevated by proofs of wisdom, not obscure, or sparing, or dubious, but clear and manifest; and there also will be poured forth in the richest variety and abundance the treasures of divine goodness, without any mixture of alloy or restraint of enjoyment. In the most striking and expressive way will the love of the Father and of Jesus Christ, his only begotten Son, be manifested in all its fullness of good. There too the holiness and purity of the divine nature will shine forth in rays of lustre; not such, indeed, as will scorch the beholder, but rather illuminate him with their splendour, and transform him into the same divine image from glory to glory.

Thus God dwells in heaven by the boundless manifestation of every thing great and glorious and good. Upon this earth, indeed, we see on every side proofs of infinite wisdom, power, and goodness. The endless variety of natural productions ornamented with all the vividness of colour and elegance of form; the magnitude of the heavenly bodies, the skill of their arrangement, and swiftness of their motions; the wonderful structure of the human body, and the diversified powers of the human mind; all these and much more proclaim the pre-

sence and hand of a master, whose wisdom must be infinite and power uncontrolable. But yet these no otherwise give us an idea of the skill of the great Architect, than the broken columns, the disjointed arches, and the mouldering capitals, of some ruined edifice convey to us an adequate idea of the beauty and grandeur of the original building. We live here in the ruins of a world, once, indeed, fair and good, but now forsaken by its great master, and suffered to fall into decay; and the traces we meet with of greatness and splendour are comparatively few and mean. Here every thing is marked by imperfection. Light is obscured by darkness, truth is debased by error, good is polluted with evil, pleasure is alloyed by pain, health is clouded by sickness, and every enjoyment is transitory, fading, uncertain. All the good which God here exhibits is equally shared by the wicked and corrupt. His wisdom and power are displayed upon things comparatively of little worth. The leaf of a weed may discover wonderful art; the shell of a contemptible fish may display the richest colouring; the body of the vilest of men may shew astonishing wisdom: yet all these things are only, as it were, the rough sketches of infinite wisdom. They are intended only for a moment. They will soon be burnt up as things of no worth.

I do not pretend to explain, or even to conjecture, in what way the glorious proofs of the divine perfections will be exhibited to us above. It is sufficient for me to know that God will exhibit them; and I see enough of his unsearchable wisdom here below to make me give him full credit for a display glorious, infinitely glorious, above what the eye hath seen or the heart of man can conceive. The infant this moment born into the world may possibly as well conceive the nature of the world in which it finds itself, as man, with all his boasted sagacity, can conceive the nature of the world to come. Let us rest satisfied that it will be a perfect, as well as glorious, display, of every divine attribute: such a display as throughout eternity will excite our gratitude, our admiration, our love, our humility.

2. The inhabitants of heaven are related to God as his people. It was

evidently his intention in separating them from the world, to exalt them, to purify them; to deliver them from every evil and imperfection, to make them partakers of a new and divine nature, to assimilate them to himself, and to glorify and beatify them with himself in a better and purer state. In heaven they will be his people; singled out, as it were, that they may receive the most abundant communication of his grace and mercy; and that the glory of his goodness, truth, love, and holiness, may be wonderfully displayed in the perfection of their felicity, the purity of their nature, and the completeness of their beatification.

But in order that this relation may subsist in perfection, it is absolutely necessary that a previous conformity in nature should take place between man and God. And such a change does take place. A restoration to the original state of purity in which he was created takes place through Christ, who is the resurrection and the life. No longer blinded by ignorance and enslaved by sin, men are enlightened to know the inestimable privileges to which they are called, and the infinite value of the relation in which they stand to God. No guilt causes them to hide themselves from him like Adam. They love their God, whose perfections they now understand; and they love all his precepts, the excellency of which they can now clearly discover. There the will is rectified; it coincides with the judgment. The affections are purified; they will be fixed only upon proper objects. No more will there be a struggle between inclination and duty, between conscience and interest. The relation we shall bear to God will be the matter of our highest exultation; our most honourable distinction; and we shall glory in it as our noblest privilege.

3. But let not the Son of God be ever forgotten while we speak or think of heaven. To him we owe every thing. He purchased us by his precious blood. He sought us when we had wandered far from our father's fold. To his loving kindness, patience, and bounty, we owe every hope in time and eternity. He is the bond of union between us and his father. He is the center of the relation which will exist between the redeemed and their God. Behold here the

perfect accomplishment of his labours. For this he travailed and suffered death on the cross—that he might thus restore man to God, and reconcile God to men: that a blessed, holy, and eternal relation might thenceforward subsist between them; he in them and they in him, that they all might be one with God, even as Christ is one with the Father.

4. The blessed above are delivered from every evil—freed for ever from pain, from sorrow, from death. In heaven every source of evil will for ever be cut off. The justice of God will be satisfied, and his displeasure against us be for ever forgotten. Our own minds will have become perfectly pure and holy, and therefore no corruptions can ever disturb our tranquillity. And all around us will be partakers of the same holy nature; so that they will be disposed only to contribute by every means in their power to our peace and happiness.

Oh, glorious state! where envy shall never corrode the breast; where passion and resentment shall never ruffle the peace of our minds; where pride shall never instil a vain conceit of ourselves; where a mean jealousy shall never be harboured in the soul; where ignorance shall never lead us astray, or temptations seduce us from the path of duty. Oh, happy state! in which a pure benevolence shall expand every bosom; in which fervent love shall dictate the performance of every duty; in which you will never see any thing in your neighbour to give you pain or grief. Here, alas! even good men are too often suspicious of each other, and discern such failings and imperfections in themselves and others, as prevent the full exercise of christian love. But there all shall love their neighbour truly as themselves; and love their God with all their heart, with all their soul, and with all their strength. Oh, blessed state! in which no fear of danger or apprehension of change shall ever for a moment disturb our tranquillity and joy. Happy state! in which a weak and corrupt body shall no longer be the clog of the soul; in which sickness shall no longer impede us in doing our duty; or death separate us from those we love. Happy state! where no enemies shall alarm, and no voice of threatening or violence shall ever be heard.

See, Christian, what a glorious prize

is set before you! You are contending not for an earthly kingdom, but for what is infinitely more valuable, for a crown of glory. Ponder upon the eternal happiness which the redeemed enjoy above, and then say is it not worth all your pains and endeavours to secure such an inheritance? Gird up, therefore, the loins of your mind, and seek for heaven with an earnestness in some degree proportioned to its excellence. Do you meet with difficulties? Is self-denial required? Consider whether you will not be richly repaid in the end. Do you encounter the frowns or the ridicule of your associates? Think how extreme that folly must be which will give up such a glorious and eternal inheritance, on account of the laugh of a sinful worm of the earth. No, heaven is worth all you can suffer, though your life were required as the purchase: heaven is worth all you can do to obtain it.

And as for you, who have truly repented of your sins, who have truly applied for pardon through Christ, and who manifest the sincerity of your faith by your works: let me exhort you to make your calling and election sure. See that you are well grounded in faith and hope, and be not deceiving yourselves in this matter. Death may come very unexpectedly, and very soon; and it will be a dreadful thing then to be in doubt about your state. You can have no comfort from the consideration of the glory of heaven, till you have first a well founded hope of your having an interest in it. It is worth a whole world to obtain this; and blessed be God it may be obtained. The promises of God offer it, and the Redeemer we serve will give it to those who faithfully seek it. And let the contemplation of the world to come serve to wean your affections from every thing here below, and teach you to look upon death without fear. What, indeed, is death to the real christian but the beginning of a glorious and immortal life, the joyful day of his release from prison? Were such views realized they would reconcile you to the death of relations as dear to you as your own souls; for what is there really afflicting in the death of those who sleep in Christ? They would also teach you to bear properly the evils and troubles of life. Your light tribulations, which are but

for a moment, would work out for you a more exceeding and eternal weight of glory. Estimate by comparison with the happiness of heaven the pleasures of this vain and transitory life, and see how poor they all are, and how little worth that eager pursuit with which they are sought by many. Finally, let this glorious prospect animate and cheer you whenever you faint or are weary. All this scene of blessedness is ready to open upon you as soon as you put off this mortal life, which may be in a very short time, and cannot be at a very distant period. See then that you are walking worthy of the vocation with which you are called, daily living as those who are expecting and waiting for such a glory ready to be revealed. Remember that here that relation must be begun between you and God, which is only perfected above. There is a difference, rather in degree than in kind, between the employments and the enjoyments of the church below and the church above. See then that you look upon this life as a preparation only for a better, and that having this hope you purify yourselves even as he who hath called you is pure.

But let it be remembered, that the same scriptures which declare to us the happiness of heaven, declare also, with equal clearness and fullness, that no impenitent sinner shall be admitted into it. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived. No fornicator, or adulterer, or unclean person shall have any inheritance in the kingdom of Christ. The wicked shall be turned into hell, and all the people who forget God. Upon the wicked God will rain snares, fire, brimstone, and a terrible tempest, this shall be their portion; a portion how different from that which we have just been describing!

Now may I not appeal to the consciences of some of my readers on this point: that they have no part or lot in this glorious inheritance of the saints? If the wicked are excluded, they are excluded. If none can enter into the kingdom of God but those that are born of the spirit of God; they are not born again, as their own consciences bear them witness. If it is necessary that we should possess a true and living faith in order to be

united to Christ; they have no such faith, and therefore are not one with Christ and Christ with them. In a word, if the whole current of scripture declares, in the most pointed and express manner, that none are admitted into the kingdom of heaven but such as are previously prepared and fitted for it, by repentance, faith, and holiness; then they stand excluded. Do not say that you are no worse than your neighbours, and that many others are as careless about their souls as you are. It is too true: our Saviour has said the same: "wide is the gate and broad is the way that leadeth to destruction, and many there are that enter in thereat; and strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." But while I would alarm you who are impenitent with a sense of your danger, I would also beseech you to reflect that it is not yet too late; though you know not how soon it may be. Blessed be God, the door of mercy is still open. By all the unspeakable joys which I have described, by all the terrors of everlasting destruction, remain not, I intreat you, in a state of sin, or even of doubt, about your salvation. Let not so great and glorious a treasure, as is offered to you, be lost, because you would not accept it. This day, while it is called to-day, reflect seriously upon the day to come. Think of the blessedness of dying in the Lord, and being admitted into heaven: and of the misery of perishing for ever; and may the Lord give you repentance and true conversion.

OURANIUS.

To the Editor of the Christian Observer,

In some of your late numbers the doctrine of ASSURANCE has been more or less mentioned; and I must confess that I have not read what has been said upon this subject, confined as its discussion has been, without considerable apprehension. I am not unware, that where this doctrine meets with its proper object, it affords a most blessed and consolatory satisfaction. But I am fearful that undue pretensions are not unfrequently made to it; and that souls, weak and timid perhaps, but in which the fear

of God unquestionably dwells, are sometimes in danger of being driven to despair; because they have not attained that degree of ASSURANCE which they have read of in others, and which has been held up by some as an almost exclusive evidence of a justified state. And will you, Sir, suffer my apprehensions to offer a hint to those who insert accounts of the death-beds of their pious friends in your or any other miscellany: viz. that they will not over-colour their descriptions; nor give an undue prominence to the brighter part of the subject; while the doubts, the fears, the alarms, the awful views of an impending eternity, and all the darker part is suppressed, and no just counterbalance preserved. I much fear that this is to exalt the dead at the expence of the living. To place this subject of Assurance, therefore, in its proper point of view, and to elevate despair to hope, I recommend the following passage for your insertion; the venerable name of Ezekiel Hopkins will give it a respectable authority.

“Many formerly, and those of the highest remark and eminency, have placed true faith in no lower a degree than ASSURANCE, or the secure persuasion of the pardon of their sins, the acceptance of their persons, and their future salvation. But this as it is very sad and uncomfortable for thousands of doubting and deserted souls, concluding all those to fall short of grace who fall short of certainty; so hath it given the Papists too great advantage to insult over the doctrine of our first reformers, as containing most absurd contradictions. Nor, indeed, can their argument be possibly avoided or answered; for if pardon and justification be obtained only by faith, and this faith be only an assurance or persuasion that I am pardoned and justified; then it will necessarily follow, that I must believe I am pardoned and justified; that I may be pardoned and justified: that is, I must believe I am pardoned and justified before I either am or can be, which is to believe a lie. This will necessarily follow upon limiting faith to assurance. Faith, therefore, is not assurance; but this doth sometimes crown and reward a strong vigorous and heroic faith: the spirit of God breaking in upon the soul with an

evidencing light, and scattering all that darkness, and those fears and doubts which before beclouded it.”

“As for Assurance, (he adds, in summing up the question), I look upon that, not as a distinct part of faith; but an high and exalted degree and measure of it; not vouchsafed to all, scarce to any at all times; but only to some few, through the special witness of the holy spirit with their spirits.”—See Bishop Hopkins on the Two Covenants, 8vo. pp. 172, 173, 178.

BOETIUS.

To the Editor of the Christian Observer.

THE station in which you are placed, as an Observer, is truly an arduous post. To preserve a strict neutrality, or act as an unbiassed moderator between persons of different denominations, whose views are very opposite, is doubtless difficult. Impartiality seldom or never can please partisans; because she generally sees something to be corrected or reprehended on either side. Be not discouraged, however, but resolutely persevere to judge with calmness and precision (though not dogmatically) such things as may come under your review.

Though I am only an occasional reader of your excellent magazine, yet I have met many things in it which I read with approbation and delight. I should be glad if some of your judicious correspondents would give a plain, full, and explicit definition of two words, which are very commonly used to denote something ridiculous or contemptible: viz. *Enthusiasm* and *Fanaticism*; terms which are used sometimes, even by persons who wish well to religion, in such an indefinite and unguarded manner as to attach the idea of ridicule even to the purest religion in the world. These should reflect that they may, undesignedly, be serving the interests of infidelity, which is ever ready to catch at any thing which may throw obloquy upon what is truly excellent; and doth not make a distinction between the abuse and that which is really good. The best things have been, and still are liable to be abused; but let us beware lest, by a vague manner of speaking, we should at

tach the idea of *Enthusiasts* (in a bad sense) to the noble army of martyrs, and to those of our countrymen who perished in Smithfield in the christian cause.

We sometimes hear or read eulogiums pronounced on soldiers, "who rushed with enthusiastic ardour to storm a city;" or sailors, who embarked on a secret expedition in the spirit of enthusiasm. And why may not the same or greater praise be bestowed upon such as devote themselves, with the greatest sincerity to the worship and service of God, and bravely fight the good fight of faith? St. Paul saith, *it is good to be zealously affected always in a good thing*; and he would, probably, be called an enthusiast or fanatic by some, if he were living in the present day. If terms are not properly defined, or if the boundaries between vice and virtue be not accurately ascertained, we may confound the ideas of things that are, in their own nature, clearly distinct from each other.

Whilst some of our continental neighbours went about what they called a plan of reformation, they had not discernment to distinguish between superstition and real religion; so that, in attempting to pull down those false props or ridiculous appendages, which some had gradually affixed to the fabric, they had almost entirely razed the building itself from its foundations. Thank God, however, *the foundation standeth sure*; and though many assail the building, and fix their battering-rams against it, all their efforts will prove abortive; because he that hath erected it is no less than OMNIPOTENT. But let us not throw in the least mite of assistance, either directly or indirectly, to those who are attempting to overthrow all religion, and with it to sap the foundation of all regular government, and turn the world into a confused mass of horror and distress.

What is *Enthusiasm*? and what is *Fanaticism*?

A plain answer to these two questions is requested by,

A SINCERE ENQUIRER.

To the Editor of the *Christian Observer*.

A CORRESPONDENT, signing himself "Churchman" in your last number,

has with propriety observed, that the highly indecorous manner in which some clergymen read over the Liturgy of the Church, is one cause of the low estimation in which she is held; and of the consequent increase of the favourers of the dissenting mode of worship. But I feel myself by no means satisfied with his remarks upon the subject of what he calls "extemporaneous sermons;" by which I apprehend he means the habit of preaching without notes. If, indeed, he had confined his observations to those which are, in the strict sense of the word, extemporaneous, I should have had no occasion to differ in opinion from him. But as a clergyman of the Church of England, anxious for her welfare and respectability, and yielding to none in veneration and love for her forms and principles; I must declare it as my own opinion, that nothing contributes more to the improvement of that cold method of preaching so long and justly complained of, and to the success of ministerial labours, than the increasing prevalence, among clergymen of the establishment, of the practice of preaching either without notes, or only with the help of short skeletons. I am very far from wishing to impose this habit upon all, or to diminish the fully ascertained usefulness of very many who write and read the whole of what they deliver. But, at the same time, I have been long convinced that *Rem paratum verba hand invita sequuntur*, (that the man who has well studied his subject will be at no loss for expressions); and that superior weight and animation, as well as interesting impressiveness of manner, will accompany the discourses of a minister who thus brings satisfactory evidence, if not of his speaking from the heart and of being really in earnest, at least of his having maturely considered the topic which he has chosen to discuss.

I believe that almost every clergyman, possessing respectable abilities united with a real solicitude for the growth of piety, who should endeavour early to acquire the art of public speaking, would find little difficulty in so expressing himself on any scriptural subject which he had previously studied and arranged, as to give satisfaction to the pious and judicious among his hearers: and such only are qualified to judge. I feel moreover a strong persuasion that the more en-

couragement is given under due regulations to this practice, the more will the Church of England prosper and be respected.

I am very far, Sir, from vindicating the delivery of crude unprepared sermons, or of encouraging a clergyman to attempt the preaching on any text which he has not well digested and considered; and on which he has not so far prepared and arranged his thoughts, as to be able to preach a consistent, connected, and impressive discourse. But why is the minister of the gospel to be denied the advantages which are allowed to the pleader at the bar or in the senate? Why is he to be supposed less able, or less willing, to apply his head and heart to an attainment which is universally admitted to promote interests far less important, than those which should animate the exertions of a preacher of righteousness?

I am as strong an advocate for pulpit decorum, and as much averse to the abuses of extemporaneous preaching (as it is called) as your correspondent can be; but I think his observation ought to have been made with many more qualifications and favourable exceptions than appear in his letter. I do not think it a sufficient argument against the practice that the Dissenters make use of it. I should rather say, that the ministers of the establishment would do well to endeavour, where it can be done with sufficient ease and satisfaction to themselves, discreetly and rationally to imitate them in a mode of preaching which, in many points of view, is calculated to attract and preserve the attention of the audience; and thus to place that part of the service of the church on the most useful footing. I should therefore be glad, Sir, to see, in your miscellany, some hints and directions for such a mode of acquiring a habit of preaching without the use of a written discourse, as should unite the essential requisites of discretion, zeal, solid scriptural information, and devout energy; with simplicity, plainness, and elegance of style, impressiveness of manner, and a ready and graceful utterance. Such directions might be eminently serviceable to candidates for orders, and also to those of the younger clergy who may wish to adopt the practice in question; but who, from want of a more early attention to the subject, find it

difficult to do so. And as to encouraging Dissenters, I have seen reason to conclude that the Dissenters would be full as likely to become attached to the establishment, in consequence of the extension of this practice, as Churchmen to become Dissenters from the unfrequency of it. In fact, it is not the circumstance of a sermon being written or not written, but it is the union of evangelical orthodoxy with earnestness and seriousness of manner, which operates the most powerfully on the great majority of pious hearers of every description. Every minister of the gospel ought to use that mode of preaching which his own experience, guided by a pious zeal for the welfare of his flock, shews to be the best calculated to make his abilities serviceable, under God, to those whom he is appointed to instruct. I will only add, that I disclaim every thing which wears the appearance of general censure; and should not have troubled you with this letter, if I had not thought the remarks of the "Churchman" calculated to excite an undue prejudice against many exemplary clergymen, who have laudably endeavoured to revive the once generally established habit of addressing their congregations, in such language as a well furnished head, warmed by a pious heart, will seldom fail to render useful and acceptable, although not previously committed to paper. With a high respect for all the clergy who preach the genuine principles of christianity, whether in written or unwritten discourses, I remain,

Yours, &c.

B. T. W.

To the Editor of the Christian Observer.

AMONGST various improprieties practised in places of worship, there is one which you have left unnoticed. I mean that of gossiping after divine service. I have been concerned to see, in some few churches near the metropolis, the congregation (I mean the higher part of it) immediately after hearing a truly excellent discourse, crowd into a corner of the church, either for the sake of criticizing the sermon, or for conversation. Many evils might be pointed out as naturally resulting from this practice. Is it

not, among others, giving an opportunity to Satan to take out of the heart the good seed, perhaps, happily-sown there? By inserting this short hint into your miscellany, you will much oblige,

Your's, &c.
K. S.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I HAVE remarked, that persons who find it difficult to make up their minds on points of practical propriety, apply to you and to your correspondents for your opinions. I approve such a proceeding. Two heads, it is affirmed, are better than one. The position may be too broad; but if one of them retains to itself the whole power of decision, it neither lowers its dignity, nor incurs any loss by giving liberty of counsel to the other. You well understand the difference between asking and following advice: and are too liberal to suppose the latter step to be a necessary or a natural consequence of the former. If I meet a physician, and can obtain from him, without a fee a prescription to cure the cramp or the tooth-ach; I put it safely into my pocket-book. But the application or non-application of it rests with myself.

After this sufficiently frank explanation, I shall enter upon my business. That you may be the better able to judge concerning the matters in debate between myself and my wife, I must give you some insight into our characters. I, Sir, am universally admitted to be an extremely worthy and excellent man: worthy and excellent, not in the customary and despicable acceptance in which those terms are applied by the irreligious world, but in the sense in which they belong only to sound christians. Sir, I am a religious man. I was born and bred in a very dark place, and for many years was a mere formalist, as I am sorry to say (but the truth, Mr. Editor, must be spoken) nine hundred and ninety-nine out of a thousand are now. Poor wretches! I pity them: yes, yes, I pity them: for we ought to be very careful of despising them, how much soever they deserve our contempt. But those days of ignorance are gone, and I have almost forgotten them. I have

now professed religion these four years; and have sat during all that time under gospel ministers. I have not sat under them for nothing. I know all their doctrines to a hair: and am allowed to be so good a critic in orthodoxy, so careful as well as able to expose, for the benefit of weaker brethren, the slips and blunders of the most celebrated preachers, that the most eminent of them, I am confident, are afraid of preaching before me: and the real reason of a certain clergyman's suddenly quitting his pulpit without finishing his discourse was not, as was reported; the attack of an ague fit, but, as I have adequate grounds for believing, the unexpected sight of me in his church. Of my own religious eminence (I am unwilling to seem to commend myself, but the truth must be spoken) I need not say any thing farther. As to my wife, she also professes religion, and is a good sort of a woman in her way. To do her justice, she was brought up under the gospel, and understands what are called the fundamental doctrines very sufficiently. But she has not any knowledge, as I wish my wife to have, of the nicer distinctions: and those, Mr. Editor, are the thing. And what is more provoking still, she neither values nor relishes them when I point them out to her. Her mind unhappily runs in another line. Next to the plain fundamentals with which you no doubt are acquainted, and which are things that any person may learn with little trouble, she seems always to be labouring about tempers and practices—mere legal work. Not that she appears to pride herself about these matters, or to put any confidence in them, but I am sure that she must do both: for every person must, who is scrupulous about them and loves, as she does, to hear sermons, at least parts of sermons, that are strict or minute about such things. From this turn of her's some good, I allow results. My house is always

as quiet as a church: she is never out of humour, though I have heard her relations say that her temper was naturally but indifferent: she is constantly cheerful; very attentive to my accommodation and ease: very punctual, very affable, very retired; very economical, and, at the same time, very kind and liberal to the poor. But grievous evils accompany these advantages. She is uncomfortable (I see it very plainly, though she often says nothing), because I am not as over-scrupulous as herself: and there would therefore be danger, were my religious knowledge less ample and my resolution less manly, that she might make me dissatisfied with my own conduct. When I happen to be ruffled by my customers, (for my commercial dealings are very large,) she is evidently hurt by the circumstance, even though I acknowledge that it might have been better had I disregarded the provocation which discomposed me: When I take the same allowed methods in order to set off my goods or to advance my trade, which others in the religious world regularly sanction by their example, she is not at all convinced that I am doing right. And recently, when by a similar proceeding I fortunately cleared a couple of hundred pounds at a stroke; her face indisputably shewed that she thought the transaction little better than cheating. I am shocked to be compelled to lay before you these flagrant transgressions of christian duty in a woman of whom I am desirous to think well. But you see, Sir, how she intrudes into things which do not belong to her: how she violates her duty to her husband: how unwarrantably she brings odium and disgrace upon religion by presuming to question any of the proceedings of a known religious man like myself! Then she has a way of introducing into discourse scraps and maxims from some sermon or other which we have lately heard: as if my memory were not as good as her own; or as if I were not able to see that the words happened not to be worth remembering, or that they had nothing to do with the present occasion. Then she makes no allowances for proper difference of behaviour to different people who do business with me. If a customer of low rank uses a profane term, I am, very ready, as far as prudence permits, to let him see that I

am offended at his taking such a liberty before me. Surely an occasional proceeding of this kind is bearing my testimony against profaneness. But if a rich employer should pour out half a dozen oaths in a sentence, would he at all care if I were to put on a grave face? Not in the least. I therefore look under such incidents exactly as usual. Why am I to incur the risk of displeasing him, when it is plain that no good would follow? Am I not forbidden to cast my pearls before swine? I could give you twenty similar examples. Sir, there is no sin, in my opinion, more abominable than that of casting blame; directly or indirectly, on a religious man. What would my wife have me to do? I hear two sermons, sometimes three, on a Sunday, and one every Tuesday evening, and have family prayers morning and night. She knows that I would on no account suffer a romance to pollute my shelves: and with what indignation I flung into the street a pack of cards which, by some mistake, had been sent to my house. I never attend public places, or any other wicked amusements: but make my evening cheerful at home with a comfortable supper, and a little innocent rum and water. I believe the world to be utterly corrupt, and always speak of it as such: and as to spiritual pride, there is no person who discerns it more speedily, or censures it more frequently or more severely. But I will not be betrayed into self-commendation: I proceed, therefore, to a practical affair, about which she has more openly told me her mind than she has done respecting any of the points to which I have hitherto alluded. We have three daughters, all completely grown up: and of course the possibility, not to say more, of their being settled in marriage presents itself. They are very dutiful and good girls; and I am confident will not let their affections be entangled, much less will they countenance any overtures, without the previous approbation of their parents. Now, Mr. Editor, there are two principles respecting the subject in question on which my wife and I are agreed. Most certainly, Sir, such a man as I would never consent, nor would my wife, that a child of our's should marry a person who is not religious. And we should equally refuse to give our daughter to a husband

who could not maintain her comfortably in the line of life in which she has been brought up. But in the application of these principles we are not altogether in unison. And as circumstances, of too private a nature to be specified, now occur, and others are likely to occur, which might be improved into opportunities of advantageously disposing of one or more of these girls; I wish to hear your opinion upon the matter, as far as I can properly explain it, and shall attend to your advice as far as I judge it to be prudent. My wife professes that a certain portion of religion, if I may so express myself, that is to say as much, to use her own language, as is essential to constitute a decidedly religious character, is indispensable in her daughter's husband: and that it is a sin, both in the child and in the parent, knowingly to be satisfied with less. For my part, I do not like tying myself down by assenting to abstract propositions. They are very awkward, Sir, and inconvenient: and often stand much and needlessly in a man's way. My maxim is this: a wise man will be guided by circumstances. The man who shall marry one of my daughters must, no doubt, be religious. But is it to be supposed that I have so little regard to a commandment of scripture, as not to hold fast the wisdom of the serpent? Sir, there are degrees in every thing. The rational way, in my mind, of considering the matter is this. Religion is unquestionably a very good thing, and the best thing, and an indispensable thing; and I have admitted as much to my wife again and again. But wealth is likewise a very good thing: and a high connection is a very good thing: and a proper degree of consequence is a very good thing: and the natural appendages to these very good things are themselves very good things also. It is necessary, therefore, and most reasonable; that in proportion as I find in a man who proposes himself to my daughter a larger share of some of these good things, I should be satisfied with a less share of others. This is a truth to which my wife's understanding is impenetrable. She is willing enough, indeed, to make an abatement in the article of money, and in some other points, for the sake of an addition in religion: but she is utterly averse to

abate in the article of religion, for the sake of any or of all of the rest. Was there ever such an instance of partial and narrow views! What, Sir! if there should be two candidates for the honour of being my son-in-law, one of whom has two thousand a year and the other four; am I to expect as much religion in the latter as in the former? Both of them, Mr. Editor, must no doubt be religious: but to require equal religion in the richer of the two would be to account his additional two thousand a year as nothing. No, no; I am desirous to do justice, to make a fair deduction too, as I ought, for a higher connection, the contingent prospect of a title, and for every other good thing in the scale. But my wife, I verily believe, not only would make no such deductions; but is blind enough to asfix no value to any excess of wealth beyond what is requisite, as I have already stated, for the comfortable support of her daughters in the line of life in which they have been educated: and, in fact, regards such an excess, as well as higher connections and similar good things, as absolutely undesirable, and as gilded snares. She harps upon such texts as these:—"Mind not high things."—"Give me neither poverty nor riches."—"How hardly shall they that have riches enter into the kingdom of God."—"Be not conformed to this world."—"Love not the world nor the things of the world, the lust of the flesh, and the lust of the eye, and the pride of life." Then she talks of the *spirit* which these texts inculcate; as if I were likely to be ignorant of it, or as if it were not to be accommodated to times and circumstances. The only point on which I am somewhat at a loss is to determine what, in such cases as I have described, is the *quantity* of abatement, the *amount* of deduction, which, consistently with my character as a religious man, I may admit. For example, if of two suitors one is twice as wealthy as the other: needs he to be more than three fourths as religious? To abate half might be too much. I want therefore to know the proportion according to which deductions for various balancing advantages are to be computed. The most satisfactory and compendious method, Sir, will be for you to

give us your opinion on the general subject in one view, by drawing it up in the shape of a multiplication-table, or by arranging it in parallel columns like different scales of degrees affixed to a thermometer. A single inspection will then remove every doubt. We shall instantaneously perceive the ratio which different good things bear to each other. We shall perceive, at a glance, in what degree a better house may countervail a better temper; or higher connections stand in the place of lowliness of mind; or a larger fortune make amends for a defect of christian zeal; or knowledge of the world be accepted as a substitute for insight into doctrinal truth.

O. M.

To the Editor of the Christian Observer.

OBSERVING with much pleasure the forward part which you have taken in promoting the Abolition of the Slave Trade, and the just views which you entertain on that subject; I have been led to suppose, that you might not deem the inclosed communication unseasonable. It is the journal of a voyage, which I lately made in a slave ship, from the coast of Africa to the West Indies. The journal was written in the form of a letter to a friend, without the most distant view to publication. I have extracted what seem to me the most material parts of it: and should you be of opinion that at the present moment, when the legislature is deliberating on the propriety of abolishing the slaves-trade, the simple, unvarnished statement of facts connected with that subject, which I now send you, will serve to convey any useful information to your readers, you are at liberty to insert it. You will perceive that, throughout the whole of the relation, I have studiously avoided every species of colouring or exaggeration; confining myself almost entirely to the bare description of the scenes which it was my lot to witness. Should my present contribution be favourably received, I may venture, at a future time, to submit to your editorial judgment some more papers of a similar kind. In the mean time you will find in the postscript, a reference which will enable you to obtain sa-

tisfaction with respect to the genuineness and authenticity of the inclosed narrative.

LEO AFRICANUS.

180—, May 5. We went on board the *Mary* in the evening to view the accommodations. Captain Y— told us we should see that a slave-ship was a very different thing from what it had been represented. We should find the slaves rejoicing in their happy state. The slaves had all been put below: but he was resolved to convince us of the truth of his statement. He accordingly said a few words to the women, to which they replied with three cheers and a loud laugh. He went forward on the main deck, and spoke, the same words to the men, who made the same reply. "Now," says he, "are you not convinced that Mr. Wilberforce has conceived very improperly of slave-ships?" The inference was, no doubt, undeniable. He had had a mutiny of his people, and an insurrection of his slaves: but he said that I need be under no apprehensions now, for he kept such a guard on the slaves as would baffle all their efforts should they attempt to rise. He shewed me where my cot was to hang, and said he hoped I should not find any inconvenience from a few small slaves sleeping below it. "The smell would be unpleasant for a few days; but when we had got into the trade winds it would no longer be perceived." We did not remain long on board. The stench, and the spectacle, and the conversation, did not tend to console us in the contemplation of our voyage.

6th. On going on board this morning, I found another slave captain, Captain B—, in conversation with Captain Y—. "I have lost four slaves already," says Y—, "and all owing to that rascal who has palmed himself on me for a surgeon. The fellow has killed them. As soon as I get home I shall apply to Mr. Wilberforce to prosecute Mr. —, of Liverpool, who recommended him to me."—"I have a fellow of a surgeon too," says B—, "who has killed two slaves for me, but I was resolved not to put up tamely with the loss. When he killed the second, I called him aft, and enquired the cause of the slave's death, and what medicine had been administered. I then asked him if the medicine which he had

given was a good one. He said, yes, very good for that particular complaint. I told him, I don't believe you, but I shall soon see; and with that I prepared a double dose of it, and poured it down the rascal's throat."

The conversation turning on the conduct of their officers, Captain Y— related the following circumstance with an air of triumph. "I had once a mate who was so remiss as always to sleep on his watch. I gave him many reprimands, but to no purpose. At last I resolved to cure him. Therefore finding him asleep one night on his watch, I went down for my small sword, and with it I pinned his ear to the place on which he leant."

At 2 P. M. the ship got under weigh and proceeded with a favourable wind. The slaves had a very unhealthy look, being meagre, dirty, and, without one exception, scorbutic. There were on board in all two hundred and forty, viz. one hundred and seventy males and seventy females. Four slaves had already died.

7th. I observed one woman handcuffed, and enquired the cause. I found she had lately attempted to drown herself, and had been caught by the leg just as she had thrown herself over the side. For this misdemeanour she had received a severe punishment, and was still handcuffed, as an example to the rest.

About midnight I was waked by a great noise in the cabin, which arose from one of the girls having been seized with a violent pain in her stomach. The surgeon was called, but his applications were fruitless, as she died in about two hours.

8th. The men-slaves were brought on deck for the first time since our sailing. They seemed exceedingly dispirited, and drooped very much: some of them also looked very sickly and proved to be so. In some of their countenances there appeared a settled gloom, which the captain wished to attribute partly to their having been confined below for some days, and partly to their not seeing land. Both he and the officers seemed to think that they had mischief in their minds. While the ship was on the coast they had made an unsuccessful attempt to get possession of her. After the insurrection had been quelled, the captain, willing to shew his valour, went among them with his drawn

sword. He gave one man a blow with it, which broke the sword in two. He aimed a blow with his fist at the temple of another, with the intention of knocking him down: but the man, turning his head suddenly, received the blow on his teeth, which so disabled the captain's hand, that it is doubtful whether he will ever recover the perfect use of it. The two ringleaders are now chained to each other by the neck; besides having on the same fetters which are worn by the others.

10th. Capt. Y— told me that there was once in the same employ with himself, a man of the name of K—, since dead, who cut off a boy's ear in a fit of unfounded jealousy. He saw the boy immediately after. On the occasion of an insurrection having taken place on board his ship, this same K—, (according to Captain Y—,) hanged one of his slaves as an example to the rest.

11th. A woman died of dysentery. The practice of the surgeon in this disorder appeared to be very erroneous; no other remedies than astringents being used.

15th. A woman who was lately delivered of a child died. She had been previously reduced to a mere skeleton. A slave ship affords few, or rather no comforts, to a woman in this state. The bare deck was her only bed, and a scanty rug her only covering. The child had not yet tasted its mother's milk, but had been fed with flour. It survived the mother only two days.

Captain Y— told me that some years ago the captain of a slave ship had carried off two native women from Cape —, without any just cause: and that he himself happening soon after to come to the same place, his people, whom he had sent ashore for water, were seized by the natives and put in irons. A palaver was called, and it was agreed that Captain Y— should replace the two women, and that then his men should be given up. He did so, but the men were still withheld. On this he prevailed with the captain of another vessel lying there to assist him; and going ashore with a large party of armed men he drove the natives from the town and rescued his people. He did not know how many of the natives were killed in the attack.

21st. A woman died suddenly today; the cause not known.

23rd. I observed to-day, as on former occasions, several of the slaves rejecting their food. The officer on duty began to threaten and shake his *cat* at such as refused to eat. One argument he made use of was, that if they did not eat they would soon be thrown into the sea. That argument, however, would probably have been used in vain, had he not also shewn an intention of proceeding to exercise the *cat*. The slaves then made a shew of eating by putting a little rice into their mouths; but whenever the officer's back was turned, they threw it into the sea.

24th. The captain again wanted the slaves to dance; but they did not seem disposed to comply with his wish. He began to dance himself by way of setting them an example; but they shewed no inclination to follow it till the *cat* was called for. Then, indeed, they began to sing and hawl and skip about. A few, however, were content to have the *cat* smartly-applied across their shoulders several times, before they would so much belie their feelings as to make merry when their heart was sad.

26th. I was on deck this morning about seven o'clock, when some one in the mizen-top called out that there was a boy overboard. On looking astern, I saw a boy in the ship's wake swimming very stoutly, though he was not more than nine years old. The ship was going right before the wind with all sail set; so that there was little hope of recovering him. The people on deck, indeed, seemed disposed to make no exertions at all for that purpose; on which I called up for the captain. He ordered the ship to be hove-to, and the boat to be hoisted out; but before that could be done the boy was at least two miles astern. This circumstance and our having lost sight of him, rendered it so impossible to recover him, that we resumed our course. It appeared that he had fallen overboard by accident.

28th. A woman died to-day of a spitting of blood.

29th. About ten o'clock in the forenoon, to my great joy, the island of — appeared in sight. The slaves set up a loud shout; but in a few seconds their countenances fell. Possibly they thought that some great change was now about to take place in their condition, and their ignorance of

what it might be filled them with painful forebodings.

The aspect of this island is very beautiful; the land being highly cultivated, and so well inhabited as to have the appearance of a continued village.

We cast anchor about four in the afternoon; soon after which I took my leave of the *Mary* and went ashore. Before, however, I quit her entirely, I shall give you a description of the economy of this slave ship, together with such observations as I was enabled to make on the state of the slaves, and the mortality among them.

The accommodations for the slaves were arranged in the following manner. The men's room was immediately below the main-deck, and extended all the way forward from the main-mast. Its height below the beams was only four feet and a half. A large grating was placed over it, through which, while at sea, a sufficiency of air might in general be admitted. But in harbour or on the coast, where calms are frequent, the poor slaves confined in it must have often breathed a most impure and stifling atmosphere. There were, in the side, two or three small scuttles, or holes for admitting air, which were occasionally opened. In this room 140 men were stowed: and certainly the space allotted to them was far too small either for comfort or health. I observed that, on their coming on deck the second day after we had sailed, (they had at that time been four or five days below,) their looks were quite livid and ghastly as well as gloomy and dejected.

The men were always fastened together two and two by means of iron shackles; the right leg and hand of one being attached to the left leg and hand of the other. If the weather was such as to admit of their coming upon deck, they were brought up about eight o'clock in the morning. Only two were allowed to come up the hatchway at a time; and a second pair was not permitted to ascend until the first pair was made fast to a chain reaching the whole length of the deck, and which having been passed through a ring in the leg irons of each pair in succession, was then locked to a strong ring-bolt. After they had all been brought on deck, their rice was set before them in tubs,

(one tub for ten slaves). On a signal being made they all clapped their hands and cheered three times: after which they immediately began to eat. Having finished their meal a draught of water was given to each. The first mate and boatswain, armed with a cut, have charge of the main-deck during this process.

Sometimes a drum was carried on the main-deck, to the music of which the men sung and danced. Being fixed to one spot, by means of the chain already mentioned, their dancing consisted only of beating the deck violently with the foot which was at liberty. They had two meals a day, the first between nine and ten; the second, which was conducted in the same way as the first, about four in the afternoon. Before sunset they were all sent down below, and the hatches were then locked. While they were on deck their apartment was always cleaned out: but towards morning the smell of it became necessarily very offensive; and it was still more so if the weather at any time prevented their being brought on deck.

The main-deck was entirely separated from the part of the ship abaft the main-mast by a strong barricade about ten feet high, and extending about two feet over the ship's side. In this barricade was a little door capable of admitting one person, at which two sentinels were placed during the time the men slaves were on deck. Four more were placed with loaded blunderbusses in their hands on the top of the barricade, above the heads of the slaves; and two cannons loaded with small shot were pointed towards the main-deck through holes cut in the barricade to receive them.

A very strong bulkhead, but so formed as to admit the circulation of air, bounded the after-part of the men's room: between which and a bulkhead of the same kind, which formed the fore-part of the women's room, was a space of about ten feet, which served for a passage into the hold. From this second bulkhead the women's room extended to the mizen-mast. This apartment was more commodious in proportion than that of the men, as in general not more than forty-five persons slept in it. The women were not in irons, one excepted, who had attempted to

drown herself. The grating was raised about three feet above the deck; and admitted a good deal of air. The women were brought upon the quarter-deck every morning: but with them none of those precautions were used, which were thought necessary with the men. They, together with the boys and girls, messed on the quarter-deck in the same way as is described above, and were kept in order by the second mate armed with a cut. They were frequently ordered to dance and sing; and being more at their liberty than the men, and apparently less affected by their state, they made much more noise at this exercise; though it was a difficult matter at times to prevail on them to engage in it. About sunset they also were ordered into their place of confinement, and the hatches locked down.

The quarter-deck was raised about seven feet above the main-deck, and extended forward so as to afford two additional apartments. The aftermost formed the cabin. Here hung the captain's cot and nine; and underneath these, on the floor during the night time, lay twenty-five little girls. Before the cabin was another apartment, quite open forward, in which the first mate and surgeon hung their cots, and where the boys, to the number of twenty-nine, lay during the night. The ship's company had their hammocks hung over the main-deck under the long-boat; on each side of which a kind of awning was extended a little way, in order to defend them from the dews.

The food of the slaves was boiled rice; over which was poured a sauce called slabber sauce, made by boiling some pieces of scuttle fish, and perhaps some beef bones, in water. It was the doctor's province to see that the rice was properly cooked, exactly portioned out, and sufficiently cool. Such of the slaves as did not eat heartily were ordered to eat, and threatened with punishment if they did not: but it often appeared that those who refused to eat were indisposed. The sick, especially those with dysentery, were kept separate from the others: the men in the long-boat, over which was thrown an awning; the women under the half-deck. None of the slaves had any clothing allowed them, and they all slept on the bare boards. How painful this bed must have

been, considering the friction caused by the incessant, and, at times, violent motion of the ship, may be easily conceived. I had some experience of it. Being indisposed one day, I lay down on the lockers in the cabin, without a mattress under me; in consequence of which before night I had the skin rubbed off my hip bones, and my flesh in many places much bruised. The slaves, I believe, are more accustomed to hard beds than I was; but the friction caused by the motion of the ship must have been as new to them as to me, and it was that which chiefly incommoded me.

From the above account you will conceive that my situation could not have been a pleasant one. During the night I hung over a crowd of slaves huddled together on the floor, whose stench at times was almost beyond endurance. During the day, indeed, I had the cabin a good deal to myself; but the noise of the slaves on deck was excessive, especially when they were dancing. There was no possibility of my having any exercise, as the quarter-deck was so fully occupied by the slaves during the day, as to render it difficult to move without treading on them. But if even in health my situation was unpleasant, it was still more so when I happened, as was frequently the case, to be much indisposed. The dissatisfaction, however, which was ready to arise on such occasions received a check from considering that, if my state, possessed as I was of so many superior comforts; cheered by the hope of soon beholding friends who were dear to me; with various means in my power of amusing my thoughts and alleviating my sufferings; with the consolations also arising from religion to support as well as to soothe the mind: if my state, under all these favourable circumstances was so uncomfortable, what must their's have been whom I saw around me, extended naked on the bare boards; fettered with irons; deprived of every mean of chasing away the gloom of confinement; unable when sick to reveal the cause of their complaints; strangers to any measure of that blessed and heart cheering hope which makes the slave a freeman; ignorant of the fate which awaited them; filled with fears either of a horrid death or a cruel servitude; and, without the most

distant prospect of ever visiting their native land; or of beholding the face of one of those friends or relatives from whom they had been forcibly torn. It seems scarcely possible for the imagination to conceive a state of more unmitigated suffering than their's. Their cup is full of pure, unmingled sorrow: the bitterness of which is unallayed by almost a single ray of hope. Let us who, though christians, are apt to be galled and fretted by every disappointment of our wishes, and to feel the risings of peevishness and resentment even on some momentary privation of our accustomed enjoyments; look at the extremity of wretchedness which these are fated to endure. And what are we more than these? Do not we labour under the same curse? Are we not by nature heirs of the same wrath and condemnation? And are not these also; even these, abject as they seem, the purchase of a Saviour's blood, and "graven on the palms of his hands?" Though to us unsearchable and past finding out, yet known unto thee, O Lord, are all thy works, not only from the beginning of the world, but also to the end of time: and from thy word, which is the fountain of truth, do we draw the hope that even these miserable outcasts from the common rights of humanity and their posterity, though brought forth with weeping, and thus led on through the deep waters of affliction and cruel bondage, may yet come as the redeemed of the Lord to Zion with songs and everlasting joy upon their heads. Hasten, O Lord, a consummation so devoutly to be wished!

It certainly appeared to be the captain's wish to make the situation of the slaves comfortable. He complained, however, and not without reason; that his wishes were badly seconded by his officers. He took pains to raise their spirits by giving them to understand, as well as he could, what a fine country they were going to, how well they would be treated, and how much better off they would be there than in Africa. One of the men once very shrewdly observed, "We have your word for it, and be it true or false we must take it." He was at great pains likewise in inducing them to take exercise, which they did, often with much reluctance. He himself, however, never employed harsher

measures, till intreaty and example had failed, and even then he used the cat sparingly, choosing rather to tempt them with a display of beads, &c. which with the women and girls was sometimes effectual. He paid in general a ready attention to their complaints, and seemed desirous of finding them out. But his efforts to render their situation agreeable to them were not attended with any success. An air of dejection appeared in the faces of most of them, and even of many of the young; and he himself used to observe, with expressions of regret, that I could not have had a view of a slave ship under worse circumstances, for that he had never seen any so gloomy and dejected. The slaves were, in general, exceedingly thin, and all of them were covered with disagreeable eruptions. They were very averse to any kind of exercise; and when they danced their whole aim seemed to be to make noise enough to please the captain, who they perceived to favour those most who danced most and sung loudest. On this account the two men with the chain round their necks always exerted themselves very conspicuously in the dance, in the hope of being liberated: they continued, however, to wear it till we got to the end of our voyage. The songs which accompanied their dancing consisted only of one stanza, constantly repeated and loudly vociferated, and had little music in them. Some of the women used to sing very sweetly, and in a plaintive tone, when left to themselves. The subject of their songs I could not learn. Many of the men had on their countenances a fixed gloom which nothing succeeded to remove, and which formed a melancholy contrast to the dance, and song they were forced to practise. A few of the women appeared totally unconcerned, but many of them far otherwise. These kept themselves aloof, (at least as much as was possible,) from such as were more noisy, and when forced to join in the dance, or in the cheers, which preceded their meals, they seemed to feel an indignation which long continued habit could not repress, at being forced to behave so childishly. I was deprived of every opportunity of conversing with any of them, there being no one on board who could interpret any more of their language than was necessary to make

known ordinary wants, and to prefer common requests. The state of slaves in a slave ship is necessarily wretched: and these appeared to feel its miseries with full force. Men loaded with irons, guarded by fire-arms, and ignorant of their destination, must have been more or less than men had they been cheerful. To expect that, subjected as they all were to the pain of sleeping, without covering of any kind, on a hard plank in a rolling ship; and in a place where the stench for three-fourths of the night was truly horrid: stung too as they must be by the bitter recollection of the country and connections from which they were violently separated, and tortured by doubts and fears of what might still befall them: even to expect, I say, that in such a state they should be otherwise than wretched, appears in the highest degree unnatural and absurd. An attempt at insurrection by the men, an attempt at suicide by one of the women; the precautions which are multiplied to keep them from injuring themselves or their keepers, the anxious search which is renewed day after day over their apartments for edged tools; would form a sufficiently strong evidence of the light in which Africans regard the hold of a slave ship, even if no indication of their feelings appeared in their looks; and, independent of every other circumstance, would sufficiently disprove the accounts which have been hardily brought forward respecting the delights of the middle passage.

The mortality on board was considerable. In the short space of seven weeks twelve slaves had died, of whom eight died during the three weeks I was on board; and I left them in a very sickly state. This was a mortality of no less than five per cent. in seven weeks; and, though moderate in comparison of the mortality on board some ships, yet was it sufficient to unpeopple the earth in less than three years, were it general. One cause of mortality was the badness of the water, which in consequence of the casks having been badly cleaned had so nauseous a smell that I was obliged to confine myself to malt liquor as a beverage. The water was so putrid, that its being boiled and mixed with wine, or tea, or coffee, could not disguise its taste.

One of the slaves who died was the

woman who had been delivered on board. This poor creature's state was pitiable beyond description, for she had the same disadvantages to struggle with as the other slaves. She pined away till she was worn down to a mere shadow; and the day on which she died, I observed them opening her mouth and pouring down her throat the nourishment which she had not strength nor inclination to take. The child survived its mother only a day, but I do not reckon it in the account of mortality. The medical practice on board was certainly very faulty, and probably contributed to the mortality; but it was plain that there was an indifference to life, or rather an absolute distaste for it in the patients themselves.

The captain's behaviour towards me was very civil and attentive; and during my illnesses he was constant in his inquiries and in his offers of service. He paid me the compliment never once to swear while I was on board, and he also repressed the practice among the officers and seamen. I say he paid me the compliment, because I observed, after we went ashore, that he was much addicted to that vice. He was extremely anxious to explain every transaction, as if I were sitting in judgment on what passed around me; and he was ready to construe a question, nay even a look, into an act of accusation, which required that he should set himself on his defence. Though this extreme eagerness to justify himself was by no means pleasant to me, yet I believe that it proved a salutary restraint on his passions, which I had occasion to know were not of the most placid kind; and was thus a mean of rendering the state both of slaves and seamen, on the whole, more comfortable than it would otherwise have been. A great part of the ill usage (perhaps the greatest part) which befalls seamen in this trade, arises, I apprehend, not so much from a preconcerted system of tyranny and oppression, as from the sudden and violent ebullition of ungoverned passion.

I am confirmed in my belief, that my presence, during the three weeks I was on board, had a salutary influence on his conduct, because his behaviour towards his seamen is considered even by his brother slave traders as a great blot in his character, and also because the men who had mu-

tinued a few days before I came on board shewed no disposition to make any concession even when in sight of a man of war. Nay, so eager were they to get from under his power, that eight of them swam on board a frigate, which lay in the harbor at the risk of being devoured by sharks, and with a certainty of receiving only one-fourth of their present wages. Three seamen had died, and many more were sickly. The greatest disadvantage they had to struggle with, was the want of a proper place to sleep in. Their hammocks hung over the main-deck, below the long-boat; to which was added on each side a piece of an awning. This might keep off dews in a calm night, but could not prevent the damp night air and rain from reaching them, particularly while the wind was high, as it almost always was at sea.

Captain Y—, as I mentioned before, appeared on all occasions very eager to justify himself. But not content with justifying himself, he undertook also to justify the slave trade. On every thing, however, which respected even the African part of the business, he acknowledged himself to be almost entirely ignorant. He said it was next to an impossibility for a slave captain to procure correct information as to the cause of the slavery of those whom he purchased. He could not speak the language of the slave, and were he to question the African trader about it, he would be thought to doubt the trader's right to sell; and the reply would be, "What you want to know for? You no come to buy slave? Suppose you no want to buy him, tell me; I must go to other ship." Captain Y— told me, on one occasion, that he would prove the trade just. "Slavery has existed almost since the beginning of the world." True. Murder is still more ancient, and of course more just. "Does not England send slaves to Botany Bay?" Yes; as a punishment justly incurred, for crimes clearly proved, and previously defined. "The African laws and African punishments are equally just with ours; besides, what right have we to make laws for Africa, or to try to alter those which now exist there?" *Red-water* laws then are just? Punishments for witchcraft are just? The enslaving of wives and children for the crime of husbands and parents is

just? Kidnapping is just? &c. &c. Besides, the object of abolitionists is not to make laws for Africa, but to prevent Englishmen from exciting, encouraging, and abetting African injustice and African violence. "The slave trade is the happiest thing in the world for Africans. At home they are, without natural affection, liars, and thieves; without a spark of honesty or gratitude; they live also in misery. By going to a *christian* country they acquire good dispositions, and come to know their duty. Besides you see how happy some of them are on board ship, and they are still happier in the West Indies." Allowing all this to be true, (though I know it to be most untrue,) it proves in no degree the *justice* of the trade, which was the point at issue. If the trade be unjust, no good effects will justify it. You express respect for the decisions of scripture. It says we are not to do evil that good may come. "It is a very good thing to be religious, but I have no notion of being righteous over much. My conscience does not reproach me, for my maxim always is to do unto others as I would be done by." It is a good maxim, and I think were you to follow it to its full extent, you would soon abandon the slave trade. He seemed sensible of this consequence and shifted his ground. "You allow the authority of scripture. How then can you say the trade is unjust, when God gives the Jews directions for the treatment of slaves, thereby giving slavery his sanction?" God may do as he pleases, and he is the only judge of his own actions. We are to imitate his moral perfections, not his particular actions. For instance, he puts to death whom he will; but will that justify the crime of murder? He saw fit judicially to punish some nations, but will that justify us in inflicting hardships on our fellow-creatures to gratify our avarice? Suppose the Almighty were in some specific instance to tell one man to put another to death, that particular injunction would not annul the positive precept against murder. "No, I allow it." Neither will any particular direction of the Almighty any more exonerate us from the obligation of obedience to general precepts, than the sentence of death pronounced by a judge will relieve us from the necessity of keeping the law which prohibits our taking a

way the life of our neighbour. "No, I allow it." The directions therefore given to the Jews will not exculpate slave traders from the guilt of violating those commands, the violation of which constitutes injustice. "Aye, aye, but that is not our affair. Let the Africans themselves look to that: our part of the business is fair, and honest, and just." But you, at least, knowingly encourage and promote injustice, which is the same thing. The receiver is universally acknowledged to be as bad, nay, worse than the thief. "But I have no proof that the trade is unjust: I cannot, therefore, be sure that it is; if I were sure, I should give it up. I only doubt." Apply then those passages, "He that doubteth is damned if he eat,"—"whatsoever is not of faith is sin." "I say again, the justice or injustice is not my affair. If there be evil in the trade, let the parliament, who first encouraged it, bear the blame. I shall be content at least to wait their time, trusting that they are wiser men than me."

The above is almost verbatim one of many conversations which passed on this subject.

P. S. It may seem strange, Mr. Editor, that on a subject calculated to set in motion every feeling of humanity, and to justify a more than ordinary degree of warmth, my narrative should be so coldly given. But it was written for the information of a great lover of plain matter of fact, who was already a zealous enemy to the slave trade: and I thought it best not to alter it in any respect, on sending it to you.

FRAGMENTS.

COMPONENT PARTS OF A TRUE CHURCH. Mr. DAUBENY, in his *Appendix to the Guide to the Church*, p. 404, thus expresses himself—"I mean neither to disparage nor offend you, when I take upon me to assert, that you are but a sciolist in theology, if you are yet to learn that, however bold the position may seem, that may be a true Church in which the pure word of God is not preached." Let this passage be compared with the following extracted from the Second Part of the Homily for Whit-Sunday, and it will evidently appear that Mr. Daubeny does not agree so exactly with

our reformers on this point as he would be thought to do.

"The true Church," says the Homily, "is an universal congregation or fellowship of God's *faithful* and *elect* people, built upon the foundation of the apostles and prophets; Jesus Christ himself being the head corner stone. And it hath *always* three notes or marks whereby it is known; *pure* and *sound doctrine*, the sacraments ministered according to Christ's holy institution; and the right use of ecclesiastical discipline. This description of the church is agreeable both to the scriptures of God, and also to the doctrine of the ancient fathers, so that *none may justly find fault therewith.*" Was Mr. Daubeny aware of this declaration of our reformers, when he attacked the Christian Observer as heretical, for asserting the identical proposition which is contained in it?

SINGULAR AND AUTHENTIC INSTANCE OF FIDELITY AND GRATEFUL ATTACHMENT IN A NEGRO.

A gentleman of respectability, Dr. L—, was lately confined for some time in the King's Bench Prison, while his fortune, involved in a chancery suit, was unjustly withheld from him. During this distressing period, he was obliged by poverty to tell his negro servant that, however repugnant to his feelings, they must part: his pecuniary difficulties being now such that he was unable to provide himself with the necessaries of life. The negro, well known in the King's Bench prison by the name of Bob, replied with affectionate warmth, "No massa, we will never part! many a year have you kept me, and now I will keep you." Accordingly Bob went out to work as a day labourer, and, at the end of every week, faithfully brought his earnings to his master. These proved sufficient for their support, until the recent decision of the chancery suit, by which Dr. L— obtained an award of £30,000. It ought to be added to the Doctor's honour, that he has settled a handsome annuity for life on this faithful negro.

SATIRE ON THE CLERGY OF THE ESTABLISHMENT.

An advertisement for the exchange of some Church Preferment, inserted in the Morning Herald of the 13th

instant, concludes with these words, "To a sportsman, the property offered holds forth many advantages."

NAMES OF REPROACH.

During the three first centuries of the christian era, CHRISTIAN was the great term of reproach, and in the estimation of the persecutors of christianity, it proved a sufficient substitution for evidence and argument. The irreligious world now assumes the name of CHRISTIAN, and it has, therefore, ceased to be infamous; but its place has been successively supplied by the words LOLLARD, PURITAN, PIETEST, and METHODIST.

REASONING EMPLOYED BY CELSUS AGAINST CHRISTIANS OF HIS DAY.

This author wrote, about the close of the second century, and a more virulent enemy of christianity never existed. A few extracts from his writings will serve to satisfy the attentive reader, that there is little new in the calumnies which have been employed, and in the spirit which has been manifested, by some modern divines and some modern reviewers, in conducting their attacks on those of their clerical brethren, whose ministerial zeal appears to them to be excessive. "You encourage sinners," observes this Pagan writer, "because you are not able to persuade any really good men, therefore you open the door to the most wicked and abandoned."—"Some of them say, do not examine but believe, and thy faith shall save thee:—" All wise men are excluded from the doctrine of their faith: they call to it only fools and men of a servile spirit."—"The preachers of their divine word only attempt to persuade fools, mean and senseless persons, slaves, women, and children."—"In other mysteries, the cryer uses to say, whoever has clean hands, and a good conscience, and a good life, let him come in. But let us hear whom they call: 'Whoever is a sinner, a fool, an infant, a lost wretch, the kingdom of God will receive him.'—'An unjust man, if he humble himself for his crimes, God will receive him; but a just man, who has proceeded in a course of virtue from the beginning, if he look up to him he will not be received.'"

REVIEW OF NEW PUBLICATIONS.

CLXI. Review of COOPER'S Sermons.

(Continued from p. 292.)

THE fourth sermon states "the scriptural Doctrine of Human Corruption, and of the Renewal of the Heart to Holiness." In demonstrating the first of these points, Mr. Cooper obviates, by scriptural arguments, the misconceptions which prevail on the subject as to the *seat*, the *degree*, and the *extent*, of the disorder. Human corruption, he contends, is *radical, total, universal*.

"The heart of the sons of men is full of evil. Not the streams alone are filthy and defiled; but the fountain is polluted. The disease is not merely external. Not the extremities only are affected. The blood is tainted: The very vitals are unsound. The corruption is a radical corruption." (p. 87.)

"The corruption is not only radical, but total. The propensity to evil, far from being counteracted by contrary dispositions, naturally experiences no check. The examples adduced prove nothing to the purpose for which they are advanced. Generosity, gratitude, fidelity, and the exercise of many other pleasing qualities between man and man; the spontaneous applause of virtue and morality; the decided condemnation of immorality and vice, may all exist, without any tendency in man to what is truly good. They are not necessarily connected with any inward principle of goodness, in the scriptural meaning of the word. For what is goodness, as opposed to evil in the text? It is godliness. It is holiness. It is a spiritual conformity to the law, to the will, to the image of the Almighty. Goodness, thus considered, far from maintaining a preponderating influence in the heart, is utterly excluded. Evil alone exists and reigns within. Is not such the universal language of the word of truth? What says the apostle? *I know that in me (that is, in my flesh,) dwelleth no good thing.* Is it not emphatically said, that the carnal mind is enmity against God? In what light does the Almighty, before whom all things are naked and opened, view the human heart? He sees that every imagination of the thoughts of man's heart is only evil continually. Can words more strongly and copiously depict the total depravity of man? Observe the force and fulness of the expressions. *The thoughts of man's heart; the imaginations of the thoughts of his heart, are evil: evil without exception,*

for it is every imagination which is evil: evil without any intermixture of good, for it is only evil: evil without any interruption, for it is evil continually." (p. 89—91.)

In opposition to those who would confine the strong language of scripture, respecting human corruption, to the Antediluvian or Gentile world, Mr. Cooper satisfactorily establishes its universal application. He thus closes the argument on this point.

"If," says Mr. Cooper, "as the scriptures teach, *without holiness no man shall see the Lord*; then every text, which points out the nature and extent of human corruption, points out by implication the nature and extent of that moral change, which man must undergo. And it will on examination be found, that every erroneous sentiment which prevails with respect to the nature and extent of this moral change, exactly corresponds with the misconceptions previously entertained on the subject of human corruption." (p. 96—97.)

Having pursued the examination through several pages, and exploded that fashionable tenet which likewise represents the strong declarations of holy writ, respecting the renovation of the heart, as those in which we have no concern, the author thus concisely and forcibly expresses the substance of his reasoning upon the subject.

"If the heart of the sons of men be full of evil; must not the heart of the sons of men be renewed to holiness? If the disease be general, must not the cure be general? If that which is born of the flesh be flesh, must not every child of Adam be born again, or be forever excluded from the mansions of the blessed? Is not this the express assertion of our Lord? *Each of a man be born again, he cannot see the kingdom of God.* Is any distinction stated? Is any limitation intimated? Can any individual of the human race plead an exemption from this comprehensive declaration? If every man naturally engendered of the offspring of Adam, be carnal, must he not thus be born again?" (p. 102—103.)

Having pressed upon his readers the duty of receiving with gratitude these scriptural details of our natural depravity, as so many proofs of the paternal love and tender solicitude of

Him who *desireth not the death of a sinner, but rather that he should turn from his wickedness and live*, (p. 105) the author terminates this discourse with a striking and energetic exhortation, enforcing their application on the consciences of his readers.

"Let us compare our hearts with the word of God. While we read with attention the statement there delivered of man's depravity, let us observe whether we do not find a corresponding depravity within our own bosoms: whether we do not find with respect to spiritual things, that blindness in the understanding; that perverseness in the will; that ungovernableness in the affections; that impurity in the imagination; that vanity in the mind; above all, that alienation of the heart from God, which the scriptures designate as characteristic of fallen man. Let us examine ourselves in one single instance. If our hearts be not alienated from God, communion with him will be our chief delight: prayer and praise will be the natural language of our souls. But does this an experience prove to be the case? On the contrary, what indisposition do we not feel to such holy exercises? What backwardness in commencing them? What dullness and formality in performing them? How difficult, nay how impossible do we find it, with all our watchfulness, with all the force which we are able to apply, to maintain for the shortest period, and even on the most solemn occasions, an undivided attention, a spiritual frame of mind? Can we then doubt of the native enmity of our hearts to God? Does not the very necessity of applying force to the mind, shew what is its inherent tendency; in what direction the current, if not opposed, would naturally flow?"

"Nor let us rest satisfied with this conviction. Let our experience of the violence and of the inveteracy of the malady, lead us earnestly to seek for help from Him who alone can heal our disordered souls. Is not this the great improvement which we are required to make of the information vouchsafed? To bring us humbly unto God for the renovation of our corrupt nature; is not this the great practical end, which the conviction of our natural corruption is intended to promote? He who alone searcheth the heart, alone can renew it unto holiness. To him then let us apply for the blessing. We have the strongest assurances, that our application shall not be in vain." (p. 107—108.)

We have given so copious an account of the preceding discourses, that we shall be obliged greatly to limit our review of those that remain. We trust, however, that the short notice which we mean to take of each will serve to stimulate our readers to

a perusal of the whole work, a labour which we can assure them will be amply rewarded.

The fifth sermon is: "On the gift of the Spirit." After demonstrating that the spirit, by whose agency alone our souls can be renewed, is purely the gift of God; Mr. Cooper shews that prayer is the appointed instrument for obtaining that gift. "The gifts and privileges of the gospel are freely offered to all: but to whom are they promised? To those who seek them by faith and prayer." "Nor can we sufficiently admire the wisdom of that appointment. It consults at once the honour of God and the infirmity of man. It leaves to God the whole glory of supplying our necessities: and it constitutes a test of our humility, of our faith, and of our obedience." while, at the same time, its success and efficacy are undoubted, being confirmed by the uniform testimony of scripture. The application of this subject is peculiarly animated and impressive.

The sixth sermon is "On the Danger of being corrupted from the Simplicity that is in Christ. The character of this christian simplicity Mr. Cooper has delineated with much discrimination.

"Simplicity is the essence and the ornament of the Christian character. It implies an open and artless disposition, free from all deceit and hypocrisy."—"It denotes a holy inability to plan, or to accomplish any evil design."—"It comprehends an humble and a teachable mind; divested of prejudice and pride; a plain and an unaffected behaviour, exempt from vanity and ostentation; and a singleness of heart towards God."—"In opposition to that *double-mindedness* condemned by St. James, which aims at combining contrary interests, at serving at the same time both God and Mammon.

"But further, the *Simplicity that is in Christ*, may be understood more especially to denote that simplicity of dependence on him and of obedience to the Divine Law which his religion prescribes.

"Simplicity of dependence on Christ is one of the distinguishing features of the true Christian. All other persons place their dependence on some other foundation; on some quality, or supposed excellence in themselves; on their own wisdom, and prudence; on the goodness of their own heart; on their own strength and resolutions; on the merit of their services; at least on the sincerity of their obedience. Or if they do take Christ into their scheme, and build upon him; yet they build upon

him only in part, in conjunction with some of these other foundations. They build on Christ, and on themselves too; and in some degree will share with him in the honour of their salvation. But the true Christian depends on Christ alone. He builds on this foundation, and on no other beside. It is on Christ's merits alone, and not on his own, either in the whole or in part, that he relies." "He has innumerable sins which need forgiveness, and he feels that he cannot stand before God in judgment; but he relies with full security on the faithful declaration, *The blood of Jesus Christ cleanseth from all sin.* He has many difficulties to be overcome, many enemies to be encountered, many lusts to be subdued; but he confides on the promise of his Lord; *My grace is sufficient for thee.* In short, he exclaims with the Psalmist, *I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only.*

"Simplicity of obedience is another distinguishing feature of the true Christian. As he takes the promises of God for his dependence, so he takes the precepts of God for his rule. He does not presume to call in question the reasonableness, the propriety, or the justice of any of the divine commandments. He does not search out for arguments to justify his neglect or his violation of them. He does not plead the strictness of the law; the strength of the temptation, or his own weakness, as any excuse for his disobedience, or any extenuation of his guilt. It is his prevailing endeavour and constant prayer, that no regard to his own private ease or interest, no fear of the reproach or ridicule of the world, may deter him from a conscientious discharge of his duty. His judgment is liable to error; but his heart is right with God. He may not always clearly discern the path which he ought to chuse; but when this is once discovered, be it thorny, rough, and steep, he hesitates not to follow it." (p. 143—147.)

The nature of this christian grace, and the danger to which christians are exposed of being corrupted from it, Mr. Cooper then illustrates, at some length, by a reference to the opposite conduct which Abraham and Saul observed in circumstances of trial and difficulty, and to the manner in which the serpent beguiled Eve by his subtilty.

The seventh sermon is entitled, "Christ's Yoke an easy Yoke;" and the eighth, "Christ's Burden a light Burden." Both these discourses are calculated to be eminently useful, and we wish we could venture to give a more detailed view of them. In the former the author judiciously cautions his readers against the delusion of the

Antinomian, who separates practical holiness from christian faith. And whence, he asks, does this error originate?

"Not as you imagine from a zeal for Christ and for his gospel: but from the carnal state of your own heart. You have no relish for his pure and spiritual commandments; therefore you cast them behind your back. You hate his law, because it doth not prophesy good concerning you but evil. You secretly feel that it condemns your thoughts, your tempers, your practices; your intentions, your desires. You know that if conformity to this holy standard be the test of your interest in the Redeemer's blood, you must be forced to conclude against yourselves. Hence you seek to substitute new tests, new standards. Hence you trample on that law, which the whole dispensation of the gospel is intended to establish. Hence you are led in fact to adopt the sentiments of the most determined adversaries of Christ. *Let us break his bonds asunder, and cast away his cords from us.* You are yet in the flesh. Here lies the root of the whole evil. You have never experienced the renewing influence of divine grace. Pray then that your heart may be changed. Pray for deliverance from the yoke of Sin and Satan. Pray to the Son to make you free indeed, by putting his Spirit within you; for where the Spirit of the Lord is, there is liberty. Seek to have the law written in your hearts; and you will then fully comprehend the meaning of the text, *My yoke is easy.*" (p. 186, 187.)

He then with equal ability combats a contrary error into which still greater numbers fall, and which, we are sorry to say, is upheld even by some great names in the church. "They talk of a mitigated law. They speak as if the great blessing which the gospel was intended to convey, is the introduction of a less rigorous and extensive rule of practice."

"Man, (they cry) is weak and God is merciful. He knoweth our frame. He remembereth that we are but dust. The yoke of Christ is easy. He has purchased for us easier terms of acceptance. In conformity to our fallen nature he has relaxed the severity of his demands; has established a milder code of laws, and will be satisfied with a far less scrupulous obedience. If we are but sincere according to our abilities, our imperfect services, through the merits of our Redeemer, will be accounted for righteousness."

"But," adds Mr. Cooper, "are such assertions to be tolerated? Are they less false and dangerous than the sentiments which have already been combated? Mercy no doubt is one of the most glorious attributes of the Almighty. But does he exercise it at the expense of his holiness?"

ness and truth? Did not the Son of God undertake to *magnify the law, and make it honourable?* Do not the opinions in question tend to degrade and vilify it? What do they advance as the standard of obedience? Not the holy and immutable law of the Creator, but the corrupt and changeable nature of the creature. Nay, every man's supposed ability becomes the rule of his moral practice. And where will the evils of such a system terminate? Let this rule be once established, and who is there that will be destitute of an excuse for sin? The more deeply the sinner has plunged into iniquity, the more fully he has incapacitated himself for obedience; the less obedience he will be required to pay; the greater indulgence he will experience.

"My brethren, investigate this matter with attention. You will find that the notions of a mitigated law are most derogatory to the honour of God, most destructive to the practice of holiness. The advocates for this system, however they may disclaim the intention, are in fact subverters, at once of the law and of the gospel. They are equally implicated in the charge of substituting new standards of obedience; and thus far they eventually rank with the more open opposers of the law" (p. 188—190.)

The ninth sermon in which "The Danger of a Worldly Spirit, is illustrated by the History of Lot," is replete with important practical instruction.

The tenth is "On the Design and Duties of the Sabbath." After shewing that the sabbath was a divine appointment made for man, for his advantage and happiness; and principally intended to promote the salvation of the soul; he strenuously enforces the obligation of christians to observe this holy day, and points out likewise the proper manner of observing it. By the command, *keep holy the sabbath day*; whatever employments contribute to further the salvation of the soul, the great end of the institution, are enjoined to be practised: and whatever employments tend to impede or to counteract this design, with the exception of works of necessity and mercy, are forbidden to be practised. On this principle, worldly business, as well as worldly pleasures and amusements, and all sensual enjoyments, are violations of the holy rest of this day. But to the christian it is, nevertheless, a source of the most pure enjoyment. Pouring out his heart before God in penitent confessions and earnest prayer; meditating on the love of Christ, joining in edi-

fying discourse; instructing the ignorant, strengthening the weak; relieving the indigent, are some of the delightful exercises to which the recurrence of this day invites him. And surely one day thus spent is better than a thousand consumed in ungodliness and sin. There cannot, indeed, be a surer proof of the alienation of the heart from God and religion, than a distaste or disinclination for the peculiar duties of the sabbath. Some judicious and reasonable cautions are subjoined by Mr. Cooper for the benefit of those who mistake the means of grace for the end proposed by them: or who suffer public ordinances to engross so large a portion of the day as not to allow time for private prayer, self-examination, and the study of the Bible.

The eleventh sermon "On the Danger and Misery of Self-deception," is an able elucidation of the account given, (Matt. xix. 16.) of the young man who came to enquire what he should do that he might have eternal life; an account certainly involved in some difficulties, but of which Mr. Cooper appears to us to have given a satisfactory explanation.

In the twelfth and last sermon, which is entitled "Christ, the beloved and the Friend of his People," there is much that is truly excellent. On the same principle, however, which led us, in our last number, (p. 303), to object to certain passages in the sermons of Mr. Gisborne, we wish that Mr. Cooper had omitted some remarks in the present discourse (p. 326), which are calculated, we fear, to give needless offence to some pious persons. The usefulness of the discourse, even to those whose doctrinal views accord with the remarks in question, would, in no degree, have been diminished by their omission: whilst many who would otherwise have greatly benefitted by the perusal of this admirable volume; will, perhaps, feel a degree of prejudice excited by them which may tend to impede that desirable effect. We hope the pious author will candidly reconsider the passage when he publishes another edition*. Upon the whole,

* We would not be understood as giving any opinion whatever, on the points involved in the passage to which we have alluded above. But we feel ourselves compelled by a sense of duty to notice,

we scruple not to say, that the present volume forms a most valuable accession to the stock of modern discourses; and we have perused it with very sincere satisfaction. The topics; as must have appeared, are selected with a studied reference to the essential truths of the gospel. The prominence which is given to these, and the closeness with which they are uniformly applied, exhibit a peculiarly happy combination of theory and practice. To the artifices of arrangement, and the graces of style, the author does not appear to have been studiously attentive; but neither has he been carelessly indifferent. His method, in general, is simple and familiar, and his language, though occasionally diffuse, is perspicuous, pertinent, and impressive; and both these are manifestly employed in subordination to his main design (a design in which he promises to be eminently successful) of reaching the hearts of his readers. In recommending to the public, which we do most cordially, these excellent sermons, we trust we shall be supported by those of our critical brethren, whose approbation of Mr. Cooper's Visitation Sermon, as he states in his preface, encouraged him to execute the same design on a larger and more perfect scale. Mr. Cooper has *our* best thanks for this contribution to the fund of evangelical piety; and we think he will have no less from all lovers of good sense, sound argument, and scriptural christianity.

what appears to us a very doubtful application of two texts of scripture; we mean Jer. xxxi. 3. and John xiii. 1. The former of these refers primarily, without doubt, to the Jewish nation, and typically also to the Catholic church. The latter, wherein it is said, that those whom Christ loved he loved, (not "loved") unto the end, is, we apprehend, the statement of an historical fact; and refers so directly to those who were the followers of our Lord on earth, that we think it cannot, without a forced construction, be made to apply universally. We also doubt whether it can be truly said that "the people of Christ" (speaking generally) "are delivered" from "apprehensions" respecting their acceptance with God. On the contrary, we conceive them to be frequently harassed with doubts and fears on that point.

CLXII. *Thoughts on the Calvinistic and Arminian Controversy.* By GEORGE STANLEY FABER, B. D. Rivingtons. 1804. 8vo. pp. 46.

MR. FABER begins this pamphlet with affirming that no doctrines ought to be termed Calvinistic, but those which belong *exclusively* to Calvinism. Many Calvinists are wont to claim as entirely their own, the orthodox tenets, so explicitly asserted by our church, of *original sin, sanctification, justification by the sole merits of Christ;* "and some Arminians*," (he adds), have shewn themselves extremely unguarded in styling all men Calvinists who hold them." (p. 1.) Yet these doctrines," he maintains, "do not necessarily involve the tenets of Calvinism; and are no more peculiar to that system than the doctrine of the *trinity*."

In Mr. Faber's opinion, and thus far we concur with him, nothing has so much injured the cause of truth as a bigotted adherence to system and party, combined with the pride which prevents men from retracting opinions which have once been advanced. Prejudice, in such a case, blinds the understanding. Party spirit produces rashness and pertinacity. Through the influence of pride men will have recourse to the most disingenuous sophisms rather than honestly confess their errors. The triumphant exposure of these sophisms irritates and inflames the mind. The partizans of each system become more bigotted to their own opinions; and instead of endeavouring to conciliate their adversaries, strive rather to recede as far as possible from the ground which they occupy.

"With regard to the present controversy," adds Mr. Faber, "a sober inquirer may possibly be disposed to think that the fault of the violent, (be it observed, I am speaking *only* of the violent), on each side of the question, is this: they are alike unwilling to take the Bible, as they find it; and alike anxious to deduce a chain of conclusions of *their own* from premises, which *themselves* are undoubtedly *scriptural*."

* The learned author ought rather to have said "some who call themselves Arminians;" for those who reject the above-mentioned doctrines, as the peculiarities of a sect, have no more claim to be considered as Arminians than they have to be considered as Calvinists. Arminius, from whom we presume they take their name, held all these tenets strenuously.

These two different sets of conclusions, when worked up into two opposite systems, are respectively adopted as the creeds of the two parties; and each is resolutely defended by its favourers, as the unadulterated Gospel of Christ, and as the most infallible test of true churchmanship. The consequence is, that *the violent* of one party run away with one half of the Bible, and *the violent* of the other party with the other half; both equally either bending or breaking those texts, which do not agree with their preconceived opinions. Thus the *systematic* Calvinist will very logically prove, or at least he will seem to prove, that man is entirely passive in the work of salvation: in other words, that he is a mere machine in the hands of that God, who imparts his grace only to those whom he hath purposed to save: while the *systematic* Arminian, if he push his principles to their utmost extent, after he has, to all appearance, no less logically demonstrated from Scripture that man is perfectly a free agent, will not easily avoid demonstrating also, that he is able, by his own unassisted strength, to perform the commandments of God. Both these positions may easily be maintained, with a great show of fairness and impartiality, by arguments drawn from *insulated* texts; and it may perhaps be a difficult matter to point out the precise link in the chain of reasoning, where the fallacy lies: nevertheless, if Scripture be attended to, *as a whole*, we shall find something true, and something false, in each of them. "Work out," says an inspired teacher, "your own salvation with fear and trembling: for it is God which worketh in you both to will and to do, of his good pleasure." Here a part is evidently assigned to man, and a part to God. When our Lord commanded the person with a withered arm to stretch it forth, he might have refused on the plea of physical inability: but he made the effort with faith; and, in making it, received that strength, which he did not possess before. Thus the command of God is absolute to all men: "Work out your own salvation with fear and trembling." If we obey the command, as the cripple did the injunction of Christ, God assuredly will not be deficient, on his part, in "working in us both to will and to do;" but, if we disobey it, in the same manner as our Lord on one occasion was not able (that is, consistently with the plan laid down by divine wisdom) to work many miracles because of men's unbelief; so neither can God (consistently with his scheme of moral government) reduce us to a state of mere machines. Though "we cannot turn and prepare ourselves, by our own natural strength and good works, to faith and calling upon God;" and though God alone can restore to us the free-will and the strength, which Adam lost at the fall; yet we may abuse that free-will *when recei-*

ved, just as much as Adam did when possessed of it *ab origine*; and we may neglect to use that *subsequently imparted* strength, just as much as Adam did the strength which he received at his creation." (p. 6-10.)

The view which the learned author has here taken of the subject, he endeavours to illustrate by laying before his readers two sets of inferences, whereby certain positions, which the highest Calvinist, and the highest Arminian would respectively tremble to admit, may apparently be proved from scripture. He selects as the first link in one chain of reasoning, Ephes. ii. 1. "You hath he quickened who were dead in trespasses and sins," and proceeds to deduce from this text, taken by itself without a reference to other parts of scripture, a succession of inferences which terminate in fatalism, and in putting an end to all distinction between virtue and vice. His other chain of reasoning commences with Ezek. xviii. 30, 31:

"Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart, and a new spirit; for why will ye die, O house of Israel?" (p. 14.)

Hence Mr. Faber draws a string of opposite inferences, which end in proving the aid of the Holy Spirit to be wholly unnecessary, and the doctrine of a particular providence to be without any foundation.

"I have now set forth," he adds, "the directly opposite conclusions, which may be drawn, if we are inclined to push the argument to its utmost limits, from two several texts of Scripture; nor am I aware, that any single conclusion is not legitimately deduced from its preceding neighbour; yet both these chains cannot be true, even setting Scripture out of the question, because they are diametrically opposite to each other. Calvinists and Arminians will doubtless agree in saying, that I carry the matter much further than I have any right to do; much further than they are prepared to follow me: and most sincerely do I believe the truth of their assertions: nevertheless I would ask the *systematic* Calvinist, what right he has to stop at any particular link in the one chain; and the *systematic* Arminian, what right he has to stop at any particular link in the other chain? If systems *must* be constructed, the conclusions *after* these links are respectively as valid as the conclusions *before* them." (p. 17.)

The rule which Mr. Faber lays down for confuting those errors which spring

from the partial consideration of detached passages of scripture is this,

“Admit no conclusion in any system, unless the conclusion itself, as well as the thesis from which it is deduced, be explicitly set forth in Holy Scripture.

“This rule is equivalent to two very wise declarations of our excellent Church; that whatsoever is not read in Scripture, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation; and that ‘We must receive God’s promises in such wise, as they be generally set forth to us in Holy Scripture.’” (p. 19, 20*.)

In order to prove the utility of his rule, and to manifest at the same time the vanity of building systems, and the folly of contending for such mere creatures of fallacious reasoning; the author takes a review of the two chains of inferences already noticed, and compares them link by link with the Bible, shewing, as he proceeds, that all the apparently legitimate conclusions which he had previously deduced from two texts of scripture, taken by themselves, are not only not distinctly expressed in scripture; but may be directly opposed and confuted by other texts.

“Could it be once indisputably shewn that Calvinism” (we should say, either system) “is the unadulterated doctrine of the Bible, I should,” observes the author, “hold myself obliged to embrace it, however contrary it might be to my own preconceived opinions, because the Bible is the word of God; but till that can be done, I think it more safe to admit no conclusion whatsoever, unless I have the express warrant of scripture for so doing.” — “So long as men are determined to fabricate systems for themselves, and cannot rest contented with the simple word of God: we must not be surprised, if on the one hand, we should occasionally find a Calvinist, wallowing in the mire of Antinomianism, or loaked up in the immovable ice of Fatalism; nor if, on the other hand, we should sometimes have reason to bewail the heretical pravity of an Arminian, inflated with the vain idea of his own sufficiency, and rushing madly into all the

philosophising errors of determined Pelagianism. (p. 40.)

“But,” observes Mr. Faber, “unsound doctrine is not the only mischievous consequence of fabricating such systems. Violent contentions for favourite opinions are too frequently the harbingers of that bane of Christian meekness and charity, open schism. Obscure matters of doubtful dispute acquire an importance in the eyes of a party-man, which they by no means deserve. By long brooding over them in private, by associating with none but those who hold the same sentiments, and by reading no works but those which are written on one side of the question, his passions become inflamed, in proportion as his judgment is unexercised: and he can consider none orthodox, but those, who think precisely like himself; and who, in addition to the formularies of the Church of England, admit all the peculiarities of his system. Hence we find, that a high Calvinist views an Arminian with a sort of undefinable prejudice and dislike: while a high Arminian amply repays this uncharitable bigotry with jealousy, distrust, and contempt. According to the one, Calvinism, unmixed Calvinism, is the undoubted doctrine of the Church: according to the other, every Calvinistic divine, however exact in his submission to the discipline of the Church, is to be considered only in the light of a concealed foe, who would infallibly overturn the whole constitution, both ecclesiastical and civil, were it in his power to do so. The first terms his opponent a doctrinal dissenter, because he cannot subscribe to all the dogmata of Calvin; and proclaims his own party to be the only true members of the Anglican Church: the second returns the compliment by styling his adversary a dissenter in the Church, and by representing him as an enthusiastic admirer of all the whimsical extravagances of Methodism. Such are the unhappy disputes of the present day, which serve only to irritate the minds of the contending parties, to grieve all moderate men, and to delight the advocates for Insidelity and Schism.

“Meanwhile that venerable branch of protestant episcopacy, the established Church of England, pursues the noiseless tenor of her way, unmoved by the din of theologic hatred, and unbiased by the confident appeals of her restless children. “Peace be within thy walls, and plenteousness within thy palaces!” Thou hast chosen the Word of God for thy guide; and may that God be thy protection in the midst of all thy troubles!” (p. 41—44.)

* In a long note the author endeavours to prove, that “the articles, when viewed in connection with the liturgy and homilies, do not so much set forth a precise scheme of doctrines *totam res atque rotundum*, as they speak the very language of the Bible itself,” and that it is, therefore, as hopeless a labour to extract from them a regular system either of Calvinism or Arminianism as from scripture.

Having thus given an analysis of Mr. Faber’s work, we shall leave it to our readers to form a judgment upon its merits; only remarking, that although we cannot follow him with satisfaction through some parts of his

reasoning, which certainly appears to us at times to be inconclusive and illogical; yet it is impossible not to commend the *design* with which he has written, as well as the *temper*, and, upon the whole, the *impartiality* with which he has conducted a delicate and difficult discussion. We very sincerely wish that his counsels of peace were more generally pursued, and that Calvinists and Arminians were more willing to merge their unessential differences in the more honourable appellation of christians.

CLXIII. *Appendix to the concise Statement of the Question regarding the Abolition of the Slave Trade.* London, Hatchard. 1804, pp. 28.

The pamphlet to which the tract before us forms an Appendix, was reviewed with strong expressions of commendation in our last number. It has already passed through a third edition; and, we rejoice to find that it has made no small impression on the minds of many individuals, who had not before considered the subject, or who had been imposed upon by the bold assertions and artful misrepresentations of the friends of the slave trade. It might indeed be fairly presumed a priori, that such a system as theirs would be supported by dishonourable arts: It would be unreasonable to expect that the man-merchant, whose practices on the coast of Africa, in the common course of his trade, are of that atrocious and fraudulent kind which they have been proved to be; should in England feel any compunction or remorse of conscience at employing falsehoods in order to preserve to himself the profitable privilege of catching his fellow-creatures like wild beasts; subjecting them to every species of cruelty; and vending them into perpetual slavery.

In this question, perhaps the greatest moral question which has ever been agitated by any legislature, involving the happiness or misery of millions upon millions of our fellow-men, we certainly do feel a more than common interest. Nor shall we pay so poor a compliment to the moral taste, to say nothing of the religious principles of our readers, as to think any apology necessary for the space which we allot to the discussion of this subject at the present crisis. We congratulate our

readers, and the country at large, on the success with which the progress of the bill for instantly abolishing this trade has been attended in the lower house: and, we trust, it will be found that the nobles of our land equally participate in those sentiments of increasing reprobation and abhorrence, with which this murderous traffic is now manifestly regarded. For the sake of every thing dear to us as Britons, do we most earnestly pray, that while the judgments of God are visibly displayed in the earth, and impend with growing blackness over this country, we may be induced to listen to those sacred claims of humanity, justice, and feligion; which the warning voice of providential appointments so loudly enforces; and which importunately urge us to wash our hands from this trade of iniquity and blood, with which they have been so long and so foully polluted.

The first part of the Appendix is occupied with a view of the comparative merits of *gradual* and *immediate abolition*. We shall not enter into any minute account of the unanswerable arguments which the author has produced in favour of the latter, but only briefly allude to them. In the first place, it must be allowed, that "if the slave trade is radically iniquitous," "there ought to be no temporising with it." This argument, however, though satisfactory to a christian, would, as the discerning author well knows, make but a feeble impression on the minds of most of those who support that trade. Nay, it is even to be questioned whether their distaste for such principles and for the source whence they are drawn, do not tend to increase the natural affection which they entertain for their favourite commerce. He is, therefore, not so weak as to rely on such an argument; but he goes on to prove, and we venture to say, does prove, that national policy, and the interests of the West Indian Planters are ranged, in this instance, on the same side with justice. Among other strong reasons, he observes, that if the slave trade is to cease, not immediately, but after a certain time, say three or four years; then

"The interval will be employed by the African Traders in drawing millions from the other branches of commerce to pour them into the Negro Traffic, and in manning every vessel that can keep the sea, with sailors swept from the wholesome

lines of navigation, and hurried into the most pestilential of all employments. The demand for slaves suddenly increased, can only be answered by a frightful aggravation of all the miseries to which Africa has been doomed by her communication with Europe. The eagerness of our traders to profit by the interval, will urge them to commit new breaches of the Slave carrying Act, and to augment incalculably the deplorable cruelties of the middle passage. But what will be the consequence of this sudden accumulation of new Slaves in the West Indies? What to this was the paltry increase of new hands previous to 1789, which brought about the dreadful revolution of St. Domingo? How well is it for those who shudder at the prospect of the immediate Abolition, because it is a sudden innovation, to embrace a project the most full of change—the most pregnant with violent alteration—the most certainly prolific in wide spreading revolution of any that the imagination can paint” (p. 83, 84.)

“That measure is surely no innovation; however suddenly it may be executed, which only stops the increase of combustible matter in a house already hot with the fire that rages in the next.” (p. 84.)

The impracticability of a *gradual diminution* of the slave trade is then satisfactorily established. So that unless the late decision of the House of Commons is followed by immediate abolition, “which can alone satisfy the loud claims of justice, or save the British West Indies from the deplorable fate of St. Domingo,” it will be wholly inefficient.

Lord Castlereagh’s argument against *immediate Abolition*, namely, its impracticability, is next considered, and confuted with the accustomed ability of this anonymous champion of the African race. Indeed we are not a little surprised that the weakness of the argument, to say nothing of the wickedness with which it is pregnant, should not have struck his Lordship’s discriminating mind on the very first view.

The Second Part of the Appendix consists of extracts from various authors, (not advocates for the abolition of the slave trade,) designed to illustrate some parts of the argument urged in the CONCISE STATEMENT. The facts which have been adduced by the abolitionists to support their representations of the enmity of the slave trade, have not only been questioned, but boldly denied by the man-merchants and their adherents. The author, therefore, produces a host of

witnesses to substantiate those facts, who were themselves either engaged in the slave trade, or professed friends to its continuance: some of whom wrote long before the agitation of the question, and some very recently. The testimonies brought forward will be allowed, on all hands, to be perfectly unexceptionable; and we know, that they might be indefinitely multiplied. A few extracts from this part of the Appendix will close our review.

“Mons. Brue, who was Director General of the French Senegal Company, and resided eleven years in Africa, in giving a full description of the trade, with the most friendly opinion of it, says,

“The Europeans are far from desiring to act as peace-makers amongst them. It would be too contrary to their interests; for the only object of their wars is, to carry off Slaves, and as these make the principal part of their traffic, they would be apprehensive of drying up the source of it, were they to encourage these people to live well together.

“Their campaigns are usually incursions to plunder and pillage, and they have every thing they wish to aim at from their wars, when they are able to make captives from one another, because that it is the best merchandize they have to trade with the Europeans. Avarice, and the desire of making Slaves, in order to have wherewith to buy European commodities, are often the veritable motives for going to war.

“This prince and the other Negro Kings have not always Slaves to treat with; but they have always a sure and ready way of supplying the deficiency, that is, by making inroads upon their own subjects, carrying them off, and selling them, for which they never want pretensions, in order to justify their pillage and rapine, when those they have seized, have relations in a situation to resent the injury.” (p. 94, 95.)

“In case the King of Barsally (says Mr. Moore, who was factor to the Royal African Company about the year 1730,) is not at war with any neighbouring King, he then falls upon one of his own towns, which are numerous; and uses them in the very same manner. It is owing to the King’s insatiable thirst after brandy, that his subjects freedom and families are in so precarious a situation, for he very often goes with some of his troops by a town in the day time, and returns in the night, and sets fire to three parts of it, and sets guards to the fourth, to seize the people as they run out from the fire. He ties their arms behind them, and marches them to the place where he sells them” (p. 96.)

“The Travels of Mr. Park, a decided

advocate of the Slave Trade, published under the immediate inspection of Mr. Bryan Edwards, affords various confirmations of the facts above stated. 'War,' he observes, 'is certainly the most general and most productive source of slavery.' He says there are two kinds of warfare, one similar to that which prevails among all nations, the other peculiar to Africa; it is called *tegria*, or plunder." (p. 99.)

From Mr. Park's account of these plundering wars we shall make one or two extracts.

"Wars of this description are generally conducted with great secrecy. A few resolute individuals, headed by some person of enterprise and courage, march quietly through the woods, surrise in the night some unprotected village, and carry off the inhabitants and their effects, before their neighbours can come to their assistance." (p. 100.)

"These plundering excursions, always produce speedy retaliation; and when large parties cannot be collected for the purpose, a few friends will combine together, and advance into the enemy's country, with a view to plunder, or to carry off the inhabitants. A single individual has been known to take his bow and quiver, and proceed in like manner; conceal himself among the bushes, until some young or unarmed person passes by. He then, tiger-like, springs upon his prey; drags his victim into the thicket, and in the night carries him off as a slave." (p. 100.)

But the most remarkable testimony is that of Bryan Edwards himself, who though afterwards the great opponent in parliament of the measure of abolition, had thus expressed himself in a speech which he made in Jamaica in the year 1789, and which was afterwards printed by himself. His words are

"He is persuaded that Mr. Wilberforce has been very rightly informed as to the manner in which Slaves are generally procured. His (Mr. E.'s) information arises from his own Negroes, who abundantly confirm, he assures us, Mr. W.'s account. They have not left, he tells us, the shadow of a doubt upon his own mind, that the effects of this trade are precisely such as Mr. W. represents them to be—a general scene of oppression, fraud, treachery, and blood—all upheld by the Slave Trade—That the whole of that immense continent is a field of warfare and desolation—a wilderness in which the inhabitants are wolves to each other. He dare not dispute it. And Mr. E. further asserts, that every man may be convinced that it is so, who will inquire of any African Negroes, on their first arrival, concerning the circumstances of their captivity; and he declares, that the assertion "that a great many of

these are criminals and convicts,—is mockery and insult." (p. 99.)

The remaining part of the pamphlet abundantly proves the very mitigated nature of domestic servitude in Africa, when compared with West Indian bondage; the gradual increase of the barbarism, depopulation, and barrenness of that continent, in proportion to the vicinity of the coast and the consequent frequency of intercourse with Europeans; the great progress which Africans are capable of making in various arts; their commercial habits; their strong natural affection; their hospitality; and their ardent love of their native soil.

CLXIV. *A Letter to the Right Honourable W. Pitt, containing some new Arguments against the Abolition of the Slave Trade.* By BRITANNICUS. London, Jordan. 1804. pp. 33. Price 2s.

THE ingenious author of the epistle before us has certainly brought forward one NEW argument on the hackneyed subject of the slave trade: and it is one which reflects at least as much credit on his sagacity; as the modest assurance, that though an enemy to methodistical cant and bigotry, he is "as religious a man as any man in the world can be," does on his humility. If we give freedom to the negroes, observes this most religious writer, we shall ourselves indubitably become the slaves of Bonaparte. The force of this reasoning is not very obvious to common minds. It possesses, however, the singular merit of novelty; all the other arguments which Britannicus has employed being merely the old and stale wares of the pamphleteers, and parliamentary orators of 1791 and 1792, vamped up for the occasion. His sneer at methodism, and methodistical cant, for instance, is very far from being an original invention. Neither is his avowed preference of commercial gain to national probity; in other words, of the service of Mammon to that of God; without numerous precedents in the annals of the slave trade: although we are at some loss to account for it in the case of "as religious a man as any man in the world can be," except on the supposition that he really mistakes the proper object of worship, and confounds his devotion to

the God of this world with true religion.

Having, after the example of his predecessors; stigmatized as mere pretenders to religion, nay almost as guilty of impiety, those who dare to raise their voice against that *human* and *scriptural* practice, vulgarly called the slave trade, but which by a beautiful and appropriate figure of speech is here styled "a fibre of the extended root of the country;" Britannicus scruples not to affirm, that this trade has the sanction of divine authority. His argument, which is certainly *not new*, amounts to this—The scriptures record the existence of slavery in ancient times; therefore the scriptures sanction that traffic in men which is carried on by British subjects from the coast of Africa, for the supply of labourers in our West Indian islands. But the Bible likewise records the fratricide of Cain, the drunkenness of Noah, the incest of Lot, the concubinage of Abraham and Jacob, and the polygamy of David. Therefore, provided the commercial wealth of Great Britain, the deity whom he idolizes, could in any way be promoted thereby; Britannicus might, with equal propriety, argue, that these practices are sanctioned by the Bible. And surely it must be admitted, that they furnish proofs, at least, as convincing in favour of modern sensuality, impurity, and profligacy; as the sale of Joseph to the Midianites, or the existence of bondage in the patriarchal ages, furnish in support of the cruelties of the African man-merchant.

But let us take another view of the subject. The nature of the Roman government under Nero is well known. Yet even to this government, cruel and tyrannical to a degree which, but for the French revolution, would have been wholly unknown in modern Europe, does the scripture enjoin submission; affirming that "the powers that be are ordained of God." With how much greater plausibility then, than belongs to the argument of Britannicus, might a tyrant who wished to deprive the favoured inhabitants of Britain of their constitutional rights, vindicate the measure? "My conduct," he might allege "is sanctioned by scripture. Absolute military despotism is the form of government even ordained by the Almighty. The existing government in St. Paul's time

is expressly asserted to have been "ordained of God;" and yet that government was the despotic rule of a monster, whose cruelty is proverbial."

On the same principle, if admitted, may a scriptural warrant be found for every species of aggression and usurpation. "Render unto Cæsar the things that are Cæsar's" might be adduced as an acknowledgment on the part of our Lord, that there was nothing contrary to the precepts and spirit of his religion, in the unprovoked invasion and subjugation of Judea. And thus may Britannicus, without being aware of it, furnish to "the most hated and oppressive tyrant of the earth," a plea for the conquest and degradation of "the proudest nation in the universe." (p. 35.)

Take another example. Suppose one of the West Indian friends of Britannicus to be plundered of valuable property by some of his slaves. What would he think if these offenders, availing themselves of the convenient principle which Britannicus has established, were to repel the charge by affirming that they had a divine sanction for their conduct? "The children of Israel," might they not plead with at least equal force, "as the Bible informs us, (Exod. xii. 36.) plundered their masters, the Egyptians, of jewels of silver, and jewels of gold, and raiment. Was their conduct criminal? No: it was meritorious. It was done in obedience to the distinct command of God himself, (Exod. xi. 2.) There can, therefore, no criminality attach to us for having stripped you of your property."

We defy the man-merchants, or their *most religious* advocate, to make out a case from scripture in favour of the slave trade, stronger than either of these which we have now adduced. And yet, as the commercial wealth of Great Britain will not seem to Britannicus to be involved in them, even he may be able to perceive the absurdity of the reasoning by which they are supported.

But let it be granted, for the sake of argument, that the slavery mentioned in scripture was sanctioned by divine authority. Will this concession affect the question at issue, or establish the lawfulness of the African slave trade? By no means. But before we enter upon the discussion of

this subject, it will be proper to premise that the cause for which we plead has suffered materially from the ambiguity of the term *slavery*. This vague and undefined term is applied to conditions of society differing very widely in almost every essential particular. We speak of our becoming *slaves* if a minister do but suspend the Habeas Corpus Act. The French are called *slaves* because they do not enjoy the same degree of political liberty with which Providence has blessed this island. The domestic servitude of Africa (which probably bears a close resemblance to patriarchal bondage) is termed *slavery*, and the subjects of it *slaves*. Some other name, therefore, ought to be invented to express West Indian bondage; for by means of the association of ideas, which is produced by this intercommunity of appellation; especially in the minds of persons who have had no opportunity of fully investigating the subject, the African slave trade, together with that system which it feeds and perpetuates in the West Indies, is confounded with states of servitude so very mitigated as to excite no horror, and is thus relieved from a great part of its shade. Our *most religious* author, it is true, takes it upon him to conclude, from the *antiquity* and *universality* of slavery, that its "toleration and use" are not only authorized by holy writ, but are *principles implanted in our nature*. Without pretending to unravel the meaning of this profound sentence we would observe, that it remains to be proved that any parallel to the case in hand has existed either in ancient or modern times. The system of slavery which prevails in our West Indian colonies we believe to stand alone in the history of the world. It is not only, (as Mr. Pitt affirmed in 1792, and as even Lord Castlereagh has recently repeated), the greatest practical evil which has ever afflicted the human race; but it is an evil *sui generis*, so radically and essentially different from every other which happens to have the same name attached to it, as scarcely to form a fair ground even of analogical reasoning. But let us consider this point more attentively.

The miseries entailed on Africa by the slave trade have already been sufficiently established in the preceding article of our review. We need not, therefore, dwell on that part of the

subject. Let us follow the slaves in the middle passage. There, if we may credit the man-merchant, the utmost exertions of his humanity and beneficence are employed to promote the ease and comfort of his African passengers. But even there we shall be constrained to confess that his tender mercies are cruel. The authentic journal of a voyage in a slave ship, inserted in the former part of this number, will throw some light on this view of the case; and it will be illustrated and confirmed by the following statement, correctly extracted from returns which, in 1799, were furnished by the inspector-general of the customs, and laid upon the table of the House of Lords.

In the year 1791, (three years after the passing of the *Slave carrying Act*, which is admitted by the man-merchants themselves to have very greatly lessened the mortality on board of slave ships) of fifteen thousand seven hundred and fifty-four slaves carried from the coast of Africa, one thousand three hundred and seventy-eight died during the middle passage, the average length of which was fifty-one days; making a mortality of eight and three-fourths per cent. in that time, or of sixty-two and one-half per cent. per annum: a rate of mortality which would depeople the earth in a year and seven months.

The amount of the mortality in 1792 was, however, still more enormous. Of thirty-one thousand five hundred and fifty-four slaves carried from Africa, no fewer than five thousand four hundred and thirteen died on the passage, making somewhat more than seventeen per cent. in fifty-one days. Had the voyage been prolonged, and the slaves continued to die in the same proportion, the whole number would have been completely swept away in about ten months.

We would now ask, whether it be fair, whether it be allowable, to dignify a practice so pregnant with misery and murder, with the name of *commerce*? It is not a commerce; it is a crime; it is murder, wanton, foul, atrocious, and aggravated: committed, not by the needy adventurer under the urgent pressure of poverty; not by some injured individual thirsting for revenge: but by the wealthy capitalists of Liverpool and London; by the luxurious proprietors of our West Indian colonies: and solely; let it be

remembered, for the purpose of satisfying, if possible, their thirst of gain, or more fully pampering their luxury. Surely this cannot long be endured by a British parliament. If it is to be tolerated, let us at least have some specious pretext for the indulgence: let there be, at least, one practice pointed out either in ancient or modern story, which will bear to be compared for one moment with this abominable traffic: otherwise we ought no longer to be imposed upon by the hardy assumption of its *antiquity and universality*.

But the horrors of the middle passage are at length terminated. The slaves are landed in the West Indies; exposed like cattle in a fair; spanned and gauged with as little ceremony as is observed by a carcass-butcher in Smithfield; and having been purchased by some planter, are led to his estate. What is then the situation of such of them as survive the seasoning? They are the absolute property of their purchaser, vendible by him precisely in the same manner as the horse which turns his sugar-mill; and, if direct privation of life and limb be excepted, equally subject to his discretion as to the quantity of labour to be exacted, the proportion of food to be allowed, and the discipline or punishment to be inflicted. During the hours of labour, they are driven like a team of oxen or horses by the cartwhip; and *this compulsion of labour by the physical impulse, or present terror of the whip, is universal with respect to such slaves as are engaged in cultivating our islands*. As to civil rights, or any political existence, they stand on a level with the brute. Immoderate cruelty to a slave is punishable as a nuisance in the same way as immoderate cruelty to cattle. But then, it is always difficult and generally impossible to obtain proof of the fact; for, (let it not be forgotten,) the evidence of a slave, or of a thousand slaves, did they all testify the same thing, would not be available in the very smallest degree to the conviction of one who is free. This then is the state of bondage to which, not only the imported Africans themselves, but their children, and their children's children, FOR EVER AND EVER, are inevitably consigned: and we defy any one to shew not only that a single circumstance in this picture is exaggerated, but that it

CHRIST. OBSERV. No. 30.

is not a matter of as universal notoriety in the West Indies, whatever it may be in Europe, as the existence of slavery at all. We do not mean, indeed, to affirm, that this system is not as humanely administered by many West Indian planters, as its nature will admit. We know it is. But still such is the system which they have to administer.

Let it be remarked, however, that there is one circumstance in the lot of West Indian slaves which renders it even worse than that of brutes. They not only feel present pain; but they can remember the past: they can anticipate the future; they can discourse: they can contrive: they can execute: they can distinguish between right and wrong; they have had the insolence at times to exercise this faculty: nay, they have even dared to prefer a claim to the possession of humanity, by expressing a sense of injury and injustice, and by shewing that they can resent it. Hence it is, that while in this country we see men take pleasure in raising their horses and their dogs to a participation of their own enjoyments, and to a place as it were in their friendship and society, the slave in the West Indies is degraded and thrust down to the very earth; lest looking upwards, some untoward accident should discover to him that he is a man, possessed of the same common nature with his master, and equally entitled with him to feel, and to repel, insult, and injury, and torture.

Now we do not hesitate to challenge all the advocates of the slave trade to point out, in *ancient* times, any state or condition of life which bears the most remote resemblance to the West Indian system viewed in all its parts, from its commencement in Africa to its completion in the West Indies. Nay, so far is it from having any claim to *antiquity*, that we take it upon ourselves to aver that this system, as now constituted, is entirely a modern invention. It took its rise in the Antilles, about two hundred and twenty years ago; and from that time it has been gradually augmenting, until, by the accumulating waste of British capital and African blood, it has acquired its present hideous form and gigantic dimensions.

Still, however, it may be pertinaciously argued that *slavery is slavery*; and that no doubt can be entertained

of the existence of such a state of society among the Israelites: We will admit the fact, for the sake of having some ground on which to rest our argument. The bondage which prevailed among the Israelites will not be said, by the most hardy vindicator of the modern man-merchant, to have been worse than that to which the children of Israel themselves had been subjected in Egypt*. Of that state they always spoke as a state of the most intolerable oppression. In comparison of it, every other servitude was light. Their deliverance from it, as typical of another and greater deliverance, was called by way of eminence their redemption. So powerful was their impression of the horrors of this state; that the *iron furnace*, the *furnace of affliction*, and similar expressions seem inadequate to express their conceptions of it; and Egypt, the land of their captivity, is emphatically termed the *house of bondage*: and it is by the recollection of their suffering in that country, that the Almighty enforces upon them the injunction to be kind to the strangers who dwell among them.

Yet what, after all, was the nature of this Egyptian bondage? Was its dreadful severity such as to diminish the number of slaves, and to require fresh importations to fill up the void which was caused by excessive labour, harsh treatment, and scanty food? By no means. They multiplied so rapidly as to become an object of terror to their oppressors from their very increase. Had their labour no known measure or limit, or was it forced from them at the caprice of an overseer or driver by the compelling power of the cartwhip? No such thing. It was the subject of specific and uniform regulation: tasks were appointed: the tale of bricks was previously named. And as to food,

* "And the Egyptians made the children of Israel to serve with rigour, and they made their lives bitter with hard bondage." Exod. i. 13. "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows."—"I have seen the oppression wherewith the Egyptians oppress them." Exod. iii. 7. 9. Are the ears of the Lord of Sabaoth less open now to the cry of his creatures, than in the days of Moses?

the flesh pots of Egypt had become proverbial among them.

Having now, as we conceive, incontrovertibly established the radical difference between any slavery which could have existed among the Israelites, and that which now exists in the West Indies, we have at least demolished every thing like argument in favour of the scriptural sanction of the African slave trade. We would, therefore, entreat those well meaning men in this country, who, from inacquaintance with the real state of things in the West Indies, have too readily conceded that the system of West Indian bondage has any countenance in scripture, to retract that concession; and to be no longer imposed upon by the mere similarity of a name, when the things are in their nature so essentially distinct. And let not the man-merchants, nor their advocates, any longer insult the common sense, to say nothing of the religion of their country, by arguments so absurd and impious.

It will scarcely be expected, that after this confutation of the argument deduced from scripture in favour of the slave trade, we should think it necessary to prove the contrariety of those practices to which this trade gives birth, as well as of the principles on which it is founded, to the whole tenor and scope both of the Old and of the New Testament. Britannicus seems to have been prudently aware of this; for in his attempt to prove the scriptural authority of the slave trade, he has omitted to make even a distant allusion to the New Testament. That the spirit of the christian religion stands opposed to the slave trade, is too obvious to require proof. We shall, therefore, content ourselves with having rectified the misconceptions which have arisen on this subject from the ambiguous use of the term slavery.

But it will be triumphantly urged against the abolition; "Are not the negroes slaves in their own country, in subjection to cruel, barbarous, uncivilized tyrants; from whom it is a kindness to rescue them?" Here again the poverty of language tends, in no small degree, to mislead our judgment; and because what is called slavery exists in Africa, our colonial system in all its parts is assumed (extravagantly enough) to be lawful and even humane. But let us compare

them. Does the population of Africa decrease? No: it increases so rapidly, that even the murderous slave trade is thence annually supplied with its eighty thousand victims, independent of at least an equal number which must almost necessarily be sacrificed, in order that these may be procured. Are slaves in Africa subjected to the same compulsory process for the extraction of their labour as in the West Indies; or are they subjected to the same privation of every civil and political right? Let this question be answered by an appeal to the writings of slave traders, and avowed anti-abolitionists. Mr. Moore, who was factor to the Royal African Company in the river Gambia, about the year 1730, thus expresses himself:

"Some people," says he, "have a good many house Slaves; which is their greatest glory, and they live so well and easy, that it is sometimes a very hard matter to know the Slaves from their masters or mistresses; they very often being better clothed, especially the females, who have sometimes coral, amber, and silver, about their hands and wrists, to the value of twenty or thirty pounds sterling. Many of the Slaves are born in their families. There is a whole village near Boncoé, of two hundred people, who are all the wives, slaves, or children of one man. I never heard of but one that ever sold a family Slave, except for such crimes, as would have made them to be sold, had they been free. If there are many family Slaves, and one of them commits a crime, the master cannot sell him without the joint consent of the rest; for, if he does, they will all run away, and be protected by the next kingdom to which they fly." P. 110.

Mr. Park fully confirms the statement of Mr. Moore; and from him it fully appears, that although what is called domestic slavery exists in Africa, yet the evils of the slave trade do not fall with less weight upon domestic slaves than upon freemen. Mr. Park not only describes the circumstances of the domestic slave to be so easy and comfortable, that in every laborious occupation "the master and his slave work together without any distinction of superiority." p. 286; but he likewise admits that he can only be sold to foreigners in cases which would equally authorize the sale of freemen. And he adds what is very important to the present argument, viz. "the master

cannot sell his domestic without having first brought him to public trial before the chief men of the place." P. 287.

Innumerable testimonies to the same effect might easily be produced, which would all go to establish incontrovertibly the almost incalculable distance which separates our system of colonial bondage from the domestic servitude of Africa. But in Africa, let it further be remembered, there is no difference of colour between the master and his slave. In the islands, on the contrary, the difference is so plain and obvious, that many West Indians scruple not to avow their belief that the negroes are an inferior order of beings to their masters; a link in the chain which connects the Homo Sapiens with the brute; a species of *Oran-outang*, differing from their brethren of the woods only in possessing the faculty of speech*. Can we then wonder, that when even their claim to be considered as *human* is questioned, they should not be treated as men, and should be denied the common rights of humanity? Under such circumstances they are, naturally enough, excluded from the pale of that sympathy, which a sense of a common nature and a common extraction inspires; and which, in minds not habitually regulated by religion, is the greatest and surest source of benevolence, and the best guard against the abuse of a despotic authority.

We are unwilling to extend unnecessarily this part of our review. But we cannot avoid remarking the confirmation which our reasoning derives from what has lately passed in St. Domingo. Had West Indian bondage been that mild system which it has been represented to be; is it supposable that a whole community should unite as one man not only in casting off the yoke, but in preferring extermination, by the most cruel means, to submitting again to wear it? But we forbear to enter on this extensive field.

It would be endless to discuss all the topics which the compiler of this epistle has thought proper to bring forward. We shall, therefore, not attempt it; but merely refer our readers for a complete refutation of almost every argument he has advanced, to the *concise statement* which

* See Long's History of Jamaica.

was reviewed in our last number. One or two points we shall just touch upon.

If it were as true as it is demonstrably false, that in the event of our abolishing the trade *not one African the less will be sold*, we should still say that the slave trade ought not for one moment to be tolerated by this country. It is founded in injustice: it is fostered by commercial avarice: it is transacted in blood. *It is, in short, a practice in which no christian can have any participation.*

“Canst thou, and honoured with a christian name,

Buy what is woman-born, and feel no shame?

Trade in the blood of innocence, and plead Expedience as the warrant of the deed?

So may the wolf, whom famine has made bold

To quit the forest, and invade the fold:

So may the ruffian, who with ghostly glide,

Dagger in hand, steals close to your bedside;

Not he, but his emergence, forced the door,

He found it inconvenient to be poor,

Has God then given its sweetness to the cane,

Unless his laws be trampled on, in vain?

Built a brave world, which cannot yet subsist

Unless his right to rule it be dismiss'd?

Impudent blasphemy! So folly pleads,

And a'rice being judge, with ease succeeds.”

The writer of this epistle says, “The Americans, we know, have passed an act of their legislature, holding out every encouragement to renew the slave commerce. The situation of their southern possessions, especially the lately acquired and extensive one of Louisiana, makes sla-

very and the immediate importation of slaves, to a vast extent, absolutely necessary, in order to pursue the object of cultivation.” Now every word of this is notoriously false. The real state of the case is directly the reverse. The American Congress has uniformly opposed this trade. Though prevented, by a clause in the federal constitution, from totally abolishing it until the first of January, 1808; they have, in the mean time, done what they could. They have interdicted entirely the foreign slave trade; and they have absolutely prohibited the introduction of slaves into Louisiana. There is not, at the present moment, a single state in the union, South Carolina excepted, which has not abolished the trade; and in that state the ports have been opened to slaves only for a short time. In 1808, not a doubt can be entertained that the American slave trade will be abolished FOR EVER. What confidence then can be placed in a writer who hazards assertions so unfounded; and who states them to be advanced on his own knowledge?

We shall now take our leave of Britannicus with observing, that we have seldom seen a pamphlet which had less either in its design or execution to recommend it to notice. It is a flimsy attempt to varnish infamy and to palliate guilt; and we should certainly not have deemed it worthy of a place in our review, were it not for the opportunity thereby afforded us of discussing the arguments in favour of the slave trade which have been deduced from scripture, and which, however weak and frivolous in themselves, may possibly have weight with some well-meaning persons who have not had the means of fully investigating the subject.

REVIEW OF REVIEWS, &c. &c.

To the Editor of the Christian Observer.

You are a great enemy, Mr. Observer, to the Slave Trade; and such was once the writer of these lines. My opinions on this subject underwent a change, on my reading, in the last number of the Anti-jacobin, a review of *Winterbottom's Account of*

the Natives of Sierra Leone. I have never read this work of Dr. Winterbottom's, neither, perhaps, have the Anti-jacobins; but they have written about it, and I have read what they have written, and I now write to beg you will do the same. By way of being highly useful to you, Sir, I will describe the progress of con-

viction in my mind on perusing the review just mentioned.

The first thing that struck me in it, was the complaint so often repeated, of Dr. Winterbottom's want of *profundity* and *originality*. "Surely, (exclaimed I) a reviewer so impatient of trite remarks, and so anxious to hear some new thing, must be very profound and very original himself." A little examination convinced me how truly I had conjectured in this instance. I therefore send you a few specimens of the profound and original observations which I have carefully transcribed from the review of Dr. Winterbottom into my commonplace book, and which had no small effect in converting me to the Reviewer's general opinions. Of the *profound* take the following samples.

"We admire Virgil, Shakspeare, and Thomson, in their series of connection of descriptive, as well as of other matter."—"The third chapter describes the articles of food and mode of agriculture; and presents a very fair, though very common narrative of that subject."—"The seventh chapter describes the amusements and literature of the Africans in more minute detail, but much less forcible impression, than Park."—"A book professedly intended to convey existing statistical information."—"The great desideratum in this work is the want of that additional knowledge, &c. &c." N. B. As the introduction of a Latin word into this otherwise happy sentence, may give it some cast of that pedantry which the reviewer repeatedly condemns in Dr. Winterbottom, might it not be thus Englished? "What is chiefly wanting in this work is the want of, &c. &c."

After you have sufficiently admired the above sentences, Mr. Editor, cast your eyes on the following, which are as new as the former are profound. "We cannot think poetry well adapted to mere matter of fact. It is always either above or beneath the mark."—"A material deficiency in many literary works is the want of unity of design."

Having anxiously noted down these and similar beauties, I proceeded to examine the reviewer's defence of the Slave Trade; and for some time read smoothly on, unmolested by any ideas. The following argument at length changed tranquillity into delight, and doubt into certainty.

"Moses informs us, that whatever Joseph did, God was with him; hence we are to regard every measure and counsel of Joseph, that is recorded to us by his historian, as ratified by the divine approbation. When Pharaoh's subjects were in great distress for want of bread, Joseph offers them provisions on their agreeing to become the bondsmen or slaves of the king."

You cannot, I think, wonder, Mr. Editor, that this passage should have made so powerful an impression on my mind. But, alas, the infirmity of human judgment! I will not dissemble, that some strange scruples had well nigh overpowered my better reason, when, on turning with eagerness to the history of Joseph, I could not discover any place in which Moses makes the assertion attributed to him by our friend the Anti-jacobin. It is, indeed, true that Potiphar and the keeper of the prison are said to have observed that Joseph was under the immediate care of Providence; but, unluckily, this observation was in both cases, made some years before the transaction took place on which our friend is commenting. Happily, however, I at last quelled my scruples on this point by recollecting, that Potiphar and the keeper of the prison were Egyptians, and the Egyptians were magicians, and that after all, I had only to suppose them endowed with a little of that species of sagacity, which has enabled our friend the reviewer to foresee that, until the nature of Africans be changed, they always "will and must be slaves."

I then remarked, Mr. Observer, that Moses does really say of Joseph, on two or three occasions, what the Anti-jacobin has made him say generally. Thus, when the patriarch was in Potiphar's house, we are told that "the Lord was with him." But then we are also told of David, on one occasion, that "he behaved himself wisely in all his ways, and the Lord was with him *." Here again some awkward doubts obtruded themselves on my mind; as for instance: whether every measure and counsel of David throughout his whole life be justifiable? Whether the best and most favoured man should be considered as perfect? &c. &c. But these new doubts I by a great effort succeeded in banishing.

* 1 Sam. ch. xliii, ver. 14.

I now turned my attention to the account given by Moses of the terms on which Joseph enslaved the Egyptians! and here I read the following words in the address made by the patriarch on that occasion.

“Lo, here is seed for you, and you shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.” And afterwards we are informed that Joseph “made this a law.”

I must own I wished for my learned friend, the Anti-jacobin reviewer, to resolve some foolish and puzzling questions, which suggested themselves to me in this stage of the business. I could not help saying to myself, “In what sense are men to be called *slaves*, who are by law entitled to four-fifths of the gross produce of the lands they cultivate? Are the cultivators of land in our part of the world *bondsmen*, because the average rent which they reserve for the proprietor, is not a fifth, but a third part of the gross produce? Did our ancient knights consider themselves as *bondsmen*, when they held their lands of the crown?”

Although I could not directly answer these questions, they soon lost their importance in my eyes, on my discovering that Moses talks of the Egyptians being bought and sold. Now a man who is bought and sold (ne thought) must, for that very reason, be a slave, and neither four-fifths nor nine-tenths of all the gross produce of the world can ever make him a freeman. But a clergyman of my acquaintance, who surprised me thus missing, and to whom, as he is a biblical student, I submitted the case, vehemently resisted this reasoning. He urged, that the expressions *buying* and *selling* must be explained by the context; that the Hebrew words so rendered, are probably words of more general import; that in particular, the word translated to *sell*, is elsewhere applied by Moses to lands merely mortgaged for a short term of years, and to men not only not in a state of absolute slavery, but most expressly and repeatedly distinguished from “*bondsmen*” * I confess I here felt

* Leviticus, chap. XXV.

myself a little nettled and perplexed; but I was by no means convinced. It occurred to me that this reverend gentleman might be one of those *false philanthropists* whom the Anti-jacobin reviewer so well exposes; I knew him to be a warm enemy to the Slave Trade; I determined not to believe a syllable he uttered, and all my scruples vanished.

Previously, however, to this happy consummation, I acknowledge I had more than once been disposed to blame the Anti-jacobin for not having more fully discussed the question on which he has given such excellent hints, but in considering which I had experienced such harrassing perplexities. I even find that, in a moment of spleen, the following note somehow found its way into my memorandum-book. I send it merely as a monument of my weakness and irritability.

“The great desideratum in the series and connection of descriptive, as well as of other matter contained in the Anti-jacobin's Remarks on the Egyptian slave Trade, and the slave-dealings of Joseph, is the want of an intelligible narrative of that subject, conveying existing historical information in forcible impression.”

T. T.

To the Editor of the Christian Observer.

I HAVE no reason to suppose that you are otherwise than impartial in your animadversions on contemporary periodical publications. I am, moreover, aware, that it is impossible for you to attend to every circumstance of an objectionable nature which may be introduced into these works. In the EVANGELICAL MAGAZINE, however, for April last, some things were inserted which I confidently expected would not have escaped your notice. Had the passages to which I allude been censurable merely on the ground of absurdity, or vulgarity, or cant, I should have judged it wholly unnecessary to distinguish them by any particular observations. But conceiving that their plain and obvious tendency is deeply to injure the interests of vital religion; I shall be excited, I trust, for calling your attention to them. The insertions in ques-

tion; being extracts of letters from ministers in America, which give an account of the revival of religion in that country, will be found at the 187th and 188th pages. They are as follows:

“The work of grace I mentioned in my last as a small cloud, is now spreading so as to fill the whole settlement. Nor is it confined to those places where the gospel is preached; many places where they had not had a sermon for six months, are as much engaged as those who have steadily enjoyed the preached word; and some of them considerably more. They now meet in societies; and it is no uncommon thing to spend the whole night in religious exercises, even the very persons who could not have been induced to have staid one half hour to have heard the best preacher on the continent (if they could have been gotten to the place at all) now nothing restrains them from prayer and praise to the Most High, and with a spirit of devotion sufficient to shame Christians of the best standing and talents. It has now spread into five counties; and often lays hold of the most stout and hardened rebels, and makes those who were leaders in iniquity, the leaders in the work of God. This is the Lord's doing; and, indeed, it is marvellous in our eyes. Pen cannot disclose, tongue describe, nor fancy paint the wonders of the Lord we daily see amongst us. It is by no means the form of preaching, &c.; impressions are made in riding, walking, working, sleeping, and in every circumstance of life, and often by those who have not heard a sermon for years. No sooner do they become impressed, but they begin to pray ardently;—love one another and mankind fervently;—and serve the God they before despised with their heart.”

“I think I mentioned to you in my last, that there is a deep religious impression at Durham. I preached there the Sabbath before last. There was, in the audience, a certain indescribable something, which I never before witnessed. I cannot convey an adequate idea of what I observed, by saying there was the greatest apparent seriousness, accompanied by a death-like stillness. It was the easiest thing imaginable to preach. A neighbouring brother, at Rocky Hill, made the same remark. In the parish of Durham, nevertheless, Satan seems to be very busy. Would you have thought it? A man, who had always been deemed a decent character, and been in the habit of attending public worship, was so displeased with his daughter for joining in church fellowship, as to turn her out of doors; but he afterwards received her. This reminds me of what I heard last week from Mr. Woodward, of Woolcot, at whose house

was holden our monthly meeting:—One of his parishioners, a sober-minded, serious, and judicious man, was just returned from New Connecticut, a territory on the back of Pennsylvania. There, it seems, religious impressions have commenced in a very remarkable manner. Persons, under their first influence, fall down in the midst of the congregation, and remain for some time utterly helpless, but generally retaining the full exercise of their senses, so as to be able afterward to give a distinct account of every transaction in their presence. The preaching, it was observed, had nothing remarkable, either in manner or matter.”—“When persons fell down, they would make such an exclamation as ‘Lord have mercy!’ No confusion took place. They were properly attended until they recovered. He said that the effect could not be counterfeited. Those who fell down, generally continued under the influence of religion: some of them relapsed; and such, it was said, were most frequently in a state of insensibility after the seizure in falling down. When one of the quarterly meetings was approaching, a young woman, at a distance, signified to her father a desire to attend. He, after some consideration, without any apparent reluctance, carried her to the place. During the preaching, she fell down, and upon her recovery, appeared deeply impressed by religious truths. The father was very much displeased; and in going home, finding his reasoning with her unavailing, he horse-whipped her very severely. He repeated the same treatment, I think, twice after their arrival at their common residence. His behaviour was so outrageous, as to oblige the daughter to claim the protection of the magistrate. When before him, the father refused to make any concessions or promises of good behaviour. His *mittimus* was written out, and he committed to the proper officer; but while on the road to prison, he fell down, and when able to speak, confessed his fault, and promised amendment:—moreover, he owned, that during the whole of his outrageous behaviour, he had been under strong convictions, which he endeavoured resolutely to resist.”

Now, Sir, if the design of the conductors of the *Evangelical Magazine* had been (what I verily believe it is not) to expose religion to ridicule and contempt, I question whether they could have more effectually accomplished their purpose than by the insertion without any censure of such extravagant relations. Do they really mean to exhibit to the world these strange occurrences as a proper representation of what may be called “a revival of religion.” Then must

grieve over the ten thousand families who are said to regard this work as oracular. It may, perhaps, be said in their vindication that, although they insert these accounts from a persuasion that they will prove gratifying to the depraved appetite of their readers, they do not intend thereby to give them the stamp of approbation. If such a plea could be justly preferred, it would be as severe a condemnation of their moral principles, as the former supposition, that these transactions were really suited to their taste, would be of their religious discernment. What, in reality, would be the language of such a procedure? "Popularity is our object. But this object is unattainable if we oppose, nay, if we do not countenance, prevailing errors." This point, however, is placed beyond all doubt, by the expressions of approbation with which the accounts of these outrageous proceedings have generally been accompanied*.

Many of your readers, and, perhaps, you yourself, may think I have employed too strong language: but if the extracts which I have sent are closely inspected, it will, probably, appear to require no extenuation. "Impressions," we are informed, "are made in riding, walking, working, sleeping, and in every circumstance of life." To these impressions, whatever they may be, for their nature is not explained, no small efficacy is ascribed. "No sooner do persons become impressed," as it is called, "but they begin to pray ardently; love one another and mankind fervently; and serve the God they before despised with their heart." These, Mr. Editor, are, unquestionably, very excellent effects. But then, they are effects which I have been taught to consider, could be produced only by the hearing or reading of the word of God, under the divine teaching—the enlightening, and sanctifying influence of the Holy Spirit. In the accounts before me, however, not a syllable is said of reading the word of God as a mean of conversion; and in many cases, it is expressly asserted, that the individuals operated upon had not heard a sermon for years. Whence,

* I would refer the reader for many pertinent remarks on this subject, to your own work for October, 1802, p. 667, and for January 1804, p. 55.

then, is it, that these poor people derive their religion? From immediate revelation? Such is the only inference which the letter-writer leaves us at liberty to make. But can this be any other than a gross delusion? Is that account entitled to any credit which directly contradicts the Bible? "Faith cometh by hearing, and hearing by the word of God:"—"Sanctify them by thy truth, &c. &c." St. Paul tells us, that it is the scriptures which made men "wise unto salvation;" and St. Peter, that men were born again "by the word of God." But that mode, it should seem, is obsolete: things have now taken a different course: impressions do every thing. They even achieve such wonders, that "the most stout and hardened rebels,"—"those who were leaders in iniquity," become "leaders in the work of God;" by which, I presume, we are to understand that, under the teaching of impressions, ministers are suddenly formed from the habitually profligate and profane. And yet these impressions, of which so much is made, are left to be defined according to each man's fancy, and seem to be as indescribable as the something which made it "the easiest thing in the world to preach" at Durham and Rocky Hill. Surely, it would be at least decorous, if not prudent, to appoint a term of probation to these leaders in iniquity, before they become leaders in the work of God. What will be the result of such proceedings it is not difficult to foresee.

I was prepared to expect some great persecution had taken place, on reading that *Satan had been very busy*. To me, Sir, he appears to have been more busy than the letter-writer at all suspected; and to have been securing his empire more effectually by those very impressions which are so much extolled, than he could have done by the most vehement opposition.

I will just advert for one moment to the report of "the sober-minded, serious, and judicious" parishioner of Woolcot. He takes it upon him to assert, that the effect of these impressions, could not be counterfeited; and yet he tells us, in the same breath, that they were counterfeited; for "some relapsed." He has attempted, however, to give us a very concise and comprehensive rule for distinguishing a real from a coun-

terfeit impression. Those who continued to have all their senses about them during the impression, afforded a good hope of future perseverance; while such as were so violently impressed as to lose all sense, were to be viewed with suspicion. Experience must unquestionably have great weight. But previous to experience, I should certainly have been disposed to think, that if these impressions were of any value at all, they were valuable in proportion as they were powerful; and therefore that what deprived a man of all his senses was worth more than what merely deprived him of one or two.

The same gentleman has represented his father as severely chastizing his daughter. The cause is not very distinctly specified, but if I may judge from what follows, her frowardness had some share in it. The daughter, under the influence, I presume, of these same impressions, has her father taken up, and brought before a magistrate; and because he would not make concessions and promise good behaviour, he is sent (at the instance of his daughter), to jail! Here, however, these convenient and all-powerful impressions again interfere; and the father, finding there is now no other remedy, falls down according to usage, whether in a state of insensibility or not seems uncertain; and when able to speak, confesses his fault, (to his daughter, I presume,) and promises amendment. Here we have a very eminent instance of the power of impressions: but whether

impressions of a jail, or of a more preternatural kind, the reader is left to conjecture.

I beg leave to close these remarks with an anecdote which I have copied verbatim from Boswell's Life of Johnson, Vol. III. p. 246, and which seems to me to throw considerable light on the doctrine of impressions. It is as follows:

"I mentioned that I had in my possession the Life of Sir Robert Sibbald, the celebrated Scottish antiquary, and founder of the Royal College of Physicians at Edinburgh, in the original manuscript in his own handwriting; and that it was, I believe, the most natural and candid account of himself that ever was given by any man. As an instance, he tells us that the Duke of Perth, then Chancellor of Scotland, pressed him very much to come over to the Roman catholic faith; that he resisted all his grace's arguments for a considerable time, till one day he felt himself, as it were, instantaneously convinced; and with tears in his eyes, ran into the duke's arms and embraced the ancient religion: that he continued very steady in it for some time, and accompanied his grace to London, and lived in his household; that there he found the rigid fasting prescribed by the church very severe upon him; that this disposed him to reconsider the controversy; and having then seen that he was in the wrong, he returned to Protestantism."

A SINCERE FRIEND OF THE CHURCH
OF ENGLAND.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

STEREOTYPE PRINTING was described in the Christian Observer, Vol. I. pp. 185, 186, in the following manner:—"The solid pages, used in Stereotype Printing, are cast from pages first set up, in the usual way, with moveable types. A mould or impression is taken of each page, in any suitable plastic material, and afterwards as many solid pages are cast into the mould as may be wanted."

Earl STANHOPE has, we understand, devoted much time and money to the improvement of Stereotype Printing, and

CHRIST. OBSERV. No. 30.

the introduction of it into this country. Mr. ANDREW WILSON, Printer, in Great Wild Street, Lincoln's Inn Fields, has brought the art, under his Lordship's assistance and protection, to a great degree of maturity. A theological work, translated from the German by HER MAJESTY, and revised by the BISHOP of LONDON, is now nearly ready for publication, and will be the first Stereotype work published in this kingdom. So well satisfied are the Syndics of the Cambridge Press of the great importance of this art, and of the degree of perfection to which it is now

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brought, that they have offered their present stock of Bibles, Testaments, &c. for sale at reduced prices, and have entered into an arrangement with Mr. WILSON for fourteen years, by which the public may soon expect to obtain the Scriptures, &c. cheaper, more accurate, and better printed, than heretofore. Considerable improvements are likewise carrying on in the printing presses, and in the manufacture of ink and paper; and it is hoped, that, by these means the Export Book Trade may be, in some measure revived, which has been almost lost of late to this country, in consequence of the high price of materials and labour.

In the press, *Sermons on various Subjects*, by the Rev. C. P. LAYARD, D. D. F. R. S. and F. A. S. late Dean of Bristol; in 1 vol. 8vo. on demy and royal paper.—*First Principles of Christian Knowledge*, by the Right Rev. THOMAS BURGESS, D. D. Bishop of St. David's, in 12mo.—*A brief Illustration of the Morning Service of the United Church of England and Ireland*, by the Rev. JOHN CLARKE, Minor Canon of Durham, in 12mo.—A translation, by the Rev. R. KINGDON, of a work by the late Dr. LESS, Professor in the University of Göttingen, on the *Authenticity, Uncorrupted Preservation, and Credibility of the New Testament*.—*Continental Sketches*, comprising a Portrait of Revolutionary Holland; an Essay on the Ancient and Modern History of the Low Countries; and an Inquiry into the Political and Commercial Interests of the Dutch; by Mr. BURLY.

The *Bibliographical Dictionary*, Vol. VI. which finishes the alphabet, will be published on the 1st of July; containing, among other important articles, an ample Account of Testaments.—Vol. VII. which will complete the work, will speedily be published, and will contain an Account of the best English Translations of each Greek and Latin Classic, an Essay on Bibliography, &c. &c.

A new edition of the *General Biographical Dictionary*, enlarged to 18 volumes, is preparing for the press.

Proposals have been circulated, for publishing by subscription, in 6 vols. 4to. a translation from the Persian of a work, entitled, *A Chronological, Biographical, and Theological History of the Primary and Subsequent Ages of the World*; carefully compiled by M. AHMED, the Son of JAVAH SHAH: dedicated to the Hon. the Court of Directors; done into English, and illustrated with Notes, historical, geographical, and critical, and embellished with Maps, &c. by ROBERT GREENE, Captain of Infantry on the Bengal Establishment. The price of each vol. will be £2. 15s.

Mr. RICHARD PARKINSON, late of Maryland, proposes to publish by subscription, in 1 vol. 8vo. a work, entitled, *The Experienced Farmer's Tour in America*;

exhibiting a copious and familiar View of the American System of Agriculture and Breeding of Cattle, with its recent improvements.

The Rev. CLAUDIUS BUCHANAN, Vice Provost of the New College, Calcutta, has appropriated fourteen hundred guineas for prizes, to be distributed among the Seven Universities of the United Kingdom; two hundred to each. In each university, one hundred pounds is to be given for the best prose English composition on the "Best Means of extending the Blessings of Civilization and true Religion among the Hundred Million Inhabitants of Hindostan, now subject to British Authority;" sixty pounds for the best English poem on the "Revival of Letters in the East;" twenty-five for the best Latin ode or poem of "Collegium Bengaleense;" and twenty— for the best Greek on *πρωτο πας*.

At the Anniversary of the ROYAL BENEVOLENT SOCIETY, held on the 17th May, Mr. TRAVERS stated, that previous to the year 1802, the annual average of deaths by the Small Pox, within the Bills of Mortality of London, were at the rate of one thousand eight hundred and fifty; and that within the last year, the deaths had not amounted to one thousand. The annual expediture of the Society, it was observed would be £1000; to provide for which the Trustees had at present a fund of only £400. a year in stock and in subscription. The Rev. R. HILL stated, that he had himself inoculated, according to the direction of Dr. JENNER, above one thousand six hundred persons within the last year, and in every case with success, and that nothing could be more simple than the operation.

By the *Annual Report of the Visitors of the ROYAL INSTITUTION*, lately delivered in to the Proprietors, it appears, that the total amount of the expences of the year is £2,368: 6s. 5d; including all the recent Improvements in the Laboratory, Model Room, Lecture Room, &c. and some small part of what has been expended for the Library and Collection of Minerals. The clear Income of the year 1803 amounts, on the other hand, including the Arrears of Subscriptions due for that year, to £3,181. 15s. 6d. The Visitors notice, with pleasure, the Additions which have been recently made, and are now making, to the Funds of the Institution. Besides the return of some Annual Subscribers who had quitted the Institution, there have been added, since the commencement of the present season, 3 Proprietors, 3 Life Subscribers, 175 Annual Subscribers, and 242 Ladies and Young Persons subscribing to the Lectures only; and the sum received for Subscriptions and Proprietors' Shares, from January 1st to March 31st, 1804, has amounted to £1,902: 19s. The Lectures, Experiments, &c. are now regularly and fully attended; and there is every reason to suppose that a general In-

terest in favour of the Establishment has been created among the inhabitants of the metropolis. The Laboratory has been enlarged; the Chemical Apparatus improved; the Collection of Minerals increased to more than 3000 specimens; the Model Room arranged; and the Printing Office removed, the utility of it not being found adequate to its expence. Nearly £5000. have been subscribed towards the New-Library, of which upwards of half has been already expended in the purchase of Books; in particular, the Library of the late THOMAS ASTLE, Esq. for which the sum of 1000 Guineas was given, has proved an important acquisition to the Collection; furnishing, in itself, almost every book in Ancient British History, Topography, and Antiquities, besides a variety of scarce and valuable Books in other classes.

The Lectures at the ROYAL INSTITUTION closed, for the present Season, on the 22d of June. The following Arrangement has been made for the Lectures and Public Experiments of the ensuing Season. CHRISTMAS COURSE; from 10th Nov. to 26th Jan.—Mr. DAVY, *Chemistry*, First Course; Mr. OPIE, *Painting*; Mr. FLETCHER, *Natural Philosophy*; Rev. SYDNEY SMITH, *Moral Philosophy*, First Course; Professor CROTCH, *Music*; Mr. LANDSEER, *Engraving*.—SPRING COURSE, from 5th Feb. to 15th June.—Mr. DAVY, *Chemistry*, Second Course; Mr. ALLEN, *Natural Philosophy*; Rev. WM. CROWE, *History*; Rev. JOHN HEWLETT, *Belles Lettres*; Dr. SMITH, *Botany*; Rev. SYDNEY SMITH, *Moral Philosophy*, Second Course. Lectures on *Poetry* are also to be given. The Lectures of the whole Season will be 172; in the Christmas Course, 72, and 100 in the Spring Course.

At the last Meeting of the Farming Society in Ireland, his Excellency the Lord Lieutenant, on hearing the report of the present state and prospects of the species of wheat called *Jerusalem Wheat*, lately introduced, pronounced the discovery an object of high national utility. Each grain, sown in dibbles of 16 inches square, produces from 30 to 45 stens; each of which stems contain from 140 to 160 large round grains, and rises to the height of 7 feet, with a mealy pulp, sufficient to render the whole mass of straw, when cut, an excellent food for all kinds of cattle; but particularly a most provident substitute for oats with road and draft horses.

Moles are such enemies, it is said, to the smell of garlic, that, in order to get rid of them, it is sufficient to introduce a few heads of garlic into their subterraneous walks. It is likewise said to be employed with success against grubs and snails.

FRANCE.

A *New Encyclopædia, or Dictionary of Literature, Morals, and Politics*, has been

begun in Paris, by a Society of Men of Letters. Three volumes in 8vo. have been already published; and the whole will probably occupy 16 or 18 large volumes, since three thick volumes extend only to the letter E. The professed object and motives of this publication are highly worthy of attention. The compilers, in their Preliminary Discourse, draw a most degrading picture of the state of Literature in France. Their statement flatly contradicts those ostentatious details, with which the French papers have endeavoured to beguile Europe. They tell us, that the light of reason, in their country, is obscured; that thick darkness overshadows the horizon of science; that genius is extinguished, and all taste for the belles lettres has disappeared; that licentious works, dangerous productions, and frivolous romances, have succeeded to the immortal writings which rendered illustrious the reigns of Louis XIV. and XV.; that mere pretenders have usurped the sceptre of literature; that the pillars of knowledge are shaken, and soon, in all probability, ruins alone will be seen, scattered and mutilated monuments, over which the advocates of truth and the friends of philosophy and morals will vent their sighs. Burlesque scenes and bufferies have supplanted, in the public amusements, those pieces upon which the French were accustomed to pride themselves. They observe also, that the decline of letters and the corruption of manners accompany each other, and precede the fall of empires, and the slavery of nations. Nothing, indeed, can be more gloomy, than the picture which these writers draw of the moral and literary state of their country; and though it should be conceded that the colouring may possibly be overcharged, yet there is no room to doubt that the features are substantially correct. The editors admit, indeed, that there still remain a few literati of a better class, who honourably labour to promote science, truth, and virtue; but they are few; and France, they say, is on the eve of altogether losing its luminaries of that description.

A curious Petrification has been discovered at Vaucelles, in the north of France. A workman, in breaking a stone that came from the ruins of the Abbey, divided it into two parts, one of which presented the impression of a fish, and the other the same fish in yellow. Upon careful examination it was found to be a fish in the most excellent state of preservation. It appears to be of the abdominal class, and a salmon. The scales are of a violet colour mixed with yellow; the colours of the impression and of the *reliëvo* are the same. The stone was originally taken from a quarry in the neighbourhood of Vaucelles, which has been long abandoned.

SPAIN.

Professor SASSER, the celebrated Botanist, who has been absent eight years, assisted by a party of Naturalists, has returned to Spain. He has visited the whole of the Spanish possessions in North America, and the islands on the coast. He has enriched the science of Botany, it is said, with two thousand five hundred species of unknown plants; and has also discovered eighty non-descript fishes.

A new Journal has commenced at Madrid, entitled, *Miscellanies in the Sciences, Literature, and the Arts*. The contents are divided into five parts:—1. The Physical and Mathematical Sciences; and the application of them to useful purposes.—2. Natural History.—3. Agriculture, Medicine, and the Arts of Industry.—4. The different branches of Literature.—5. The Fine Arts; besides original Pieces, and Translations from foreign Works, which will form the principal part of the Journal; each number is to contain an Analysis of Spanish and other works, with extracts from them. A number appears on the first and fifteenth of each month, consisting of two sheets octavo, price eighteen reals per quarter. The first number was published Jan. 1, 1804.

RUSSIA.

The Russian Minister of Commerce at Petersburg, Count RUMANOFF, has just caused to be published a *Collection of Twenty-one Tables*, which give a correct and comprehensive view of the present state of the Russian coinmerce with foreign nations. It is observed in the introduction, which is written by the Count, that the results of the Russian trade have hitherto been kept secret; but where the sovereign is the father of his people, he has nothing to conceal from them; and that the emperor has, in consequence, given orders that the whole commercial system of the kingdom should be communicated to the public. The Tables are divided into five Parts; which comprehend the trade on the

Baltic, the White Sea, the Black Sea, the Caspian Sea, and the Inland Trade.

TURKEY.

The art of printing begins to make some progress in Constantinople. An edition of the Mussulman Catechism, forming an octavo volume of eighty-six pages, has just come from the press. It was printed under the inspection of ABDORAHMAN-ERFENDI, Director of the Royal Printing Office. It appears that the situation of copyist, the members of which are very numerous, will soon be as bad at Constantinople as it must have been at Rome or at Paris in the fifteenth century. One of their most lucrative occupations was a kind of Almanac of the Ramazan, which appears annually, with calculations, by the astronomers of the court, indicating for each day the hours of fasting and prayer. The scrupulous exactness of good Mussulmen, in observing their Lent, procured to the copyists the sale of many thousands of these almanacs; which were sold at a price proportioned to their ornaments and the beauty of the penmanship. This branch of industry has been, however, almost entirely destroyed since the last year. An almanac of the Ramazan has been printed at Scutari, on Italian paper which resembles parchment. It contains for each day the hour and minute at which fasting ought to be begun, &c.; and, by way of supplement, as in the almanac of Liege, the days for bleeding, taking physic, applying cupping glasses, &c. This innovation may appear to Europeans of very little importance; but it displays boldness in the Turkish government, which wishes, by these means, to sound the sentiments of the people, who dislike every novelty. It has completely succeeded in the present instance; the copyist being left to murmur, while the indigent devotee is very glad to procure his almanac cheaper. Government has availed itself of this good disposition, and calendars for the whole year are now printed.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A SERMON on the Death of the Reverend Joseph Priestley. By John Disney, D. D. 1s.

A Sermon on the same Occasion: By the Reverend J. Edwards. 1s. 6d.

Reasons for separating from the Church of Scotland. By William Innes, Minister of the Gospel, Dundee. 1s. 6d.

A Word to the Wise, and a hint to the Unthinking. 2d or 1s. 6d. per dozen.

The most important Truths and Duties of Christianity stated. 2d.

A Discourse delivered at Hackney, on Occasion of the Death of Dr. Priestley; to which are annexed a Brief Memoir of Dr. Priestley's Life and Writings; and a Letter from his Son, containing the Particulars of his last Illness. By Thomas Belsham. 2s.

The Duty of the Relations of those who are in dangerous Illness; and the Hazard of hasty Interments; a Sermon preached

at Lancaster, July 1803. By the Reverend S. Gige. 6d. or 5s. per dozen.

A Sermon preached before the Society for the Suppression of Vice, at St. George's, Hanover-square, May 1804. By the Bishop of Llandaff. 1s.

The Providence of God; a Norisian Prize Essay. By James George Durham. 2s.

A Sermon preached before the Judges of Assize, at Kingston on Thames, 21st March, 1804. By the Reverend John Barwis, A. M. 4to.

Practical Discourses. By the Reverend R. Warner. 2 vols. 8vo. 14s. boards.

Christian Theology; or, an Enquiry into the Nature and general Character of Revelation. By the Reverend Richard Lloyd, A. M. 8vo.

Sermons on important Subjects. By the late Reverend and Pious Samuel Davies, A. M. late President of the College in New Jersey, America. Fifth Edition, in 3 vols. To which are now added, Three Occasional Sermons, not included in former editions, Memoirs and Character of the Author, and Two Sermons on his Death. By the Reverend Drs. Gibbons and Finley. £1. 1s.

Sermons on interesting Subjects. By the Reverend Robert Macculloch, Author of Lectures on Isaiah, neatly printed in one large volume 12mo. 3s. 6d.; or on a finer paper, 4s.

Reverend Matthew Henry's Pleasantness of a Religious Life. Neat edition, 18mo. 1s. 3d.

Dr. Doddridge's Sermon on the Religious Education of Children. 18mo. 1s.

MISCELLANEOUS.

The Annals of Botany. By C. Konig, F. L. S. and J. Sims, M. D. &c. No. I. 7s. 6d.

The Life of George Washington, Commander in Chief of the American Forces, during the War which established the Independence of his Country, and first President of the United States. Compiled under the Inspection of the Hon. Bushrod Washington, from original Papers, bequeathed to him by his deceased Relative. To which is prefixed, a View of the Colonies planted by the English, on the Continent of North America, from their first Settlement. By John Marshall, Chief Justice of the United States, &c. 4to. £1. 11s. 6d.; 8vo. 10s. 6d.

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RELIGIOUS INTELLIGENCE.

ANNUAL REPORT OF THE DIRECTORS OF THE MISSIONARY SOCIETY.

Of this report, which was laid before the general body on the 9th of May last, we shall give a short abstract.

No important information had been received from OTAHEITE during the last year, excepting that peace had been restored between the contending natives of that island, and that the Missionaries were more at liberty, in consequence of that event, to pursue their labours.

Respecting SOUTH AFRICA, nothing material is stated in this report which we have not already had an opportunity of communicating to our readers.

Previous to the breaking out of the war with FRANCE, measures had been taken for dispersing the New Testament, prefaced by an essay on its au-

thenticity, throughout that country and its dependencies, as well as for printing the Old Testament in French. The Directors hope that the former is silently spreading through France, and that the printing of the latter will be undertaken by some society on the continent, whose communication with that country is not interrupted as ours at present is.

From the British dominions in NORTH AMERICA, information respecting the state of religion has been received by means of the society's missionaries. They represent religion as at a very low ebb indeed; whole towns and districts being destitute of all religious ordinances, and in danger of losing even the forms of christianity.

Three Missionaries, one of them the Reverend Mr. Vos, distinguished

by his faithful and successful labours—both in Holland and at the Cape of Good Hope, have been sent to Ceylon.

Another Mission, consisting of the Reverend Mr. Ringeltaube, and two others, was about to be sent out to the continent of India.

AMERICAN METHODISTS.

At the Methodist conferences in America for 1803, the following statement was made of the numbers in that country who were in connection with the Methodist society at that time.

	Whites.	Coloured.
Western States, Kentucky, &c.	7,738	464
Southern ditto	9,256	2,315
Virginia ditto	13,099	3,794
Baltimore ditto	12,513	6,414
Philadelphia ditto	24,626	8,561
New England ditto	2,927	14
New York ditto	11,458	301
	81,617	22,452

Total 104,070, being 17,336 more than last year.

- Some of the transactions, reported

to have taken place at the *Camp Meetings* of the American Methodists, may become the subject of future remark.

GREAT BRITAIN.

The BISHOP of LONDON has circulated a very useful address to the clergy of his diocese, recommending to them to enforce, by every means in their power, the external decorum of public worship, and to endeavour to restore the devout posture of kneeling at prayers, which has of late been so much disused. We sincerely hope, that this pastoral address may have its due effect.

On the 31st of May, according to the annual custom, upwards of six thousand charity children, attended by their patrons, masters, and matrons, went in procession to St Paul's Church, where an excellent and appropriate sermon was preached by the Right Reverend Bishop of Lincoln, from the 11th chapter of St. Matthew, the latter part of the fifth verse. "And the Poor have the Gospel preached unto them."

VIEW OF PUBLIC AFFAIRS.

FRANCE.

THE French papers have been filled with a variety of details respecting the elevation of Bonaparte to the imperial purple. By the Organic Senatus Consultum, which has been adopted on the occasion, Bonaparte is declared Emperor of the French, and the imperial dignity hereditary in the order of primogeniture, to the exclusion of females and their descent. The Emperor may, however, adopt the children or grandchildren of his brothers, who have attained the age of eighteen years, provided he himself have no children. In the case of the failure of his heirs, or of those of Joseph and Louis Bonaparte, a Senatus Consultum, proposed by the great officers of the empire, and submitted to the acceptance of the people, shall appoint an Emperor. The members of the Emperors family are to be princes; his eldest son imperial prince. No prince is to marry without the Emperor's permission. In case of a minority there shall be a regency, from which females are excluded. The Emperor shall be of age at eighteen. The *Great Dignitaries* of the empire are, the Great Elector, the Arch-Chancellor of the Empire, the Arch-Chancellor of State, the

Arch-Treasurer, the Constable, and the High Admiral, who shall rank after the French princes, and form the Great Council of the Emperor, and of the Legion of Honour, and be at the same time Senators. The *Great Officers* of the Empire shall be *Marshals* of the Empire; *Colonels General*, and such *Great Croix Officers*, as shall be instituted by the Emperor. All the above officers are irremovable. The Emperor shall swear to maintain the integrity of the French Republic, to respect and cause to be respected, liberty of conscience and the laws of the Concordat; the equality of rights: political and civil liberty; the irrevocability of the sales of national property; and not to levy any tax but by virtue of a law. The Senate shall consist of the Princes, the *Great Dignitaries*, of eighty members chosen by the Emperor from lists formed by the Electoral Colleges, and of other citizens whom the Emperor shall judge proper to place in the Senate. A committee of the Senate of seven members shall watch over individual liberty, and ensure the trial, within ten days, or the liberation of such as are arrested; another committee shall watch over the liberty of the press. The High Imperial Court, composed of the Princes, Grand

Dignitaries, Great Officers, Chief Judge, forty-six Senators, and other members, shall take cognizance of offences, committed by members of the Imperial family, by the Grand Dignitaries, Senators, &c. and by all ministers of state under their official responsibility.

Although the above *Senatus Consultum* has not only been adopted, but acted upon, yet the face of liberty must still be kept up. Accordingly it was resolved, that the following proposition shall be presented to the French people for their acceptance, viz. "The French people will the Imperial dignity to be hereditary in the direct, natural, legal, and adopted descent of Napoleon Bonaparte, in the natural and legal descent of Joseph Bonaparte and Louis Bonaparte, as settled by the organic *Senatus Consultum* of Floreal 28, year 12."

On the 30th Floreal (May 20th) Bonaparte was proclaimed Emperor at Paris with great pomp.

The French armies seem to have universally concurred in this new revolution; and addresses have also been received upon it from almost every part of France.

The trial of the alleged conspirators, including Georges and Moreau, was opened at Paris about the end of the last month, and was not brought to a close until the 10th instant, when Georges and nineteen others were capitally condemned; Moreau and four more were found guilty in a slight degree: and 21 were fully acquitted. These facts, if true, afford presumptive evidence of the fairness of the jury: yet an Englishman, accustomed to the humane and equitable practice of our courts of law, will naturally be shocked by the utter disregard manifested in the course of these trials, of those principles of British jurisprudence which forbid any examination tending to criminate oneself; and which constitute the judges counsel for the prisoner.

We extract the following paragraph from *La Gazette de France*:

"Paris, June 6.—The invasion of England is to be attempted before the 14th of July: a division of the Imperial guard is already arrived at Havre, on its way to Boulogne, where the Emperor will arrive within a week.—*Thirty-six hours calm, and England is ours.*"

Little as we regard this idle gasconade, we think it right to say, that we entertain as little doubt at this moment as we have done at any period of the war, that Bonaparte seriously purposes to attempt the invasion of this country. In Boulogne, it is said, are collected about two thousand gun boats in which may be embarked two hundred thousand men. If one hundred thousand of these are destroyed in the attempt to cross the channel, the remainder may land. Of the event, we have, it is true, every hope which ought to be indulged on such an occasion. But still let

us never forget, that under the blessing of Providence the best way of averting danger is to be prepared to meet it.

GERMANY.

The cold manner in which the note of the Emperor of Russia, mentioned in our last, was received by the diet of Ratisbon, seems calculated rather to repress than to encourage any sanguine expectation, that the late violent aggressions on the part of Bonaparte against the peace and security of Germany will be followed by any measures which are likely to curb the unbridled licence of French domination. Even the Emperor of Germany, when pressed by the Russian rescript to consider this topic, proposes only an enquiry into the subject, accompanying, at the same time, that proposal with an opinion that France will probably be able to justify her conduct. The ministers of Prussia and Baden intimate their expectations also that Bonaparte will of his own accord give such explanations as will prove satisfactory to the court of Petersburg. Under these circumstances, the hope of any spirited interference on the part of the great continental powers, for the purpose of restraining the ambition of the new Emperor within the bounds of his empire, appears very vain.

EGYPT.

Elfi Bey, who lately visited England, has, it is said, attempted, unsuccessfully, to form a party in Egypt who should favour the French. Whatever truth there may be in that report, it is clear that since his return he has been attacked by the party of Osman Bey, and stripped of all his baggage and valuable presents, he himself narrowly escaping with life. He is now said to be a fugitive in Upper Egypt.

EAST INDIES.

Dispatches have arrived from India; announcing the conclusion of peace between the Company and the hostile Marattahs. Great cessions both of territories and forts have been made by the Rajah of Berar and Scindia, and it is stipulated that they shall not retain in their service the subjects of any power at war with Great Britain, nor even admit into their service any French or other European officers.

WEST INDIES.

The capture of the colony of SURINAM, on the 4th of May, was announced in a letter of the Secretary of State to the Lord Mayor on the 22nd instant.

ST. DOMINGO.

Of this island, now called Hayti, General Dessalines has been appointed sole governor for life, with power to nominate

his successor. One of the first acts of his government was to offer a sum of forty dollars for every person of colour formerly deported from the island to America or elsewhere, who should be conveyed back to it again.

The agitation of the slave trade question in parliament has given a new importance to the transactions in St. Domingo: and the slave traders and their adherents have taken great pains to make every report, whether true or false, which may have reached this country, subservient to their design of vilifying the negro character, and of exciting a dread of the consequences of abolition. But even if we were to admit that every idle and contradictory report which has been circulated is literally correct, such an admission instead of weakening would serve to fortify the arguments for putting an end to this trade. As insurrection in our islands is to be dreaded in proportion to the extent in which new Africans have been imported, surely every instance of atrocity, which is alleged against the inhabitants of Hayti, ought to operate as a strong motive with the planters to oppose any increase of African population. But the negroes, it is asserted, will confound abolition with emancipation, and when they hear that the slave trade is abolished, will read in that act their own freedom. But have they done so in Virginia, where farther importations have been prohibited since the commencement of American independence? Have they done so in any of the other United States where the slave trade has been abolished? If there were any truth in this argument would the Congress risk the safety of Louisiana, by making it a part of the constitution of that state that no more slaves shall be imported?

Neither, we apprehend, do the reports of massacres in St. Domingo, supposing them true to their full extent, prove that any very peculiar degree of moral pravity attaches to the African character. If, after the numberless massacres and murders of the French, the blacks in that island should not have been provoked to retaliate: if, at the very moment when a considerable remnant of the French force which was expelled by them is threatening a descent from the shores of Cuba, they should not wish to rid themselves of those inmates who would favour the enemy: if when privateers, fitted out from Cuba, are daily committing depredations accompanied with the most savage cruelties, they should feel no temptation to vindictive measures; we should rejoice in the triumph of principle over passion; but we should be almost disposed to adopt a statement of their enemies; though in another sense, and to regard them as a different race of beings from our own.

What degree of truth there may be in the various reports of massacres, which
CHRIST. OBSERV. NO. 30.

have reached us, we will not pretend to say. Unquestionably they cannot all be true, because they are wholly inconsistent with each other. Indeed when we look to the history of St. Domingo, during the last seven years, we see abundant reason for discrediting reports which are transmitted to us, like the present, through the channels either of Jamaica planters or American traders. It will not be denied, that the planters of Jamaica think it their interest to degrade the African character. A similar motive may be supposed to actuate many American traders; who, moreover, as is well known, seldom scruple to spread any false or exaggerated report which may deter other traders from becoming their competitors in the same market. It is a very remarkable fact, that all those reports which we received from Jamaica and America, and even from France, respecting cruelties committed by the blacks on the landing of Leclerc, afterwards proved, according to the official statements of the French themselves, to be utterly false. In short, we can give little credit to facts which come to us through a medium so calculated to distort and exaggerate them.

It has been said, that the exorbitancy of the demands of Dessalines has frustrated an attempt of the government of Jamaica to form a treaty of commerce with him. This may be said: but it will not be told us, what share the morbid jealousy and rooted hatred of the African race which prevail in Jamaica, may have had in producing the failure in question.

It has been also alleged that Dessalines had proposed to contract with us for the importation of slaves into Hayti, and the circumstance is triumphantly adduced as an argument against the abolition. But allowing it to be true to the full extent which is alleged, we do not see how it can affect, in the most remote degree, the question at issue. A wish to recruit his army, or to restore his exhausted population, might lead to such an application; without any intention of buying negroes for the purpose of placing them in a state of bondage similar to what prevails in our islands. Indeed the latter plan might be demonstrated to be impossible. The real state of the case, however, seems to be that Dessalines, from a wish to conciliate the people of Jamaica, made no objection to their proposal of being allowed the monopoly of the trade of Hayti, including "*la vente des negres*." But to infer, from his willingness to gratify them with the exclusive privilege of selling negroes at Hayti, that it was his intention to establish a slave trade, is surely unwarranted.

There is another circumstance, in addition to those which we have already mentioned, which renders the truth of the late reports, respecting St. Domingo, very doubtful. In the Jamaica newspapers, which have lately arrived in this country,

not a syllable is said of those occurrences which have been so triumphantly proclaimed in this country.

It appears to be an undoubted fact, that Dessalines had sent an officer to the governor of Cuba to say, "that he wished to live at peace with his neighbours; but un-

less the French privateers were totally expelled from the ports of Cuba, he would immediately invade the island with a force sufficient to subdue it." Little doubt can be entertained of his being fully competent to execute his threat.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

It was our intention to have inserted a copious account of some of the proceedings in parliament during the last month, particularly those which related to the Slave Trade, and to Mr. Pitt's Defence Bill; but our limits will not admit of our giving more than a mere outline of what has passed. We may, perhaps, on a future occasion, recur to the arguments which have been employed on the slave trade question.

On the 31st of May, Mr. Wilberforce moved for leave to bring in a bill for abolishing the slave trade. He prefaced his motion with a most eloquent and argumentative speech, which seemed to carry conviction to the mind of almost every member of the house who was not interested in the question. One hundred and twenty-four voted in favour of the measure and forty-nine against it. The Irish members almost to a man took the part which justice and humanity no less than policy required them to take. The second reading of the bill took place on the 7th instant, after an animated debate; in the course of which every objection to the principle of the bill was solidly answered. The division was one hundred to forty-two. Another debate took place on the 12th instant, on the motion for going into a committee, when the numbers in favour of the motion were seventy-nine to twenty. In the committee the time at which importations into the islands were made to cease was the first of January 1805. The report of the committee was received after counsel had been heard against the Bill on the 25th; and on the 27th it was read a third time, and passed by a majority of 69 to 33. We congratulate the friends of religion, of justice, of humanity, and of the true interests of their country on this auspicious event.

Mr. Pitt's bill for increasing our means of defence met with such violent and powerful opposition as seemed to endanger the continuance of his administration. The united parties of Lord Grenville, Mr. Fox, and Mr. Addington, mustered all their strength and in houses, containing upwards of four hundred members, the majority fluctuated from thirty-nine to fifty. The bill has passed through the House of Commons. It is not likely to encounter an equally formidable resistance in the House of Lords. We are truly sorry to perceive the height to which party spirit has risen

on this occasion. The firmness, however, with which Mr. Pitt has met the discouragements of his situation, has tended greatly to raise him in the eyes of many; and it seems for the present to have destroyed every hope of a change in the government.

DOMESTIC OCCURRENCES.

Lord HARDWICKE continues in the government of Ireland.

The Duke of MONTROSE is appointed President of the board of trade and plantations, and the Right Hon. GEORGE ROSE his deputy.

Viscount CASTLEREAGH, the Duke of PORTLAND, Lord HAWKESBURY, Earl CAMDEN, Lord HARROWBY, the Right Hon. WILLIAM PITT, Lord GLENBERVIE, the Right Hon. THOMAS WALLACE, and Viscount DUNLO are appointed commissioners for the management of the affairs of India.

The King has been pleased to appoint C. Arbuthnot, Esq. to be his Majesty's Ambassador-Extraordinary and Plenipotentiary to the Sublime Ottoman Porte; Benj. Garlike, Esq. Envoy Extraordinary and Minister Plenipotentiary to the Court of Copenhagen; C. Stuart, Esq. Secretary of Embassy to the Court of St. Petersburg; E. Thornton, Esq. Secretary of Legation to the Court of Berlin; Aug. Foster, Esq. Secretary of Legation to the United States of America; and Fred. Lindeman, Esq. Consul at Embden. Charles Bishop, Esq. is appointed to be his Majesty's Procurator-General, in the place of James Hesel-tine, Esq. deceased.

On the 18th instant, J. Stephens and J. Agnew, Esqrs. were brought up to the Court of King's Bench to receive sentence for extorting the sum £.10,625, in their official capacities, of the Samoa Rajah, on the Malabar coast. After a long and impressive speech from Mr. Justice Grose, he pronounced the following sentence:— That J. Stephens pay a fine to the King of £.5000. and be committed to the King's Bench prison for two years. That J. Agnew be confined in the same place for the same term, and that they both do forfeit the sum of £.10,625, being the amount of the sum found by the jury to have been extorted from the Rajah. Lord Ellenborough mentioned that both the fine and the forfeiture will be received by the East India Company, under an order of court.

OBITUARY.

To the Editor of the Christian Observer.

THOSE of your readers, who have perused with due attention the account, which I was permitted to send you lately, of the pious conduct of Miss Margaret Y.—during her last illness, will be gratified by the following, no less edifying, account of her younger sister Miss Catherine. It was written by the same lady who wrote the former, and is chiefly taken from a series of letters sent to her sister, another aunt of the young ladies. The short preface, which relates to this young lady's conduct upon her arrival in England, was written by the same person to a friend of mine, to whom copies of the letters had been sent.

W. H.

"WHEN my niece Catherine came from India, she was little more than six years old. I soon discovered marks of grace and thoughtfulness in her, along with great sweetness and cheerfulness of disposition.

"The first request which she made to me was on the day after she landed, when in broken English she asked me—'You teach me to pray? One little girl on board our ship could say prayers, but I could not. I only try, and say at night, O Lord! carry me safe to Europe country, and make me good woman—then I fall asleep.'

"She then said—'Why my sister A— not here?' I answered, that she was dead—that God had taken her from this world. The recollection of the dear child I had so lately lost made me shed tears. She directly said—'Why you cry? You say God did take her; God can give good place for her.'

"During her education, I found that such books or conversation as made her most acquainted with God, were most acceptable to her. I saw with thankfulness the pleasure she had in her private duties, and in reading her Bible, especially after she had the advantage of hearing the Rev. Mr. J— F—, which was during the last three years and half of her life. During that time she regretted much when any thing prevented her being at Church; and used to beg that I would bring her home as much of the sermon as I could. These, and other circumstances, gave me a hope that a work of grace was not only begun in her; but was gradually advancing.

"She was mercifully supported during the sickness, and at the death of her sister Margaret, which was a very great trial to her. By every means in her power she showed her beloved sister that she was

willing to resign her to God. And she was enabled to do this, because she sought for help and strength, where she could not seek them in vain. When I thanked her for her behaviour during so trying a scene, she said—'Not me, aunt, not me; that God who supported Margaret, supported me.'

"On my saying one day that I regretted to pass the chamber where the body of my dear niece was lying, without having time to go in, and asking her if she did not feel the same regret, she said, 'No; my aunt, I do not mind her poor dust. I love to think of her as an angel in heaven.'

"About four months after the death of her sister Margaret she was taken ill; and as soon as I was sure of the nature of her disorder, I acquainted her with it. She had seen her sister carried on in one continued and unvarying sunshine of hope, peace, and cheerful resignation, to her last moments, when she left the world rejoicing at the prospect of heaven. Catherine felt not the same assurance. Her hope for a time seemed taken away; and her mind was filled with doubts and terrors. 'O,' said she, 'if I should be deceived in every thing at last! If when I die I lift up my eyes in hell, when it is too late for repentance!' The promises which she used to delight in, for a time lost their sweetness, and she could not appropriate them to herself.

"Thus in tender mercy did God convince her, that she had yet deeper work to learn. In much love and pity He shewed her, that she had relied too much on those duties which she had performed, and too little on him to whom they were paid. O, how bright does that grace and mercy shine, which drew aside the cloud that hung over her, and enabled her at length to say—'I have carried all my fears and cares to God, and he has turned them all into peace and joy.'

Extracts of letters from Mrs. M— to her sister, concerning their niece, Miss Catherine Y—, during her last illness.

Nov. 28th, 1802.

"If ever mind was in heaven, while the body was on earth, it is my Catherine's. The most edifying sight you can imagine is our dear niece, in this her hour of trial! It is delightful to me to be beside her. No murmur—no complaint escapes her lips. If I pity her, and say—'My love, your cough is very bad to day;' she will answer, with a sweet smile—'Eie, aunt, let us be thankful I have so little pain.' She is, indeed, in the hands of mercy, and strongly she expresses her sense of it. Desirous of a full submission to the will of

God, and of a strong dependence on his precious promises, one or other of which is almost constantly in her mouth; particularly, *Though your sins be as scarlet, they shall be white as snow, &c.* He that cometh unto me I will in no wise cast out. Casting all your care on God for He careth for you. Come unto me all ye that are weary, &c.

"She will lift up her hand to me (which is reduced to mere skin and bone) and will say—My flesh and my heart fail; but God is the strength of my heart, and my portion for ever."

"Yet with all this reliance on the promises of God, she says she does not feel that strong and abiding assurance of the pardon of her sins which she desires; but she says her trust in God's word increases daily. She often says to me—'O, my aunt, what a God is mine! See how he comforts, strengthens, and supports me, a poor feeble creature. O bless the Lord, O my soul, and all that is within me bless his holy name.' I wish every body would praise him; but every one knows not what a God of mercy he is. With what patience and mercy has he borne with my fifteen years of sin! And even now, when he lays his hand upon me, with what gentleness he does it! 'But you know, aunt, he carries the lambs in his bosom!'"

"She said to me the other day—'O what a sinner have I been! How little have I profited by the means I have had; and how few have had such opportunities. Yet in his mercy he spares me. He does not snatch me away by a violent sudden death; he blesses me with a long sickness, and sanctifies it to me in answer to my prayers; and brings about me good and serious people, who greatly strengthen and assist me.'"

"This strong, my dear sister, is the love, the faith, the humility of this young saint. I can describe nothing so sweet, so interesting, so like a mild setting sun, as her beautiful countenance. Every one who sees it is struck with it. All that sprightliness, which we used to admire, is there; but so tempered, so softened, that it is not in my power to describe it; but it is most heavenly. Not one gloomy hour have I seen in her sick chamber; but a cheerfulness that shews her mind is at peace. When I watch her from week to week, from morn till night, I see her always the same. Her mind never loses sight of its great object. Joy, peace, hope, these and the like fruits of the spirit, are always visible. Not one complaint passes her lips. Prayer and praise occupy her whole mind. If any persons come in who introduce useless conversation, she regrets the loss of time, and will say when they are gone—'My time is almost done, I have no minutes now to waste; but I try to keep my heart and thoughts, whilst others are talking; for what is the world to me now! It is the prayer and desire of my

heart, that all my thoughts may be of God, and with God. I wish to hear, or speak, of nothing else.'

"She has looked over all her little valuables, and has given to each of her young friends, and to the servants, a pocket-book, or some little thing, as a token of her love."

"She said to me last night, when suffering greatly—'O, my aunt, that my patience may last! What a sad thing it will be, if after all I have said to my God, of my desire to submit to Him in all things, of my willingness to bear whatever he sees good to lay upon me—my wish that He should purge my heart from every thing that would oppose him—If, after all, I should be fretful, and complain—O, what a dreadful thing would that be! But my prayer, my constant prayer shall be, 'O suffer me not at last, for any pains of death, to fall from thee.'"

Dec. 3d, 1802.

"The last week has brought my dear niece a great way on her journey. She is very sensible of it, and points it out to me with the sweetest composure and resignation; but does not rejoice yet in the prospect of death as my Margaret did. She laments that she cannot apply the whole of the promises of God to herself more fully. She says—'The desire of my heart is firmly to rest on his word, and to live to Him in all his ways and commands; and for the truth of that desire I can appeal to him. I feel myself wholly resigned to his will; and as that desire, and that resignation must be his gift, I trust his goodness will not stop there.'"

"She sometimes uses an expression which will give you, in a few words, a clear idea of her state—'When I think of the greatness of God, and then of my own sinfulness, I seem to hope against hope; but I endeavour to keep fast hold of the promises of God, and I grope my way to Him.'"

Dec. 18th.

"She has been carried in the servant's arms up stairs more than two months, but the motion, however gentle, has latterly been near depriving her of breath. I could not ask her to have a bed put up in the parlour, where her beloved Margaret languished and died; but I got the doctor to propose a bed in the drawing-room. She said to me—'My dear aunt, that will occasion you far too much trouble and fatigue. Let me have the same bed put up in the green parlour which Margaret had: I shall like that the best.' How shall I describe to you the thankfulness with which she took possession of the same room and bed, in which her sister died so lately."

"Some time ago she was uneasy, that she did not feel more assurance of pardon and acceptance. I endeavoured to convince her, that the promises are to those who believe, and commit themselves wholly to the

Lord, and not merely to those who are enabled to rejoice. This has been of much use to her; and I have now the comfort of seeing her dwell with delight upon the promises. Before I leave her room at midnight, she will call me back to her bedside, and say, 'Now, my aunt, repeat to me some of the precious promises before you leave me, that I may feed upon them when I cannot sleep.'

Dec. 26th.

"Amongst the greatest of God's mercies she reckons her long sickness, now near eleven months. But what is become of her love of life, her uncommon dread of death? Let her own sweet words answer. 'O, my aunt, how my God answers all my prayers. I carried all my fears and cares to him, and He has turned them all into peace and joy. I think the weaker I grow in body, the more my faith increases. How often have I prayed for more faith, and see how all my prayers are answered.'

"The other evening, when I had been upon my knees, supporting her longer than usual, and found some difficulty in rising, she held out her hand to help me. I smiled at the offer, and said, I wish, my love, you were able. She answered—'I wish I was—but, oh no, do not let me say that, for then, perhaps, I might not be in so good a way, and then I could not be happy.' Soon after she said—'What a mercy is my death! Had I recovered my health, perhaps I might have grown fond of the world again, and have forgotten all my God's goodness to me.'

"See, my dear sister, what Almighty grace can do! Not only is her great dread of dying taken away, but she enabled to look upon death as a blessing, and does not even venture to wish for return of health, lest it should not be good for her. 'What an honour' (she said to me the other night, as I supported her in bed) 'what an honour, for a poor thing like me to be taken to heaven, out of the way of sin and sorrow! To be clothed with my Redeemer's righteousness; for I have none of my own!'

"She often speaks of the comfort of prayer. 'How refreshed I feel, when I enjoy a little time in prayer, and carry all my cares to God!'

"About a fortnight ago she expressed a great wish to see the Rev. Mr. F——*. She said—'I find my strength is nearly gone. My time is almost done. I want to see him whilst I have any strength left to speak. I wish to tell him of all my God's goodness to me; and to thank him for all his prayers, and friendly visits; and to bid him farewell till we meet in heaven.' When he came she expressed herself nearly in the same manner, and, after bidding him farewell, she said—'But, Sir, if I should be

mistaken, and should linger a little longer here, come and see me: when I cannot speak, I can listen to your prayers.' As soon as he was gone, she said—'Aunt, I am finely just now, give me my knitting; I will try to knit a little.' So undisturbing, so soothing, are such scenes to her?

Dec. 30th.

"From the accounts which I have sent you, my dear sister, you will be able to form a clear idea of my happy, happy Catherine. Dear young saint! old in the knowledge of her own heart, and of the love and mercy of her God. In speaking of these about ten days ago, she said—'Oh, how shall I be thankful for all the mercies of my God to me! Had I been brought up with reading novels and plays, without the knowledge of a Saviour, what should I have done, now! O that I could persuade my young friends! But I have been very miss to them. They have come to see me day after day, and I have never told them of the great goodness of my God to me! Aunt, I have done very wrong. Had I told them with what tender mercy He deals with me, and how He comforts and supports me on my dying bed, it would have induced them to seek Him. They will believe a dying friend.'

"Since that, she has taken every opportunity of speaking to them. She has given to each some little thing for a keep-sake. To one she gave some artificial flowers, and said—'Wear them for my sake, but remember my advice, do not wear them as ornaments to make you fine, and to attract the notice of the world. One fit of sickness will make the world of no value to you. When you are on your death-bed, it will give you no comfort to think how fine you have been; but if you have made your Saviour your friend, O then you will be happy indeed.'

"To each of her companions she has given a charge, not to mind the sneers of the world, which she tells them they must expect to meet with, if they will not follow its follies; 'but,' she says, 'try to secure that friend who will never leave you nor forsake you.'

"I wish you had seen her the other night, as she sat up in bed, when I gave her some wine and biscuit; with what an animated smile she held up the glass, and repeated these words:

"The Lord is only my support,

And He that doth me feed;

How can I then lack any thing

Of which I stand in need?

Adding—'Help me, help me, my aunt, to be thankful.' I think I told you her reply one night, on my asking her if she wanted any thing before I went to bed—'Nothing, nothing—but more love to God.'

"I often hear her repeating to herself in bed,

"Leave, oh leave me not alone,

Still support and comfort me."

* A minister whose labours had been of the greatest use to her, as already mentioned.

"Now that her memory begins to fail, she will sometimes call me to her bedside, and say—' Help me to recollect such, or such a passage, or verse, especially this,

"All my trust on Thee is staid,
All my help from Thee I bring;
Cover this defenceless head
With the shadow of thy wing."

"And then with the sweetest smile she will say—'That, my dear aunt, is all I want; now go to bed.'

Dec. 31st.

"This day my dear niece has noticed much her deafness, and loss of memory. How very sweetly she speaks of these defects—' See, how I am stealing away from this world! By what gentle degrees I am losing every thing! But, however dead I may become to all around me, whilst life remains may I be alive to God. Indeed, though I have been so heavy to day, I have been enabled to pray, and O what a mercy is that! Till my last moment I will not cease to pray to my God—I will knock on.'

"When I went last night to her bedside, she said—I thought I had not been asleep, but I am mistaken—I must have slept; for I was thinking of my Saviour's sufferings, and, I know not how, I lost the subject. I was thinking of all he had suffered for me, and how very thoughtless I have been. I think I have helped to strike the thorns into his temples, and the nails into his feet! Yet with what mercy he strengthens me now! How gently he draws me to him! And then to think of his interceding for me in heaven! He holds out his hands to help me to him. O, my dear aunt, I love him, but not half enough."

"She wished to receive the sacrament on her birth-day, because it would be the end of the happiest year of her life.

"On being enabled to write a letter*, which she was anxious to send away, she said—'I prayed to be enabled to do this, because I thought it a duty, and see how my God has answered my prayers. What a rock he is to me.'

January 1, 1803.

"I have just passed a happy half hour in listening to my dear Catherine, while I kneeled by her bed, to rub her limbs, in which she had much pain. On my pitying her, she answered, 'O let me not complain, whilst I am able to think and pray, and repeat my sweet hymns.' How often have these employments shortened my sleepless nights! How many on their death-beds can neither pray nor think!—One more mercy I have to ask; that I may, with my last breath, be able to praise my God! I feel his love to me more and more. I am sure I shall be happy. O my aunt, what mercy! that, just when I

was of age to enter into life, he laid his hand upon me! Yet see with what gentleness he touches me! But the thing is, that even when I was such a thoughtless creature, that I saw not how I was piercing him with my sins, he was interceding for me with God. What a blessing that I am lying here! People that hear of me will say, 'Poor thing! she is very ill—she is very weak—but so patient!; for they will think it is my patience: but if I was to get well again, they would teize and ridicule me for trying to live to God; and I do not know what such a poor feeble heart as mine might do.'

January 13th.

"For some days past she has not been able to utter many words at once, nor could she be left alone after dinner, as usual. By one o'clock, great weariness, and extreme uneasiness of body, come on, with such confusion of head, that she cannot bear me to read to her in the softest manner. She speaks of this with regret, and says, 'My time of prayer is almost done, but my God knows my heart.' I can appeal to him, that all my desire is to love him, and pray to him, whilst I have my memory left. I beg that, if there is any thing lurking in my heart that would oppose his will, he would tear it away; for my desire is to be wholly his."

January 24th.

"This evening, after a most weary day, she asked me what the doctor thought of her. I said, my love, he thinks you will not linger long. She caught at the word *linger* as if it implied *suffering*, and replied, 'Do not, my dear aunt, let us call it *lingering*—it is all mercy. I am mercifully dealt with; but, indeed, I do wish to be gone. O that I was more fit! But I am not patient enough. I am very wrong in this wish: I should be more patient. The Lord's time must be best for me!'

January 26th.

"I read to her to-day the 8th and 9th verses of the 7th chapter of Micah. *When I sit in darkness, the Lord shall be a light unto me.* She observed, that passage particularly suited her. I said, 'I hope, my love, you do not sit in darkness.' She replied, 'In one sense I may say I do; but then the Lord is a light unto me. You do not find me, for some nights past, rejoicing that I have been able to pray and think upon God, and have passed the hours sweetly though I have not slept. My recollection is almost gone. Before I can repeat one verse of a hymn, or say one prayer, my thoughts wander, and I lose myself—so I may say, *I sit in darkness.* But then the Lord is a light unto me, for he keeps my mind in perfect peace. And though I am often tempted with very evil thoughts, yet I am kept from the power of the temptation. I rest upon God's word. He knows my weakness, and he

* A copy of which will be subjoined to this account.

knows my heart. Its desires are wholly his. I have given myself to him, to do with me as he pleases. His mercy to me is very great; I know he has one hand for justice, as well as one for mercy; but Christ has died for sinners. I am one, and he knows I have given myself to him. The blood of Christ cleanses from all sin. I am his.—He comforts and supports me, and keeps my mind in perfect peace.

January 27th;

“ My dear Catherine has been observing to me, that she was not able to read her Bible to-day as usual. ‘ Yet (said she) I did enjoy some time alone, and when I began my prayer it was sweet to me, and I was much comforted; but before I had done, I grew weary and cold, and quite lost myself.—But my dear Redeemer does not present my cold prayers as I present them to him.’

January 31st.

“ On my trying to soothe and comfort my dear niece this morning, when she was very ill, she said, ‘ My comfort must come from heaven. I am very ill; but I say it not to complain. I must not expect to slip away without pain or suffering. I am mercifully dealt with, and I trust and pray it may be so to the last; and that in my God’s good time I shall be happy. I trust my sins are all washed away in my Redeemer’s blood, and I shall stand in his righteousness. O, my aunt, what it is to have a Saviour!’

February 14th.

“ From the day on which I last wrote to you, my dear Catherine never had on her clothes. She grew too weak to speak much, but her sweet affectionate smiles, her happy, placid countenance, spoke comfort to my heart whenever I saw her. Her sufferings, at times, were extreme, but no murmur was heard from her. Her patience never failed—her comfortable hope—her sense of mercy. Her delight in thankfulness and praise, when she was able to express it, seemed to increase with her increasing sufferings.

“ On the morning of the 8th, after having been very ill through the night, she desired to see the Rev. Mr. F. Before he came she fell asleep. When she awoke, and saw him sitting by her bed, she smiled, and made signs to him to pray; and looking at him with earnestness, said, ‘ Patience.’ He understood her meaning; and while he prayed for support in her approaching conflict, she again fell asleep. When she awoke, she desired to be taken out of bed. She was lifted to the fire-side in a chair, and then her struggle for breath became violent. I said to her, ‘ My Catherine, your sufferings are nearly over; in a very little time you will be in heaven.’ She looked at me anxiously for about a minute, and then said with great hesitation, ‘ I doubt—I doubt—I doubt—I shall

not go to heaven.’ I replied, ‘ My darling, put away that thought; that doubt is none of your’s. Have nothing to do with it. Keep fast hold where you have hitherto been so mercifully supported.’

“ Whilst I spake, she leaned back against the servant who stood behind her. I could not distinguish her words; but her lips, her hands, and her eyes, which were lifted up, shewed she was engaged in prayer. In an instant, the sweetest smile was spread over her face. It was not a transient smile, which might proceed from an involuntary motion of the muscles; it was a bright increasing smile; a beam from heaven, which illumined her whole countenance, and continued, till all who were in the room expressed their astonishment to one another, and asked each other if ever they had seen any thing like it. As for me, all fatigue, all fear, all sorrows vanished. I was sensible of nothing but delightful thankfulness, to see the darling of my heart thus visibly rescued from the violent assaults of Satan. Presently the struggle for breath returned. I had been kneeling before her to support her, from the time she was taken out of bed. She looked at me, and said, ‘ O, my aunt, I thought I was slipping sweetly away.’ Then fixing her eyes upon me for a few moments, she flung her arms around my neck, and, laying her head upon my shoulder, almost instantly expired.”

Copy of the letter written to her brother, mentioned in the preceding page.

“ My dear Thomas,

“ I thank you for your kind letter. You think this illness is a great misery; but, indeed, it is to me one of the greatest blessings. For do you not think it both a blessing and an honour to be taken to heaven so early in life? because I can then no more offend my great, and merciful, and long-suffering God. For, my dear Tom, I can tell you a great truth, that he has been merciful to me, one of the greatest sinners that is. I know what you will say,—but you did not know my heart; and what I say I earnestly think. And then the great gentleness with which my God deals with me. I have yet hardly any pain, and that, my Tom, is a great mercy. And though my illness has been long, yet as my God was leading me, he also was shewing me a Saviour, a Redeemer, that was waiting to comfort and support me; telling me he died for sinners, and that he will receive every one that believes on him; and that those who come to him he will not turn away.”

“ My brother, I have gone to him, and laid all my complaints before him; and he, in great mercy, heard my prayers, and answered them. So trust yourself, my Tom, on him, and believe, and love him more and more. Pray for more faith; and then, you think you are not heard, yet still pray on, and never cease.

" I will send you a book *, which I beg you will read over and over again for my sake. Do not, my dear Tom, look for my recovery; but be resigned to the will of God.

" Give my love to my uncles and aunts, and may God bless them and you, my dear brother. So prays,

" Your affectionate sister,
" CATH. Y."

Dec. 7, 1803, died Mrs. ROGERS, aged 59 years, wife of the Rev. Thomas Rogers, of Wakefield. She bore a heavy affliction with great fortitude and christian resignation. The complaint attacked her in the beginning of October, and it was apprehended, from its very commencement, that it would prove fatal: but this did not alarm her. When she was told of her situation, she said, " It is of the Lord, let him do what seemeth him good. I have been favoured with an unusual share of domestic happiness; and have enjoyed every religious advantage, both public and private, that could inform the mind, and renew the heart. I have long admired the beauty and excellence of gospel truths, and frequently experienced their power, and rejoiced in the comfort of them. It is now my whole desire and earnest prayer, that my reconciled Father in Christ would give me a more enlarged acquaintance with them, that I may be more sensible than ever of my own unworthiness, and rely more unfeignedly on the suitability and sufficiency of my Redeemer, through whom alone, I look for real and lasting consolation. He has been very dear to my soul for months and years past: and I am persuaded that his ability, and I would hope, his love; are still the same. Indeed I cannot doubt it, since I have the united testimony of his own word, and the comfortable experience of his divine presence." Her bodily strength gradually decreased; but the powers of her mind seemed daily to acquire renewed strength. Having been a loving parent, and a most affectionate wife, she often expressed her regard and concern for her family in affecting lan-

* Doddridge's Rise and Progress, &c.

guage; and it was her frequent and fervent prayer, that the Lord would give them his special grace, to enable them so to pass through things temporal, as finally, not to lose the things that are eternal. On Sunday, Dec. 4, she was extremely ill all the day, but felt a greater degree of devotedness to God, and had more lively and interesting views of the excellence of the divine covenant in favour of sinners, than she had ever before experienced. About seven o'clock that evening, being a little relieved from pain, she desired to see her dear children, in order, once more, to impress upon their minds the great importance of religion, the vanity of the world, and the awfulness of death. The eldest was seventeen years of age. She took them to her arms separately, and addressed them with that firmness, propriety, and spiritual energy, which nothing but a deep sense of the value of their immortal souls, and an undoubted assurance of the truth of her religious principles, could inspire. This was an affecting scene. And whilst those who were present were bathed in tears, she was possessed of that serenity, and composure of mind, which enabled her to improve the moment to the edification of all that were about her. The impressions that were made upon the minds of those who attended her on this occasion, were such as, it is hoped, will never be erased. On the Monday she was considerably weaker, but feeling alive to her situation, and to her unspeakable obligations to the grace of God. On Tuesday she kept her bed the whole of the day, which was the only time she had done so during her affliction. She felt her dissolution approaching, and seemed so devoted to God, and resigned to his will, as not to have a wish of her own, except that she might glorify him more by her death than she had ever done in her life. On Wednesday morning, about half past eight o'clock, her Redeemer received her into his rest. She has left a most affectionate husband, and six amiable children, to lament the loss of her society, her care, and tender regard; but to rejoice in the thought, that she is now numbered with the saints in glory everlasting.

ANSWERS TO CORRESPONDENTS.

We cannot think that S. has read Dr. GLEIG'S Sermons with care.—A VILLAGER'S Enquiry will be considered and answered.—S. R.'s paper is left at the Publisher's.—CHRONIDES; HAUD-INSONS; MEMOR; FESTINA LENTE; VIATOR; W. H.; E. H.; C. L.; S. P.; and A SOBER RELIGIONIST, will find a place.—A SCOTCH CLERGYMAN; R. K. S. and W. H. have likewise come to hand.—We never insert characters of deceased persons without good ground for believing them genuine.

ERRATA.

Present Number, page 365, col. 2, line 10, from bottom, for 220 years, which our present West Indian system is said to have continued, read 150.

THE
CHRISTIAN OBSERVER.

No. 31.

JULY, 1804.

[No. 7. VOL. III.]

Religious Communications.

To the Editor of the Christian Observer.

A FORMER communication of mine; the character of Lady Carbery, having been well received by your readers, I am emboldened to transmit to you the enclosed account of *the Life and Death of Mr. JOHN SMITH*, late fellow of Queen's College, Cambridge, who died August the 7th, 1652, and lies interred in the chapel of that college. It is contained in a sermon preached at his funeral, by the pious and learned BISHOP PATRICK.

The first part of the sermon consists of an elucidation of the character of Elijah, and of the regard in which he was held by others; and particularly by Elisha. In these respects Dr. Patrick thinks that his deceased friend may be fitly compared with the ascended prophet. To such as might object to this comparison as too bold, he replies in the words of Gregory Nyssen, that though not in his miraculous powers, yet in "other things we will be bold to compare him with that great man: in his zealous faith, in his cordial love to God, in his earnest desire and thirst (as he speaks) after that which truly is, in an exact and exquisite life, in a conversation so studied that it was in all things consonant with itself, in most unaffected gravity, wonderful simplicity, and a countenance proportionable to the vigour and strength of his soul; or, in his own words, he had a look that was not one key below his intent, and eager, and sprightly mind. If you look upon his care of those things that were hoped for and neglected of these things that are seen, on his equal love to poor and rich; in these and such like things he imitated the wonders of *Elijah*. But if any man will needs urge us to strain a little higher, and compare something in him to his fasting forty days; then what say you to an every day's temperance? And if there must be

something answerable to his going up to heaven in a fiery chariot; then look upon the other way of ascending thither, which is the best, by an high transcendent conversation in this world, whereby he made a chariot of his virtues that he might ascend up unto God."

Dr. Patrick then proceeds as follows to exhibit the particulars of this eminent saint's character.

"I. Let us first look upon him in his eminency, dignity, and worth. A very glorious star he was, and shone brighter in our eyes than any that he ever looked upon when he took his view of the heavenly bodies; and now he shines as the brightness of the firmament, and as the stars for ever and ever, being wise and having turned many (I believe) unto righteousness.

"I shall speak nothing of his earthly parentage save only this, that here in he was like to *John* the Baptist, the last *Elias*, in that he was born after his parents had been long childless and were grown aged."

"But let us look only at his heavenly descent, and see how he was allied to God himself. I may say of him as *Nazianzen* says of his sister, *His country was heaven, his town or city was the Jerusalem which is above, his fellow-citizens were the saints, his nobility was the retaining of the Divine impressions and stamps upon his soul, and being like to God the archetype and first pattern of all goodness.* Indeed the preserving of the heavenly symbols that are in our souls, especially the purging and scouring them from the corruption of the world, he often spake of; and his end was that the Divine image fairly reflected upon his soul might shine in others.

"If I should speak of the vastness of his t

be passed by,) it would seem to say that I knew all he was; which I am not so arrogant as to assume unto myself. this I will say, that he could do what he would. He had such a huge, wide capacity of soul, such a sharp and piercing understanding, such a deep reaching mind, that he set himself about nothing but he soon grasped it and made himself a full possessor of it. And if we consider his *great industry and indefatigable pains*, his *Herculean labours day and night* from his first coming to the university till the time of his long sickness, joined with his *large parts*, and his *frequent meditation*, and contemplation, and abstraction of his mind from sensible things; it must needs be concluded that he was a comprehensor of more than I can say or think of; and if I could, it would be too tedious to give you an account of all.

“In a word, he was, as *Eunapius* speaks of *Longinus*, a *living library*, better than that which he hath given to our college, and a *walking study*, that carried his learning about with him. I never got so much good among all my books by a whole day's plodding in a study, as by an hour's discourse I have got with him. For he was not a library locked up, nor a book clapped; but stood open for any to converse withal that had a mind to learn. Yea he was a fountain running over, labouring to do good to those who perhaps had no mind to receive it. None more free and communicative than he was to such as desired to discourse with him; nor would he grudge to be taken off from his studies upon such an occasion. It may be truly said of him, that a man might always come better from him; and his mouth could drop sentences as easily as an ordinary man could speak sense. And he was no less happy in expressing his mind, than in conceiving; wherein he seems to have excelled the famous philosopher *Plotin*, of whom *Porphyry* tells us, that he was something careless of his words, but was wholly taken up into his mind. He of whom we now speak had such a *copia verborum*, a copiousness of words, and those so full, so clear, and significant, joined with his *great industry*, as is very manifest in the company of his *learning and judgment*.

when I have told you, that as he looked upon honours, riches, and the eagerly-pursued things of this world, as vanities; so did he look upon this also as a piece; though a more excellent piece; of vanity (as he was wont to phrase it) if compared with the lighter and more divine accomplishments of the soul. For he did not care to value himself by any of those things which were of a perishing nature, which should fail, and cease, and vanish away; but only by those things which were more solid and substantial, of a divine and immortal nature, which he might carry out of the world with him.

“He was of very singular *wisdom* and great *prudence*, of admirable skill and readiness in the management of affairs, which I make an account is an imitation of that providence of God that governs the world. His *learning* was so concocted, that it lay not as an idle notion in his head, but made him fit for any employment. He was very full and clear in all his resolutions at any debates, a most wise counsellor in any difficulties and streights; dextrous in untying any knot; of great judgment in satisfying any scruple or doubt even in matters of religion. He was one that soon saw into the depth of any business that was before him, and looked it quite through; that would presently turn it over and over in his mind and see it on all sides; and he understood things so well at the first sight, that he did not often need any second thoughts, but usually stood to the present resolution and determination of his mind.

“And add to this his known *integrity*, *uprightness*, and *faithfulness*; his strong and lively, his waking and truly tender conscience, which joined with the former things I spoke of made him more than a man. He was an exemplar of true christian philosophy and virtue, and as it were the spiritual rule, line, and square thereof; of so poised and even a life; that by his wisdom and conscience (were it not that every man should know for himself) one might live almost at a venture, walking blindfold through the world and not miscarry.

“He had *incorporated*, shall I say, or *insouled* all principles of *justice* and *righteousness*, and made them one with himself. So that I may say of him in *Anoninus* his phrase, he was

dipped into *justice* as it were over head and ears; he had not a slight superficial tincture, but was dyed and coloured quite through with it; so that wheresoever he had a soul, there was *justice* and *righteousness*. They who knew him, very well know the truth of all this. And I am persuaded he did as heartily and cordially, as eagerly and earnestly do what appeared to be *just and right*, without any self-respect or particular reflections, as any man living:

“Methinks I see how earnest he would be in a good matter which appeared to be reasonable and just, as though *justice* herself had been in him, looking out at his eyes, and speaking at his mouth. It was a virtue indeed that he had a great affection unto, and which he was very zealous to maintain; in whose quarrel he was in danger to be angry, and sometimes to break forth into a short passion.

“But he was always very urgent upon us that by the grace of God and the help of the mighty spirit of Jesus Christ working in us, we would endeavour to purge out the corruption of our natures, and to crucify the flesh with all the affections and lusts thereof: yea to subdue as much as it is possible even those first motions that are without our consent, and to labour after *purity of heart*, that so we might see God. For his endeavour was not only to be out of the pollutions of the world through lust, but, in the apostle’s language, to be *partaker of the Divine nature*. And here now what words shall I use?

“What shall I say of his *love*? None that knew him well, but might see in him love bubbling and springing up in his soul, and flowing out to all; and that love unfeigned, without guile, hypocrisy, or dissimulation. I cannot tell you how his soul was universalized, how tenderly he embraced all God’s creatures in his arms, more especially men, and principally those in whom he beheld the image of his heavenly father.

“His *patience* was no less admirable than his *love*, under a lingering and tedious disease, wherein he never murmured nor complained, but rested quietly satisfied in the infinite unbounded goodness and tenderness of his father, and the commiserations of Jesus Christ our merciful high priest who can be touched with a feeling of

our infirmities. He still resolved with Job, though he kill me, yet will I trust in him. Nazianzen in an epistle to Philagrius saith, O bravely done most noble soul, who canst play the philosopher, the christian, in thy sickness and sufferings; who canst not only talk but do, not only do but suffer! And he told me in his sickness that he hoped he had learned that for which God sent it, and that he thought God kept him so long in such a case, under such burdens and pressures, that *patience might have its perfect work in him*. His sickness undoubtedly was (as Nazianzen speaks) a learned disease and full of true philosophy, which taught him more of real christianity, and made his soul of a more strong, able, athletic habit and temper. For, as St. James saith, if *patience have its perfect work*, then is a soul perfect and entire, wanting nothing. And really in his sickness he shewed what christianity and true religion is able to do; what might, power, and virtue there is in it to bear up a soul under the greatest loads; and that he could through Christ strengthening him do all that which he so admirably discoursed of in his life.

“But for his *humility*, it was that which was most apparent and conspicuous. You might have beheld in him (as the same Father speaks) true humility in a most eminent degree, and the more eminent, considering how much there was within him which would have swelled and puffed up another. But from his first admission into the university (as I am informed by those that knew him) he sought not great things for himself, but was contented in the condition wherein he was. He made not haste to rise and climb, as youths are apt to do (which we in these late times too much experience, wherein youths scarcely fledged have soared to the highest preferments) but proceeded leisurely by orderly steps not to what he ought to get, but to what he was fit to undertake. He staid God’s time in advancement; with all industry and pains following his studies; rather desired to deserve honour to be honoured. He shewed a modestness and slothfulness, so had the best of his endeavours, with a great courage from his worth, and at last

this place. And I challenge any one that is impartial to say, if since he came hither, they ever beheld in him any *pride, vain-glory, boasting, self-conceit, desire of honour and being famous in the world*. No, there is not the man living that had the eyes ever to discern any thing of this *swollen* nature: but on the contrary it was easy to take notice of most profound *humility* and lowliness of mind, which made him a true disciple of Jesus Christ, who took upon him the form of a servant, and made himself of no reputation. And I dare say our dear friend was as true, as humble, a servant (without any compliment) to the good of mankind, as any person that this day lives. This was his design in his studies, and if it had pleased the Lord of life to have prolonged his days, it would have been more of his work: for he was resolved (as he once told me) very much to lay aside other studies, and to labour in the salvation of men's souls, after whose good he most ardently thirsted.

"Shall I add *above, or unto all these, his faith*; I say, his true, lively, and working *faith*, his simple, plain-hearted, naked *faith* in Christ? It is likely that it did not busy itself about many fine notions, subtleties, and curiosities, or believing whole volumes; but be sure it was that which was firmly set and fixed in the mercy and goodness of God through Christ; that also which brought down Christ into his soul; which drew down heaven into his heart; which sucked in life and strength continually from our Saviour; which made him hearty, serious, and constant in all those forenamed christian virtues. His *faith* was, not without a soul; but what *Isidore* saith of *faith* and *works*, held true of him. His *faith* was animated, quickened, and actuated by these. It made him *God-like*, that he lived by *faith* in the Son of God: by it he came to be truly partaker of the righteousness of Christ, and it wrought and formed in his soul. For this indeed was the design of this life, the main design which he had on; that he might become a true Christian. So that if one should ask, what was his profession, and profession? He answered, to be a *mathematician, historian*, (all which he

was in great eminency) to be a *physician, lawyer, general linguist*; which names and many more his general skill deserved: but he would have answered, as he doth there, my art is to be good; to be a true divine is my care and business, or, in the christian phrase, *to be holy as God is holy, to be perfect as my heavenly father is perfect*. All that remember the serious behaviour and weighty expressions he used in his prayers, cannot but call to mind how much his heart was set upon the attainment of this true goodness.

"I have trespassed perhaps too much upon your patience: yet I hope I should not weary you, if I should discourse upon his *ingenuousness, his courtesy, his gentleness and sweetness*, with many other things of the like nature. And let me say thus much, that he was far from that spirit of *devouring zeal* that now too much rages. He would rather have been consumed in the service of men, than have called for fire down from heaven, as *Elijah* did to consume them. And therefore though *Elijah* excelled him in this, that he ascended up to heaven in a fiery chariot; yet herein I may say he was above the spirit of *Elijah*, that he called for no fire to descend from heaven upon men, but the fire of divine love that might burn up all their hatreds, roughness, and cruelty to each other. But as for *benignity* of mind and christian kindness, every body that knew him will remember that he ever had their names in his mouth; and I assure them they were no less in his heart and life; as knowing that *without these truth itself is in a faction, and Christ is drawn into a party*. And this graciousness of spirit was the more remarkable in him, because he was of a temper naturally hot and choleric, as the greatest minds most commonly are. He was wiser than to let any anger rest in his bosom; much less did he suffer it to burn and boil till it was turned into gall and bitterness; and least of all would he endure that any passion should lodge in him, till it was become a cankered malice and black hatred, which men in these days can scarce hide, but let it appear in their countenance and in their carriage towards others.

"If he was at any time moved unto anger, it was but a sudden flushing in his face, and it did as soon vanish

as arise; and it used to arise upon no such occasions as I now speak of. No, whensoever he looked upon the fierce and consuming fires that were in men's souls, it made him *sad*, not *angry*; and it was his constant endeavour to inspire men's souls with more benign and kindly heats, that they might warm but not scorch their brethren.

"And from this spirit, together with the rest of christian grace that were in him, there did result a great serenity, quiet, and tranquillity in his soul, which dwelt so much above, that it was not shaken with any of those tempests and storms which use to unsettle more low and abject minds. He lived in a continued sweet enjoyment of God, and so was not disquieted with scruples or doubts of his salvation. There was always discernible in him a cheerful sense of God's goodness, which ceased not in the time of sickness. But we most longed for to see the motions of his soul, when he drew near to the centre of his rest. He that had such a constant feeling of God within him, we might conclude would have the most strong and powerful sense when he came nearer to a close conjunction with him. But God was pleased to deny this to us, and by a lethargic distemper which seized on his spirits, he passed the six last days of his life (as I may call it a *life*) in a kind of sleep, and without taking much notice of any thing he slept in the Lord.

"And now have I not described a person of worth and eminency? Have we not reason to be sad, as you see our faces tell you that we are? But alas! half of that is not told you which your eyes might have seen, had you been acquainted with him.

"All his pupils began to know in his sickness what it was to have and to want a loving father, a faithful tutor; and now they will know it more fully. He was one that did so constantly mind their good, that instilled such excellent pious notions into their minds; and gave such light in every thing a man could desire to know; that I could have been content, though in this gown, to have been his pupil. His *life* taught them continual lessons of *justice*, *temperance*, *prudence*, *fortitude*, and masculine virtue; and above all he taught them *true dependence upon God*, and reference of themselves and all their studies unto

him; with *true faith in, and imitation of, our Lord and Saviour Jesus Christ*; for which end he often expounded to them out of the holy scriptures. And for *human learning*, the many good scholars that came from under his hand do witness how dextrous he was at the training up of youth in all good literature. They could not be committed to a more loving tutor, a more holy and faithful guardian, that would bring them up in all true learning and piety. He both looked and spake like a man that had drunk into his soul such solid, high, and generous principles; as few men are acquainted with, which made him very zealous not only for righteousness, integrity, and holiness, but for a *decorum* in all things. He had a great regard for all those things which are mentioned by the apostle, Philip. iv. 8. for *whatsoever things were true, honest, (or rather, comely and grace, seemly and venerable, as Cicero doth signify) for all that was just, pure, lovely, of good fame and report; if there was any praise, or any virtue, he was most earnest and forward in its behalf.*

"And now what his *usefulness* was, and the *benefit* we received by him, all that bare any share in the government of this society will be made to know by the want of him. That must not be resolved by me, nor by any one single person of us, but we must lay our heads together to tell our loss. To which of us was he not dear? who is there that was not engaged to him?" "There is none that knew his worth, but honour his very dust."

"But let me tell you in conclusion of all, that herein would be shown our *greatest love and affection* which we bare to him; this would be the *greatest honour* of him, if we would but express his life in ours, that others might say when they behold us, that we walk at least a shadow of Mr. S. And O that I might beg with *Elijah* double portion among those that desire should share in the gifts and graces of this *Elijah*: this is the highest ambition, that many might but share the riches that lodged in him. They disgrace their master, that do not skill in that which they have professed; but they who do not walk again upon his steps and example, receive their inheritance only therefore expressed; they that do not imitate this

its sterling worth in conveying ideas rather than by its polish.

E. V.

“ During Philaretus’s residence at Geneva, there happened to him an accident which he always used to mention, as the considerablest of his whole life. To frame a right apprehension of this you must understand, that though his inclinations were ever virtuous, and his life free from scandal and inoffensive, yet had the piety he was master of already so diverted him from aspiring unto more, that Christ, who long had lain asleep in his conscience (as he once did in the ship) must now, as then, be waked by a storm. For at a time which (being the very heat of summer) promised nothing less, about the dead of night that adds most terror to such accidents, Philaretus was suddenly waked in a fright with such loud claps of thunder, (which are oftentimes very terrible in those hot climates and seasons) that he thought the earth would owe an ague to the air; and every clap was both preceded and attended with flashes of lightning so frequent and so dazzling, that Philaretus began to imagine them the sallies of that fire that must consume the world. The long continuance of that dismal tempest, where the winds were so loud, as almost drowned the noise of the very thunder, and the showers so hideous, as almost quenched the lightning ere it could reach his eyes, confirmed Philaretus in his apprehensions of the day of judgment being at hand. Whereupon the consideration of his unpreparedness to welcome it, and the hideousness of being surprised by it in an unfit condition, made him resolve and vow, that if his fears were that night disappointed, all his further additions to his life should be more religiously and watchfully employed. The morning came, and a severer cloudless sky returned, when he ratified his determination so solemnly, that from that day he dated his conversion, renewing, now he was past danger, the vow he had made whilst he believed himself to be in it; that though his fear was (and he blushed it was so) the occasion of his resolution of amendment, yet at least he might not owe his more deliberate consecration of himself to piety to any less noble motive than that of its own excellence.

“ Thus had this happy storm an o-

peration upon Philaretus, resembling that it had upon the ground; for the thunder did but terrify, and blasted not; but with it fell such kind and genial showers, as watered his parched and almost withered graces, and reviving their greenness, soon rendered them both flourishing and fruitful. And though his boiling youth did often very earnestly solicit to be employed in those culpable delights that are usual in, and seem so proper for that season, and have repentance adjourned till old age; yet did its importunities meet ever with denials; Philaretus ever esteeming that piety was to be embraced, not so much to gain heaven, as to serve God with. And I remember, that being once in company with a crew of mad young fellows, when one of them was saying to him, that a fine thing it were if men should sin securely all their life-time, being sure of leisure to repent after their death beds; Philaretus replied, that truly for his part he did not like sinning, though on such terms, and would not deprive himself of the pleasure of serving God, to enjoy so trifling a fruition of the world. It is strange that men should have an inducement to an unchristian life, are confident that they shall repent of it. But Philaretus was a sufficiently discursive man, and his early piety in the sixth year of his Christian Gentleman, he presented only add to the abundance may find there alleged, that he was to say that it was a kind of madness in his devotion to cease the joys of the world, and to pursue a more than common mortification when in summer was to be grass-horses into the sea, and to their store of oats, it was to be we mean to travel there, and he was soon after he had a new strength, found a new support; for, spending the spring in a visit to Chambéry, chief town of Savoy; Aix, its baths; Grenoble, the chief town of Dauphiné, and residence of the court; his curiosity at last those wild mountains, and chiefest of them, does stand seated, taking advantage of his melancholy, so that he was in a great measure, and the s-

tures he found there of Bruno, the father of that order, suggested such strange and hideous thoughts, and such distracting doubts of some of the fundamentals of christianity, that, though his looks did little betray his thoughts, nothing but the forbiddenness of self-dispatch hindered his acting it. But after a tedious languishment of many months in this tedious perplexity, at last it pleased God, one day he had received the sacrament; to restore unto him the withdrawn sense of his favour. But though since then Philaretus ever looked upon these impious suggestions, rather as temptations to be suppressed than doubts to be resolved; yet never after did these fleeting clouds cease now and then to darken the clearest serenity of his quiet; which made him often say, that injections of this nature were such a danger to his faith as the tooth-ache is to the body; for though it is not mortal, it is very troublesome. And though, as all things work together, that love God, Philaretus, from this anxiety the groundedness in his perplexity, his doubts urged him, to remove them, inquisitive of the truth of the fundamentals of christianity, that both Turks, and other sects of Christendom, for their several opinions, though he believed he could comprehend, he gave more than he could receive, not owe the steadfastness to so poor a cause as the truth of what might be objected. (speaking of those who are desirous to engage to judge) that it is more happiness to inherit a kingdom, than it was a fault to be by inheritance; and that because it is general, rather than embrace it, we know it to be the best: we cannot always give a reason that we believe, we should give a reason why we believe. That it is the greatest of our neglect any diligence, that we are the being mistaken, the greatest of miseries to be in a way so dear soever, when our score are sold, and we are taken up upon the terms in which he deals, and the true one,

that cares not to examine whether or no it be so*.

To the Editor of the Christian Observer.

In *P'Histoire des Juifs*, by Mr. Basnage, I have lately met with two passages, which tend to illustrate the criticism I ventured to send you on 1 Cor. xi. 4. &c. (Christ. Observ. for February last, p. 70.) As you probably may think a reference to them worth insertion, I transcribe them for your use.

“Lors qu'ils sont a la synagogue pour faire leurs devotions ils prennent un voile carré avec les cordons et les houppes; et c'est ce voile quarré qu'on appelle le *Taled*, ou *manteau*; les uns le tournent autour du cou, et les autres s'en couvrent la tête. *Cette dernière coutume est la plus générale.*” Tome. iii. livre. v. p. 751. Rotterdam 1707. This is part of a description of their present customs.

The second is a quotation from a very infamous book: it however contains a reference to ancient usage; for speaking of the priests in the days of Christ, it says, “C'etoit la coutume de se voiler en leur presence.” Tom. 3. liv. 4. p. 420.

A. A.

For the Christian Observer.

ZECARIAH, CHAP. IV. AND REV. XI.

THE prophet Zechariah was sent to the Jews, lately returned from the Babylonian captivity; with words of exhortation and encouragement.

The visions he records in the first four and in the sixth chapters, declare the certain restoration of their civil and ecclesiastical state, which was closely connected with the great promise to the house of David, that “the Messiah should be a king and priest on his throne,” (Psalm cx. 4.) of whom all antecedent priests and rulers in Israel were types and forerunners. Joshua the high priest, and the heads of the captivity, (as the Rabbins call them,) are said, chap. iii. 8. to be “men wondered at, or men of wonder,” but the word signifies not only a wonder but also a sign or a type;

* Boyle's Works, 6 vols. 4to. London, 1772. Vol. 1st. p. xxi.

To the Editor of the Christian Observer.

SIR,
 I BEG leave to observe to your correspondent, T. S. that he will find upon farther examination; Hebrew nouns ending in frequently * drop one jod in forming the plural; thus Genesis xxxviii. 28. *his scarlet thread, the plural in Isa. i. 18. is צַדִּים, and in Prov. xxxi. 21. scarlet or double died garments, (or thick double garments). So צַדִּים a high place Numb. xxiii. 3. is in the plural Jer. iii. 2. and vii. 29. with one jod, though in Isa. xlix. 9. it has both. It is, therefore, no argument against translating צַדִּים ornaments, in Isa. lxiv. 6. that the plural is formed with a single jod, because it has two in Ezekiel xvi. 7. Mr. Bate, in his *Critica Hebraea*, has an observation on this text worth considering; he says, "filthy rags," is after the LXX. without any authority from the words; which he renders "a garment bedecked with ornaments worn for pomp and ostentation. Works done to be seen of men, are such a garment; vows, sacrifices, alms, fastings, and all other modes of outward piety, when they proceed from false and hypocritical views; and are designed for ostentation, or to compensate for the want of true holiness in any part of life; are the *ambitiosa ornamenta of dress*. Shewy and ostentatious things of no real use. But filthy rags hath no authority for the construction, and but little propriety in the comparison only as such righteousness is odious in the sight of God."*

* Nouns in *v. s.* generally cast them away in forming the plural.—Bayle's Introduction to Languages, p. 23.

† Prov. xxv. 20. has been sometimes cited as an instance that *צַדִּים* signifies to remove or take away. Mr. Bate (*Critica Hebraea*) observes, that according to the constant meaning of the word elsewhere, it should be rendered "as *סָבִיל* that decketh" (with pearls or jewels, which add not to its warmth), "a garment in cold weather," (it follows, or "as vinegar upon nitre.") The *matron* of the ancients was used for washing, and called *somp-earth*, with which vinegar fermented, and was a very unsuit-

the sense with righteousness alluded to will abhors and rejects, can be such only in name; for "the righteousness, *his favour, the thing that is* Psalm xi. ult.

I can assure T. S. that I do to the expression "filthy rags," applied by "true christians" to their best actions," not because I think the language "too humiliated," but because I think it unscriptural. The question is not how a good man may speak of himself to God, how he ought to speak of *holiness* to men, in conformity to the apostolic direction 1 Peter i. 16. It must never be forgotten, that every degree of holiness is the purchase of the blood of Christ and the work of his spirit; and therefore to argue that faith and obedience may be called *filthy rags*, because their defects need pardon, is something like insisting that the best saints may very properly be styled reprobates or profligate sinners, because it is a certain truth that notwithstanding their real sanctity they cannot approach unto God but by a mediator.

This, Sir, is a subject of great practical importance, and I wish very seriously to recommend it to the special consideration of those persons who are called *publicly* to oppose the sophistry and irreligion of the day; which they can never do with effect, if they do not teach men to "return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not."

C. L.

STRICTURES ON CERTAIN MISCONCEPTIONS AND MISQUOTATIONS OF OUR LITURGY AND HOMILIES.

It has been the hard fortune of liturgy and homilies of our church

able mixture; "so is songs to an heart,"—unseasonable and injudicious they might be well meant, which even the "taking away a garment in cold time," can never be. The proper for removing, in the sense contained of Isa. lxiv. 6, is *צַדִּים*.

... name, is a
... upon those who right-
... and cordially approve
... of our establishment.
... eration encourages me,
... apology, to send
... following remarks, which are writ-
... with that view, to be inserted in
... periodical work.

The first specimen I shall produce
... confirmation of the above, observa-
... occurs in the prayer of conse-
... in the baptismal service.
... that this child may receive the
... of thy grace, and ever remain
... the number of thy faithful and elect
... children." Upon this passage, Dr.

... in his Treatise on the Arti-
... makes the following remark—

What can be more manifest that
... that these words, may remain an elect,
... imply that an infant is then an elect
... when it is baptized? It is, therefore,
... most certain, that by an elect of God,
... the founders of our church understood
... every person whom some minister
... duly commissioned has baptized in the
... Christian faith."

I readily allow that the words,
... Grant that this child may remain an
... elect, seem to imply that, upon being
... baptized, he is an elect; otherwise,
... with what propriety do we pray that
... he may remain in that number? But
... the fallacy of this plausible argument
... is immediately detected, by inserting
... the intermediate clause, "that this
... child may receive the fullness of thy
... grace," after which follow the words,
... "and ever remain in the number of
... thy faithful and elect children."

If I were to pray that a certain di-
... vine might ever remain in the num-
... ber of candid disputants, it would be
... natural for a stranger to conclude that
... he is already in that number; but
... suppose the subject of my prayer to
... be that this angry polemic might be
... blessed with benevolence, and ever re-
... main in the number of candid dispu-
... tants, it would be strange logic to im-
... agine that he is already of that descrip-
... tion.

Yet this is exactly his mode of
... reasoning from the prayer of conse-
... cration.

... of this author is so unsuccessful in
... interpretation of the liturgy, to
... he makes frequent and confi-

... had
... aimed with the ho-
... for Whit-sunday, he would have
... written with less confidence concern-
... ing the operations of the Holy Spirit,
... lest he should be suspected of aiming
... his attack, not so much against the
... minutes of Calvin, as the public writ-
... ings of the founders of our church.
... The words of the homily are, "It is
... the Holy Ghost and no other thing
... that doth quicken the minds of men,
... stirring up good and godly motions in
... their hearts, which are agreeable to
... the will and commandment of God,
... such as otherwise, of their own crook-
... ed and perverse nature, they should
... never have. That which is born of the
... spirit is spirit. As who should say,
... man of his own nature is fleshly and
... carnal, corrupt and naughty, sinful and
... disobedient to God, without any spark
... of goodness in him, without any vir-
... tuous or godly motion, only given to
... evil thoughts and wicked deeds. As
... for the works of the spirit, the fruits of
... faith, charitable and godly motions,
... if he have any at all in him, they
... proceed only of the Holy Ghost, who
... is the only worker of our sanctification
... and maketh us new men in Christ
... Jesus." Is not this perfectly conso-
... nant with the proposition so much
... censured by Dr. Kipling, "that grace
... acts alone and is not merely co-ope-
... rative?" Is not this proposition in
... perfect harmony with the declaration
... of St. Paul, "It is God that worketh
... in you both to will and to do of his
... good pleasure?" In which passage al-
... though the will and the act are both
... of them ascribed to the author of all
... good, they are both of them properly
... our own. The very end and design
... of the divine operation is, that we
... may will and do that which is right:
... hence the consideration, that God
... worketh in us to will and to do of his
... good pleasure, is employed by the
... apostle as an argument for working
... out our own salvation; and he who is
... the happy subject of this gracious
... operation delights to do the will of
... God and to run the way of his com-
... mandments. He is as watchful and
... laborious as if he were persuaded
... that every thing depended upon his
... own exertion, at the same time that
... he relies upon God as the sole author
... and giver of every good will and
... work.

was
I alone, but the grace
rating, with me. He attribut
whole to grace; "Not I, but the
grace of God which was with me."

The operation of grace is sometimes represented in scripture as opening the heart, and thus disposing it for the reception of divine truth; thus "the Lord opened the heart of Lydia, that she attended unto the things which were spoken by Paul." In other passages it is exhibited as illuminating the understanding and thus determining the will. Thus the same apostle prays for the Ephesians, that the eyes of their understanding may be enlightened. And the christian who feels the effect, and is conscious that "in himself dwelleth no good thing," not more piously than justly ascribes every good will and work to the divine operation; and while he is diligently and actively engaged in the spiritual warfare, he says with the apostle, "Not I, but the grace of God which is with me."

Dr. Kipling is so far from entering into these views, that when he finds the expression, "God worketh in us to will," in Calvin's works, he puts it down as one of that author's peculiar doctrines, almost all of which he is pleased to represent as blasphemous. That a divine, so ignorant of the very language of scripture, should be equally unacquainted with the homilies, does not excite much surprise. But can it be imagined that Mr. Daubeny, the guide to the church, the vindicator of her doctrines, should also betray a superficial acquaintance with her public writings? Of this I proceed to exhibit a singular specimen, after first stating the circumstances which gave occasion to it.

3. That class of divines who are styled evangelical, are frequently charged with affirming that good works are not necessary to salvation; yet any person acquainted with their writings, must perceive that they insist upon the necessity of holiness as strenuously as any other denomination of christians. Why then are they accused of depreciating good works? Is it not because they teach that good works are not necessary to justification. But this they teach in perfect conformity with our reformers, who explain the

be justified by
meant of them, that the
ing faith is alone in man, without
repentance, hope, charity, the
and the fear of God. Nor,
they say, that we be justified fir
do they mean that we should or n
afterward be idle." Again, in
third part of the same homily
said, "Because faith doth dir
send us to Christ for remission of
sins, and that by faith, given to
God, we embrace the promise
God's mercy and of the remissio
our sins, which thing none of our
virtues or works properly doth, th
fore scripture useth to say, that
without works doth justify."

In agreement with this langu
evangelical divines, when they
that we are justified by faith onl
without works, subjoin that this is no
an idle, unproductive principle, inso
much that the criterion of the faith
which justifies is, fruitfulness in good
works. The faith which is barren
and unfruitful they esteem a dead
faith, and assert that *it is not properly
called faith*. This assertion is so re-
pugnant to Mr. Daubeny's sentiments,
that he censures Mr. Overton for af-
firming that it is the language of our
church. "It does not occur to me,"
says Mr. Daubeny, "where our
church speaks thus, but I certainly
know where our reformers speak the
very opposite language. The homi-
on faith sets out with informing the
reader that there are two kinds of
faith spoken of in scripture, one
which is called dead faith, on account
of its being barren and unfruitful, b
this faith consisting in a persuasi
and belief in man's heart, where
he knoweth that there is a God, a
agreeth unto all the truth of Go
most holy word, contained in sc
ture, the reformers say *is prop
called faith*." Daubeny's *Vind*
p. 360.

What defence can Mr. Ov
make against so direct a charge
most palpable error? His d
must be, that he quoted the
words of the homily, while M
beny, by omitting the negat
short but significant word N

... an incorrect copy of the
... came into his hands, and he
... so unfortunate as to be misled by
... This, however, could not possi-
... have happened, if the error had
... already existed in his own mind;
... the context plainly requires the
... NOT, and is unintelligible with-

... his circumstance may suggest an
... portant hint to Mr. Daubeny, of
... which I sincerely wish him to make a
... per use. Must he not be compel-
... to suspect, that his religious opi-
... ons are essentially different from
... creed of our reformers? On the
... ble of justifying faith, the funda-
... tal doctrine of christianity, the
... er-stone of protestantism, he is
... self-convicted of being a Dissenter
... from the Church of England.

4. I shall next produce a passage
... from our catechism, which has been
... misquoted by Dr. Kipling in his Tre-
... atise on the Articles, to the entire per-
... version of its meaning: "God the Son
... who redeemed me and all the world,"
... are the words of the catechism; but
... the words of Dr. Kipling, in both his
... editions, are "God the Son who re-
... deemed me and all the elect;" that is,
... according to his own interpretation,
... all persons duly baptized. Thus he
... limits and confines to the elect the re-
... demption by Christ, which our Church
... every where affirms to be universal.

Sir Richard Hill, in his late publi-
... cation, has commented upon the same
... passage of the catechism, and though
... he has not, like Dr. Kipling, mis-
... quoted it, yet he has fallen into the
... same error; for he says that the ob-
... jects of redemption are the elect peo-
... ple of God. See his letter to the
... Bishop of Lincoln, p. 24. He should
... have said that all mankind are the ob-
... jects of redemption, but the elect
... are the objects of sanctification. This follows
... evidently from considering the
... clauses in the catechism.

... and the Father created me and all
... the world.

... the Son redeemed me and all
... the world.

... the Holy Ghost sanctifieth me
... and the elect people of God.

... being
... ed from the elect
... e. of God who are sanctified.
The one clause is, not less clear in af-
firming universal redemption, than
the other in asserting particular elec-
tion. The compilers of our liturgy
evidently thought both these proposi-
tions true, and perfectly consistent
with each other; and they are in per-
fect harmony with scripture.

The universality of redemption ap-
pears from numberless passages, par-
ticularly from the general commission
which Christ gave to his disciples to
preach the gospel to every creature.
The limitation of election may be ga-
thered from the declaration of Christ
—"No man can come unto me, ex-
cept it be given him of my Father."
Now this gift is not universal, be-
cause all do not actually come to him,
and yet he said expressly, "All that
the Father giveth me shall come to
me." The same doctrine is more di-
rectly expressed in another declara-
tion of the same divine authority,
"Many are called, but few chosen."

5. I conclude this communication
with a topic which has some connection
with the preceding observations, as it
relates to a censure passed upon our
liturgy by Calvin—"In Anglicana
Liturgia multas video tolerabiles inep-
tias." The design and extent of this
censure appears to have been misun-
derstood by several writers, who have
supposed the doctrines expressed or
implied in our liturgy to be its object,
whereas nothing can be more evident
than the contrary: It belongs exclu-
sively to the rites and ceremonies of
our Church. This might be collected
from the words themselves: It was
not the disposition of that reformer to
tolerate doctrinal errors, or to treat
them as trifling or frivolous things;
but in matters of form he was less
rigid. "In things of an indifferent
nature," he says, "I am easy and
flexible, yet I do not always think it
expedient to comply with the morose
temper of those men, who will give
up nothing to which they have been
accustomed. In the English liturgy,
such as you describe it, I see that
there were many tolerable foibles,
multas video fuisse tolerabiles inep-
tias." The letter from which this
passage is extracted, is addressed to

many
them for suffering
forms and ceremonies to prevent
union in one body. His expostulation seems to have produced a good effect, for in a second letter, dated about five months later, he congratulates them upon their reconciliation. The points about which they had differed, he again mentions as useless and frivolous ceremonies, *frivolis et inutilibus ceremoniis*, and particularly specifies the use of tapers, crosses, and other superstitions of that kind.

The ceremonies prescribed in the first liturgy of Edward VI. viz. the mixing of water with the wine in the eucharist, the crossing in the consecration of the elements, the exorcism practised at baptism, the anointing and threefold immersion of the infant, and extreme unction administered to the sick, must have appeared to Calvin frivolous, and deserving of the name of fooleries, yet such as might be tolerated because they implied no glaring impiety, *cum nulla subesset manifesta impietas*.

It cannot now be determined, with certainty, which of the liturgies of Edward was intended, the only description being *liturgia qualem describitis*, the liturgy as you describe it; and the ceremonies of tapers and crosses seeming rather to refer to the first than the second liturgy. However, as the date of the letter is posterior by about four years to the second liturgy, that may possibly have been the object of Calvin's censure, on account of some ceremonies still retained; for, even after the review and reformation of the liturgy, many things remained which offended the admirers of the naked simplicity of presbyterian worship, such as the cross in baptism, the bowing at the name of Jesus, the kneeling at the Lord's Supper, the observation of fasts and festivals, the use of the surplice. The last of these, upon another occasion, this reformer mentions in the following terms, the use of the linen vest together with many fooleries, *linæ vestis usum cum multis ineptiis*. His disgust against popery went to such an extreme, that he wished to abolish every ceremony of mere human invention, which had once formed a part of the ritual of the

of Calvin
gy or the second, in either of which is evident, that the object of his is not the doctrines of our church, but some of her ceremonies, which he thought frivolous. For their simplicity we are, in part indebted to his remonstrances in the reign of Edward VI. This assertion rests upon the best authority, the confession of the learned and ingenious advocate Heylin, who, in his History of the Reformation, b. v. ch. vi. says, "The first liturgy was discontinued, and a second superinduced upon it, to the satisfaction unto Calvin's cavils, and curiosities of some and the misgivings of others of his friends and followers."

The only part of the first liturgy which Calvin objected, on account of doctrinal error, is the passage in the communion service, at the end of the prayer for the whole state of Christ's Church, "We commend to thy mercy, O Lord, all other thy servants which are departed from us with the sign of faith; and now rest in the sleep of peace; grant unto them, we beseech thee, thy mercy and everlasting peace." Prayer for the departed was judged by him to be unscriptural. Hence, in his letter to the Duke of Somerset, he objected to this passage, and such was the deference paid to his authority, that in the second liturgy of Edward, the last clause of the prayer for the whole state of Christ's Church was altered to its present form. The other points which he specified in that letter as superstitious and idolatrous, such as the christ and extreme unction, both of which were evidently ceremonies of the former being invented as a type of the Holy Ghost in baptism, the latter being a rite introduced in imitation of the practice of the apostles, and which ought to have ceased together with the gift of miraculous powers.

On the whole, there appears no ground for the assertion, that Calvin could say nothing better of the liturgy than *multas video tolerare ineptias*. These words have proved to relate merely to the forms and ceremonies which were considered as useless and frivolous.

Editor of the Christian Observer.

Enclosed letter, which I lately
in looking over my papers, was
in nineteen years ago, by the
Reverend Mr. Clarke, of Ches-
Bois, in Buckinghamshire. His
of whose illness and death he
an account, was my intimate
Mr. Clarke's character was
very little known, except to those
had the happiness of being under
his tuition. In his edifying conversa-
the christian character was faith-
delineated, and in his holy life
exemplified. The recollection
at, for four years, I had the benefit
his judicious instructions and bright
example, is always accompanied with
mixed sensation of gratitude and
abatement.

J. T.

MY DEAR SIR,

***** I hope, and earnestly pray,
that the divine blessing may attend
you and your's through life, and that
after life you may together become
heirs of glory***. You will think,
perhaps, that I have been dilatory in
answering your letter, which will
therefore require some excuse*****.
Another cause of anxiety, and what
has much occupied my thoughts, and
alarmed my fears, is the very preca-
rious and doubtful state of my son
Thomas's health. He has had a re-
turn of his disorder, a spitting of
blood, which, though stopped, and
never in any great degree, has yet
been productive of a feverish heat,
which returns upon him every day,
about nine or ten o'clock, and conti-
nues till he goes to bed. He has, at the
same time, a troublesome cough. He
has not yet had any night-perspirations,
but what I cannot say, he is in a con-
dition; yet I think it is too evi-
dent that he is upon the verge of it.
He now he is under the care of Dr.
Whose prescriptions, at pre-
sent do not seem to be attended with
good effects.****. Though my
son is evidently in much danger, and

gross vices, yet in
of acceptance with God he
lays no stress upon that, imputing his
regularity rather to education, exter-
nal and constitutional restraints, than
to a principle of holiness. He is con-
vinced of his fallen state, that his na-
ture is corrupt, subject to pride, envy,
ill-will, unbelief, &c.; and, conse-
quently, he has no righteousness of
his own to rely upon. In a depend-
ance upon the Redeemer, and that in
every office, I think I have good rea-
son to conclude, that he sincerely ap-
plies to God by prayer for the forgive-
ness of sin, and purity of heart, or
holiness, without which no man shall
see the Lord. This, you may be
sure, affords me no small consolation,
that, if it be the will of God that his
present disorder should terminate in
death, we shall soon meet again never
to endure the distress of a second se-
paration. I am an old man and shall
soon drop into the grave; therefore,
though I long for his continuance here,
I can hardly forbear saying, where
should I wish my son to be but in the
presence of my Redeemer, ready
when I leave the world, to receive
me? It is a pleasing consideration,
that I shall meet in happiness, not
only my child, the beloved of my
soul, than whom few I believe ever
loved a father more; but that I shall
meet there several of those who have
been under my instruction, and with
whom I have contracted, I hope, an
everlasting friendship: and I have
strong hopes that my dear friend, to
whom I am writing, will be one of
the number. My dear Sir, what
should we in our present circum-
stances do? or what should be our
choice? In the presence of God, and
in the hand of God, and every mo-
ment liable to be called forth, that
our condition in heaven or hell may
be irreversibly fixed, what should we
do? Give up ourselves, you will in-
stantly say, to God, that we may en-
deavour to do his whole will; endeav-
our to mortify every corrupt passion,
to regulate every exorbitant affection,
to abstain from every thing forbidden,
to observe whatever he has command-
ed, &c. But concerning one com-
mand you hesitate, doubting whether
you have a right to be admitted to

Supper; and what
end of it? Beginning with the
will proceed in an inverted order to
the first. If you mean by the end,
the last end, that is doubtless holiness
and happiness, in this respect coincid-
ing with every other institution of
religion. But the more immediate
end is the acknowledgment of Christ,
or a believing remembrance of him,
connected with which is an increase
of faith, and firmer purposes of obe-
dience, through fresh supplies of di-
vine grace. The nature of it consists
in shewing forth, or representing, the
death of Christ; and the qualifica-
tions necessary in a receiver are, re-
pentance towards God and faith to-
wards our Lord Jesus Christ.

So far I had written in the month of
January, but my son's disorder daily
increasing, and my anxiety and at-
tention to him increasing, I had not
either time or heart to proceed. The
melancholy part of the story now re-
mains to be told. My poor beloved
child, languishing under his disorder,
and daily decaying, this morning, a
quarter before seven o'clock, finished
this life. After a very painful and
wearisome night, he expired in my
arms without a struggle and without a
groan. I doubt not he is removed to
everlasting rest.

I am,

Dear Sir,

With great and sincere affection,

Your unfeigned friend,

THOMAS CLARKE.

March 20, 1785.

To the Editor of the Christian Observer.

I AM a minister of the Church of Eng-
land; and though, through the divine
blessing, I have not been altogether un-
successful in my endeavours to awak-
en the attention of the people of my
charge to the great concerns of eter-
nity, during the short period in which
I have laboured among them; yet I have
found the work of my ministry great-
ly impeded by a notion, which most
of them had previously imbibed; I
mean the supposed necessity of a par-
ticular revelation, in order to con-
vince an awakened sinner, that his
sins are pardoned, and that he is re-
ceived into a state of acceptance with

quired of me. "What
be saved," refused the common
encouragement which I offered
from those promises of the word
of God, which are expressly made
persons in their condition. They
professed, indeed, to acknowledge
what I always took care to enforce
upon them, that Jesus Christ, the Son
of God, "came into the world to
save sinners," and that "to him
give all the prophets witness, that
through his name, whosoever be-
lieveth in him shall receive remission
of sins;" but they always shewed
a backwardness to rest upon this
assurance; they said they believed
but that they wanted something more
which they had not yet felt. On con-
versing further with them upon the
subject of hope and assurance, I
found that they had been taught to
expect, either to hear a voice saying
"thy sins are forgiven thee," or to
see a splendid and supernatural light,
or to have some other extraordinary
token of their admission into the di-
vine favour; and this they called be-
ing set at liberty; but of that "joy
and peace in believing," of which St.
Paul speaks, they seemed to have no
idea. And there are, even now,
some among them, who, I believe
are truly desirous of salvation; and
labour hard to obtain peace of conscien-
ce, but in vain, merely because they
look for it in this supernatural and
unscriptural way. I have repeatedly
shewn them, that the cure of the dis-
eases of our souls is to be obtained
the application, through faith, of
sovereign remedy, which the divine
wisdom and goodness have appoint-
ed for that blessed purpose; as
wounded Israelites were recovered
from the bite of the serpents in the
wilderness; for "as Moses lifted
the serpent in the wilderness, so
the Son of man lifted up; that
whosoever believeth in him should
perish; but have everlasting life."
And yet I cannot persuade them to
place their hopes upon the promise
of God in Christ.

Thus you see, Sir, one of
effects which this unscriptural
has upon those who embrace
other, if possible, more al

converted under
and who had thence-
ward given full proof of the ge-
nerousness of his conversion, by walk-
ing circumspectly "in all the statutes
and commandments of the Lord,"
and by endeavouring to "cleanse
himself from all filthiness of flesh and
spirit, and to perfect holiness in the
fear of God." After lying upon his
death-bed for some weeks, during
which he had been enabled to bear a
very heavy and painful affliction with
truly christian patience and fortitude,
and even to rejoice in Christ Jesus as
his Saviour, through whose blood, he
trusted, he was washed from his sins,
and through whose righteousness he
hoped to meet with acceptance at the
hands of his once offended, but now
reconciled, Creator, his peace was thus
disturbed. Being one day visited by
an advocate for extraordinary revela-
tions, he was asked, whether he was
happy? On his answering in the af-
firmative, he was asked again, upon
what he rested his hopes? To which
he replied, Upon the merits of the sac-
rifice and obedience of Jesus Christ,
the eternal Son of God, whom the
Father graciously appointed to be the
Saviour of perishing sinners. Being
further questioned, whether it had
ever been particularly revealed to
him in an extraordinary manner, that
his sins were pardoned, and that he
was in the favour of God, and being
assured that if it had not, he was fa-
cally deceiving himself, he became
very unhappy and dejected in mind,
in this frame he continued till I vi-
sited him the next day; when, ex-
plaining with him on the absurdity
and ingratitude of giving way to ap-
prehensions so unfounded, and shew-
ing him that his hopes of mercy and
pardon had arisen from the only true
ground, and that they were built upon
the only safe foundation; a founda-
tion laid by God himself, who had
declared that "whosoever believeth
in him shall not be confounded,"
his faith and hope again revived;
from that time to the moment of
death he was enabled to express
unquivocal confidence in Christ,
and to rejoice in the prospect of future

one must be favoured with a particular
revelation, before he has good ground
for entertaining a hope of his pardon
and acceptance. And though I have
frequently and positively assured such
as are harassed with this opinion, that
it is much safer and more reasonable
to rest their hopes upon the plain
simple truths and promises of God's
word, than upon any voice or light
which they might hear or see (though
we have no reason to expect any such
thing in the present age) I have not
been hitherto able to prevail with
some, who are earnestly desirous of
salvation; to do so. Nevertheless I am
persuaded, in my own mind, that so
long as they refuse to place their re-
liance simply upon the word of God,
they must continue in the same un-
settled and doubtful state; for the
words of the prophet are, "If ye
will not believe, surely ye shall not
be established." Is. vii. 9. If, there-
fore, Mr. Editor, any of your corre-
spondents would be so kind as to fur-
nish me with a few plain and power-
ful arguments, whereby I may be
able to convince them that there is no
necessity for particular revelations;
in order to establish the humble and
penitent believer in his hope of
salvation; it would greatly assist and
oblige

Your sincere friend and obedient
servant,
B. W.

To the Editor of the Christian Observer.

A YOUNG lady having consulted me
with respect to the best plan of pro-
moting the interests of religion among
the poor of a village where she re-
sides, and where a Sunday-school has
been already instituted, I wrote to
her a letter on the subject, from which
I now send you an extract. Should
you be of opinion that it contains
any hints which are likely to prove
generally useful, you are at liberty to
insert them in your miscellany.

A FRIEND OF THE POOR.

DEAR MADAM,
I AM much pleased to find the poor of
your village so much the object of

some of the things which they labour. These, like most other good things, are two-edged weapons, excellent if rightly used, but otherwise injurious to those who wield them. A degree of knowledge and discretion is requisite in a village society on the plan of the Bishop of Durham; which, I fear, you would not find at L—, as you have not, what is of the first importance in such an institution, any one so elevated above the rest by station, acquirements, and christian experience, as permanently to take the lead, and be the minister, as it were, of the little circle. Even if you had such a person among you, the experiment of forming a little society would be considerably hazardous, unless he were also either the minister of the parish, or willing to act immediately under the auspices and directions of the minister. It is surprising how soon such societies are infected with self-conceit, ostentation, and a tattling and busy-body spirit; so that, if instituted without the guards and checks I have mentioned, they commonly end in producing much evil.

Can then nothing be done for L—? Yes, my dear Madam; I hope your mother and her daughters may be of very great use to the villagers there. Read and talk to people in their own houses, and lead them to read one to another books which you leave with them, and to ask you questions respecting those parts which they may not understand; and whether they ask such questions or not, talk with them in a familiar way upon what they have been reading, in order to discover how far they have understood it. This will enable you to confirm them if they are right, or to set them right if they are wrong. Above all, impress on them the necessity of family prayer, and supply them with little forms (those in the cheap repository tracts are very good ones.) Set them the example of using them; and encourage one in the family to follow that example. Teach them that in addition to the numerous other benefits to be derived from joining as a family of christians in prayer, they will be brought by it into a right frame of mind to profit by what they

ing, and give us thy blessing." This may be said by one of them in the middle of the rest, as grace is said at meetings. If every family, where one at least can read pretty well, would dedicate about half an hour, (this might be better than a longer time at first,) to this course, the happiest effects would be likely to follow; and if no persons were admitted to be present but the members of the family (with the exception of one or two poor neighbours unable to read,) the evils to be feared in large meetings would, I trust, be avoided, and the simplicity and humility of heart essential to true religion be preserved.

If with a view to present improvement more neighbours should be permitted to join these family circles, evils would be likely soon to creep in, which would more than counterbalance all the good to be expected, and which it would be very difficult to eradicate. If you begin in the line which I recommend, depend upon it a taste for larger meetings will soon appear. One or more neighbours, drawn by a love of novelty, or perhaps by better motives, will beg to be present. The members of the reading family, taking a confined view of things, will be apt to think, "if our reading and prayer do good to those who now attend, why may not the good be extended to a few more?" Perhaps too a little self-conceit, or love of importance, may slip in, and make them more ready to give weight to this sort of reasoning. All, therefore, who are prevailed upon to pray and read in their own families ought to be early and earnestly put on the guard against this snare, by being made sensible of the mischief likely to arise from religious meetings, which comprize more than the members of one family, with the addition, perhaps of an illiterate neighbour or two. If once people are led by a large assembly (as they are extremely likely to be) to think about their own gifts (they call them), and to talk about gifts of their neighbours, such a sort of weeds will soon spring up as

...ed you.
... what a fallible guide
I am in a case of this kind, and there-
fore wish you to look upon me as mere-
ly sending you hints and arguments
for the consideration of your circle.
Most heartily do I wish you success,
and all that personal happiness which
the bounty of him, who went about
doing good, has appointed to be a
branch of the signal blessings atten-
dant on treading in his steps.

And if some of the latter stamp
could possess some ability and some
facility of expression, and be able to
convert the proselytes, their proselytes will
be of little chance of good compared
with their risk of evil. Things, in
short, may come to such a pass among
our neighbours, as to put you in
mind of the picture drawn by our
Saviour, of some in his time, "Ye
shall compass sea and land to make one
proselyte, and when he is made ye
shall make him two-fold more the child of
hell than yourselves."

With respect to the plan of assem-
bling considerable numbers of the vil-
lagers together for the purpose of
reading a sermon to them and pray-
ing with them, I much question its
eligibility. Indeed I am clearly of
opinion, that it would be wiser to ab-
stain from it; and to confine your
view to the encouragement of family
reading and family prayers. Among
other reasons which have influenced
my opinion on this point, I would
observe, that a religious society for
reading, soon, very naturally, proceeds
to a little explanation of what is read,
and by degrees to regular expound-
ing, and so on, perhaps, to a sort of
depository preaching. This is ex-
ceedingly well, and what one would
greatly wish, when the persons who
meet are all, or nearly all, of the same
family, as in that case things will pro-
ceed on such a *scale* and in such a
way as will be likely to benefit the
parties most essentially without pro-
ducing any mischief. But if the meet-
ing is larger, the evils I mentioned
in the former part of my letter will be
likely to slip in, especially, if several
of its members are readers and speak-
ers, sometimes one taking the lead
and sometimes another.

I have thus answered your ques-
tion, my dear Madam, to the best of
my power, and shall be glad to an-

To the Editor of the Christian Observer.

In reading Mosheim's Ecclesiastical
History, I observe that he says (folio,
p. 110—114,) that it does not appear
to him that there are any works or
epistles extant of the apostolic fathers,
viz. Barnabas, Clemens of Rome,
Ignatius, Polycarp, or Hermas, which
can be depended upon as genuine.
As Mr. Gisborne adduces their au-
thority without hesitation, for the
proof of different books of the New
Testament; as Dr. Paley, with a va-
riety of other authors, makes mention
of them as indubitably authentic; I
was astonished to find there should
exist a doubt on the subject, and par-
ticularly from a quarter apparently of
so much learning. The same author
(folio 66), I observe in a note of Dr.
Lardner's, does not seem to think
that the fact of Pilate's sending the
account of our Saviour's death and
resurrection to Rome, is sufficiently
established by the Apologies of Justin
Martyr and Tertullian, as he says,
that some writers, and particularly
Ozorius, have made alterations in
the original narration of Tertullian,
too much adapted, not only to dimi-
nish the credibility of the allusions to
this fact, but also of the whole apo-
logy.

I shall be greatly obliged to any
of your correspondents, who will take
the trouble of satisfying my mind on
these points.

HENRICUS.

that should Charles Thynne's jumper essay to leap from England to Rome, the said jumper might haply drop in France; or, as some would guess, three leagues at least on this side the French coast. If the unhappy Condorcet had survived the practical consequences of that revolution which resulted from his own principles, one would certainly petition Lord Stanhope to send to this poor creature, carefully packed up, by the Paris diligence, "a machine for reasoning by." I cannot, indeed, devise how the package might be safely smuggled over to Calais; but in pity to the intellectual obliquities of continental philosophists, government would, probably, if due application were made by the noble inventor, encourage the exportation of his useful machinery. Lord Stanhope's logical engines might, in due time, persuade the Condorcets yet remaining in the land of liberty to emulate our countryman Malthus.

FESTINALENTE.

To the Editor of the Christian Observer,

I HAVE some apprehension that your correspondent O. M. (p. 341), may approach, if he does not beware, so near to the fanatics as to be singed by them. As to Mrs. O. M. his wife, it is plain that she is an incorrigible enthusiast. He, though he talks about "gospel ministers," and makes a parade of "sitting under" this man and the other, and adopts in additional instances the language of the fanatical sect, no doubt through a laudable policy which I would by no means discourage, evidently laughs at them in his heart. Still I have my fears, lest, in prudently studying to keep well with them, he should forget his duty to his family. Is it not a man's prime duty to do justice to his children? And is not the main instance of doing justice to them to settle them well in the world? Sir, this is the line of conduct which reason and religion prescribe, and which the wisest and best men have sanctioned by their example. I have lately met

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will be married in a fort
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too."

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tor, will add to the emotio
which this letter will already
transported you. Here is no v
about religious principles; no
ous nonsense about character,
and dispositions. Not a word
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upon such subjects; but the
point, a lucrative settle
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To the Editor of the Christian Observer.

STATE OF THE ENEMY'S PREPARATIONS.

A WORK has recently been published, entitled, "The experienced Officer," being a translation of the instructions of General Wimpffen to his sons, by Lieutenant Colonel Macdonald, of the first battalion of Cinque Port Volunteers. In an introduction to this work, the translator has inserted, what he calls, an "AUTHENTIC STATE of the preparations of the enemy," on the 15th April 1804. As the residence of that gentleman at Dover seems to afford him easy means of intelligence, and as his general respectability entitles his statements to considerable attention, I beg leave to transcribe, for the information of your readers, the passage to which I allude.

S. L.

"The translator has positive and direct information received from the blockading station off the three Boulogne harbours, and deduced from the log-books of the blockading squadron, that thirteen hundred and thirty gun-boats, or carrying-boats, have entered Boulogne since the commencement of the blockade; that fifty have entered Ambleteuse harbour; and that there are thirty at Wimille. It is perfectly understood that there were three hundred boats at Boulogne when the blockade was formed, one hundred and twenty are reckoned to have been built in the three harbours, this gives the aggregate number, at this moment, at eighteen hundred and thirty. Allowing three hundred and thirty for carrying ammunition, a field train, camp equipage, horses, or for hospital boats, we have one thousand five hundred for conveying troops. From the ascertained capacity of the captured gun-boats, each will carry, with ease, one hundred men; and therefore, the one thousand five hundred will carry one hundred and fifty thousand. The grand attempt will not be made till there may be two thousand carrying-boats, which will endeavour; by rowing in a dead calm, one hundred thousand men on

VIMAND.

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Christian Observer

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point; therefore, *the nearest point practicable* is that intended to land on. The boats on this coast, forty feet by ten nearly, manned by fifteen men to manage the boat, and work a carrouade, are not, *by any means*, adequate to oppose the French flotilla effectually. *Gun-boats and gun-brigs furnished with sweeps* are the proper description. *By exertion*, there is still time to take such up, and fit them out. When these statements are made, we hear of four hundred thousand volunteers. Three-fourths of them would not have time to leave their homes, before the fate of the

It is the date that timely land, and consequences. ry well-wisher forward facts of public exertion can depend at when Europe lies of France."

REVIEW OF NEW PUBLICATIONS

CLXV. *Three Tracts on the Syntax and Pronunciation of the Hebrew Tongue, with an Appendix addressed to the Hebrew Nation.* By GRANVILLE SHARP. London, Vernon and Hood, 12mo. 1804. First Tract 65 pp. Second Tract 106 pp. Third Tract 32 pp. Appendix 146 pp. Index 38 pp.

THE well earned laurels of Mr. Sharp in the field of Grecian criticism, will not be tarnished by his present achievements in that of the Hebrew. The first of these valuable treatises has for its object to reduce that curious phenomenon of the Hebrew language, the conversive vau, to some definite rules—an attempt, which, he justly laments, has been accomplished by no grammarians that have fallen in his way, either antient or modern.

After remarking (p. 11) the necessity of the two following observations concerning Hebrew sentences—"1st. That the verses of the *Hebrew scriptures*, from period to period, do frequently contain *more sentences than one*, sometimes even two or three sentences. And 2ndly, That sometimes, on the contrary, one sentence, paragraph, or sentiment, is obviously extended throughout several adjoining verses:"—our author proceeds (p. 13) to lay down his first rule.

That v prefixed to future tenses converts them into perfect, and prefixed to perfect tenses converts them into future, regularly and in every case, which does not fall under one or other

following general exceptions in instance of irregularity, exception being discovered, yet may fairly be attributed to cal licence.

When it is only known that exceptions to a general rule exist, exceptions are incapable of accurate description, the whole remains in its original obscurity. Sharp has endeavoured to remove this obscurity respecting the above mentioned rule, by ascertaining, describing, and correctly defining the general exceptions which limit its influence. They are set down as a continuation of the rules, the first exception being the second.

Rule II. The *v* is not used when one or more *v*'s follow a verb of the same kind, or out a *v* prefixed; the *v* is always influenced by the *v*.

Rule III. The perfect tense converts any verb into the perfect mood, nor any verb into the future tense, follow the perfect mood: the perfect tense is an exception.

Rule IV. The *v* does not affect any future tense, after an interrogative particle, is exempt from the influence of the *v*.

Rule V. This rule is Mr. Sharp's second, and thus

ther noun, if no *verb* is expressed between them, the *auxiliary verb* in the present tense must be understood between them in the text, and must be expressly added in translations." p. 5. This construction, which is not peculiar to the Hebrew language, was easily to be established.

2nd. The understanding of other words necessary to complete the sentence. This is common to all languages.

3rd. After a negative in the beginning of a sentence, the repetition of it is frequently to be understood, although not expressed. Ps. ix. 19: Ps. lxxv. 6. and Ps. xci. 5, 6; are decisive instances of this peculiar construction. When the \neg is inserted where the negative is understood, it must be translated *neither*. p. 14. contains a curious instance of an ellipsis of the effect of \neg conversive, which is understood. In p. 16, are to be found two instances of the supposed *retrospective influence* of the \neg . This we feel some reluctance to admit. The instances occur in p. 14, 17 and 19. We are more disposed to avail ourselves of the help of MSS.; and before מָרַח in the first of these verses one of Dr. Kennicott's MSS., No. 166, inserts \neg ; as likewise in the other verse, where No. 76 reads וַיִּבְרָא for וַיִּבְרָא . Three other MSS. read וַיִּבְרָא .

4th. The fourth particularity is expressed thus—"In the opinion of some learned translators, a future tense is sometimes used for the present tense; and sometimes, but not so often, for the perfect tense." p. 17. For this construction, however, although several instances of it occur, Mr. Sharp professes not to have been able to trace out any rule of *syntax*." p. 21.

The remaining particularities are more important.

5th. The expression of the genitive case of nouns by mere position. To this particularity, which so generally obtains in the Hebrew Scriptures, there are, however, seven exceptions; but these are so accurately defined, that they produce no uncertainty or embarrassment. In this part of the work the reader will meet with some important inferences respecting certain prophecies and the divinity of the blessed Saviour,—an object which, in the honour of Mr. Sharp, we observe never overlooks.

6th. This was the original place of the discussion concerning the conversive vau, which is more elaborately pursued in the first tract or letter.

7th. Here Mr. Sharp vindicates to the Hebrew language a regular binoni or present tense, which may be known by the nominative preceding the verb in kal. Of this rule there are three modifications, and one general exception, which occupies the remainder of the tract from p. 98.

The third tract in this valuable little volume attempts to settle the pronunciation of the Hebrew vowel letters. The masoretic points are now sufficiently exploded, and the Hebrew alphabet is proved to contain its proper proportion of vowels. See Walton, *Prol. iii. de Ling. Heb.* § 49. Mr. Sharp does not pretend to ascertain with precision the real pronunciation of the Hebrew tongue; but, by the fair application of etymology, to render the utterance or sound of the language more regular and intelligible, when appropriated without variation to the several vocal letters of the Hebrew alphabet, p. 6. And we confess, that, on so dark and desperate a subject, etymology appears to be the most hopeful instrument that can be applied.

From a considerable number of very evident derivations, it appears that *א* was sounded like the English *a*, both long and short, but at the beginning of words in general like the short *e*; that *א* was pronounced like *e* long; that *ב* had the sound of *z* long, except when placed at the beginning of words, it was sounded as the consonant *z*; and that *ו* was pronounced like *u* long, *u* short, *o* long, *ou*, and the Greek letters *υ*, *ω*, and *ο*. That the *י* was universally, or even generally, pronounced like *o* long, we are not so clear. We have examined the first chapter of Genesis in the Hexapla of Origen, in the second column of which he gives the pronunciation in Greek letters of the Hebrew, which occupies the first column; and there we find the sound of *י* uniformly expressed by the Greek *α* or *ε*. The only exception is *קָיָה*, which is turned into *καί*. The known pronunciation of *עברא*, the national appellation of the Jews, is a confirmation of this doubt; nor has our author concealed it from his readers. See pp. 8, 9, 10, note.

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tions in the Hebrew scriptures concerning the pre-existent dignity of that Messiah whom they expect." p. 86. The remainder of this tract is accordingly employed in explaining many passages in the Old Testament relative to this important subject. The grammatical construction established in the foregoing tracts is here illustrated, as the instances occur. This part of the work will be peculiarly interesting both to the Christian and the Biblical scholar—characters which we always wish to see united.

CLXVI. *The Opportunity; or, Reasons for an immediate Alliance with St. Domingo.* By the Author of "THE CRISIS OF THE SUGAR COLONIES." London, Hatchard. 1804. 8vo. pp. 156.

In every page of the present pamphlet the author displays the same acute and penetrating mind, the same vigorous understanding, and the same intimate acquaintance with the subject he has undertaken to discuss, which have already obtained for him so large a share of the public attention. His conceptions are bold and comprehensive; his argumentation forcible and impressive; and his eloquence, though not uniformly chaste, manly and energetic. But his highest praise, in our estimation, is the purity and elevation of his principles. In assuming the character of the political economist, he does not, like too many of his contemporaries, lose sight of those rules of moral rectitude which christianity prescribes, neither does he forget that "verily there is a God who judgeth the earth."

In the commencement of his pamphlet, the author adverts to the facts which he had advanced in "the Crisis," and to the reasoning which he had grounded upon them, shews that that work had proved, for the most part, a history by anticipation of the recent events in St. Domingo.

"In delineating," observes our author, "the peculiar objects, both physical and moral, by which the restitution of private slavery, the Consul's true purpose, would be opposed, it was found necessary to adduce facts relative to colonial slavery, of which the true nature was generally mis-

hope well of the fortunes of my country, while she stands with an impious obduracy, between the mercy of God, and the deservance of Africa.

“Nor are there symptoms wanting, which appear to develope a providential plan, for the relief of that much injured race, and the punishment of their oppressors.

“In the wonderful events and coincidences which have planted, fostered, and defended, the liberty of St. Domingo, I seem to see that hand by which the fates of men and nations are directed. I seem to see it, in that strange train of public evils, which, since the first blaze of light revealed the full guilt of the Slave Trade, and since we rejected the loud call for reformation, have chastized our national obduracy. I seem to see it, in the dark clouds which now menace the domestic security, the idolised wealth, the happiness, and even the liberty and independency, of my country.

“For that Satanic mind which is now suffered to sway the destiny of Europe, few are more inclined, in a natural view, than myself, to mingle contempt with abhorrence; but when I consider what instruments the Almighty has sometimes been pleased to employ in purposes of national vengeance, and when I think of the Slave Trade, I cannot wholly despise the menaces of our haughty enemy, even upon British ground. I can only exclaim—

“Non me tua feruida terrent

“Dicta, ferox; Dii me terrent, et Jupiter hostis.” (p. 144—148.)

CLXVII. *Vindiciæ Ecclesiæ Anglicanæ, in which some of the false Reasonings, incorrect Statements, and palpable Misrepresentations, in a Publication intitled, “The True Churchmen ascertained,” by John Overton, A. B. are pointed out.* By the Rev. CHARLES DAUBENY, Fellow of Winchester College, Minister of Christ’s Church, Bath, and Author of “A Guide to the Church.” London, Rivingtons. 1803. pp. 471.

DEEPLY interested as we are in the prosperity of the Church of Christ, it is impossible that we should not anxiously watch the progress of those controversies, which, either from their nature, or from the importance attached to them by the contending parties, materially affect the interests of religion. We cannot view these theological conflicts with the cold apathy of some of our critical competitors; still

less do we find ourselves disposed, after the example of others, furiously to rush into the combat as the bigotted upholders of a party. Some articles of faith, indeed, are so essential to the very existence of true religion, that not to assert them would be to undermine the very foundations of christianity. In defence of these we shall ever contend with all our strength, from a firm conviction, that they are necessary to the salvation of the soul. Other points there are on which christians may differ, and yet preserve “the unity of the spirit in the bond of peace;” mutually bearing and forbearing, affectionately respecting and loving each other. The systems of Calvin and Arminius, for example, have been, and still are, respectively adopted by men of the greatest wisdom and piety who profess to derive their opinions from the word of God, without occasioning any interruption of brotherly love or friendly communication. THE CHRISTIAN OBSERVER anxiously desires to see peace established between the supporters of these two systems, on the firm basis of a regard for the “same Lord,” producing, by the influence of the same spirit, faith, hope, and charity: *Hic labor, hoc opus est*. And although, were we to judge by the language and temper of too many who publish their sentiments on the points involved in this controversy, all hope of reconciliation would speedily vanish; yet there are others, and we trust the number is not small, whose hearts, while their speculative opinions occasionally differ, unequivocally unite in the participation of the same sacraments, the same services, and the same spiritual privileges in the same established church. To these we look with peculiar hope and satisfaction as a description of christians the best calculated to heal our breaches; to counteract the mischiefs of heresy and schism; to moderate the turbulence of bigotry, prejudice, malevolence, and error; and thus to build up the walls of our spiritual Jerusalem on the surest and most abiding foundation.

Before we proceed to any remarks on the body of Mr. Daubeny’s work, we cannot refrain from expressing our concern that the author should have prefixed to it so very objectionable a title. The practice once so much adopted by theological combatants, of endeavouring to excite a prejudice in

the mind of the reader, by filling the title page with unqualified assertions expressive of the author's own opinion of the weakness or unfairness of his adversary, has, for the most part, been long happily exploded; and although, in some few instances, we have lately seen the adoption of this very exceptionable method of assailing an antagonist, yet we did not expect from Mr. Daubeny's pen the encouragement of a practice so utterly destructive of the very first principles of candor and equity in the management of controversy. To use Mr. Daubeny's own words (p. vii.) it is literally "prejudging a cause which remains to be tried," and argues an overconfident presumption in an author's mind, that his own arguments are unanswerable, and his victory not to be disputed: a conclusion which, even admitting that it were just, ought not to have been anticipated by the author, but have been left to the reader's judgment, after a perusal of the work. Mr. Daubeny's own remark in the latter part of p. vi. is, in this instance, applicable to himself. We lay the more stress upon this point, because we dread the precedent for a mode of attack which can answer no end but that of irritating without producing conviction; and of exciting a popular prejudice against an individual far more extensively than the means of ascertaining the justice of its application can ever be expected to reach. In the present case, the character of Mr. Overton, not only as an author, but as a man of integrity, is exposed, through the medium of a newspaper advertisement, to the contempt of many who are neither able nor willing, by actual examination, to judge how far Mr. Daubeny has proved him to be deserving of such treatment: a proceeding which certainly is not very consistent with the intention professed in the present publication, of endeavouring to do Mr. Overton "all possible justice."

From the title page we gladly turn to the sentiments on the subject of mutual forbearance and candour expressed in the introductory chapter, and earnestly recommend them to the notice of every disputant on both sides of the controversy.

"When it is considered, that whilst there may be diversities of opinions on some religious subjects, the same christian

spirit should universally prevail, it will be concluded, that it ought to be the endeavour of all christians to draw as near to each other as may be in all controverted points; that the bond of peace between them may be preserved as unbroken as possible."—"But the misfortune is that zeal and charity do not go together so often as they ought. The infirmity of the man is too apt to encroach upon the charity of the christian; when, this is the case, controversialists, forgetting that they are all brethren of the same Lord, are apt to push each other into extremes into which they never meant to be carried; and thus, by widening as it were the distance between themselves, render those differences of opinion irreconcilable, which sound reasoning and temperate discussion, in many cases, would prove to have been more imaginary than real." (p. ii. iii.) "I trust," adds Mr. Daubeny soon after, "that the spirit of these preliminary remarks will so transfuse itself into the observations I may have to make on Mr. Overton's book, as to secure me from being condemned out of my own mouth."

Again, after expressing a persuasion that the supposed differences of opinion, on the essential doctrines of christianity, between Mr. Overton and himself, will not appear so irreconcilable as he (Mr. Overton) has represented them; he observes,

"Mr. Overton may depend upon it, I shall not consider myself justified in any attempt to sink his character in the world, by representing him in any other light than that in which every christian minister would wish to see his brother, as zealous for the honour of that master in whose service he is engaged." (p. xi.)

Many of Mr. Daubeny's readers will perceive, in the course of the volume, some deviations from the spirit of these professions.

It will be necessary to consider Mr. Daubeny's book in three points of view, inasmuch as he, in fact, undertakes a three-fold subject of defence: that of himself and his own writings from the attacks of Mr. Overton; that of a large body of the clergy, who appear to be implicated by Mr. Overton as opposers or corrupters of the doctrines of the Church of England; and that of the established church herself, not only from the imputation of being founded on principles exclusively Calvinistic, but of even admitting and tolerating a Calvinistic interpretation of her articles and liturgy, in common with that which is usually called Arminian or Anti-calvinistic. To us Mr. Daubeny seems to have been more successful.

the first article of defence than the second, and in the second than the third. He has certainly much more clearly made it appear, that Mr. Overton has, in some instances, misconceived the design and tendency of his own writings, and has inconsiderately classed him with authors whose principles he disavows; than that many of the clergy have not, both in the pulpit and from the press, professed doctrines which can, in no way, be reconciled with the articles of the Church of England. But in endeavouring to establish his favourite idea that our *original* reformers, both before and after the reign of Mary, were not only Anti-calvinists themselves, but designedly meant to *exclude* a Calvinistic interpretation of the articles and liturgy, Mr. Daubeny appears to us to have been led into much error by viewing the question, through an imperfect, partial, and prejudiced medium. If the question were, whether an Anti-calvinist may not conscientiously subscribe to the articles and use the liturgy, we should not be found among the number of those who differ from Mr. Daubeny; but when the general tenour of his book is to prove, that the Calvinistic system, as represented by Mr. Overton, is irreconcilable with the language of the church, and therefore that the subscription of a Calvinist cannot be vindicated, we must entirely dissent from his conclusion. Indeed we are at a loss to reconcile the strong and unqualified imputation of absurdity and anti-scriptural doctrine, with which he so frequently charges the Calvinistic system, with the following passages in the present work:

"The peculiarities of Calvinism do not belong to the essence of christianity; they are not necessary catholic verities, but merely matters of opinion in which a man may err, or be ignorant, without danger to his soul."—"In the number of those who have held them, and those who have held them not, are to be found some of the most spiritual members of the church. Calvinism, therefore, may be considered as containing opinions, with respect to which the best of christians may be allowed to differ without any forfeiture of their christian character, provided they break not the bond of charity in so doing."—"Why may not our hearts be united though our heads do differ? and, above all, why do we not as christians forbear all capital censures either way; which

must needs involve many holy souls, many catholic bishops of the ancient church, many learned and godly doctors of our own; all of whom have differed in their opinions on these points, at the same time that they have been closely united in their affections?" (pp. xii. xiii.)

To the truth of these sentiments we cordially assent; and we much admire the manner in which Mr. Daubeny has expressed them. But if Calvinism be really such a hateful, heterodox, and unscriptural system as he elsewhere represents it to be, how can it be maintained, tolerated, or respected, without an entire surrender of christian faithfulness and consistency? Ought it not like the Arian and Pelagian heresies to be condemned as untenable by any sound member of the church? We find it difficult to conceive how any one can be entitled to the character of one of "the most spiritual members of the church," whose religious creed Mr. Daubeny expressly calls "a system of nonsense," "an artifice of the devil," "a doctrine, which carries its own condemnation upon the face of it," "making God a tyrant*," &c. (p. 141.) We shall, however, have occasion to enlarge more fully on this point hereafter.

We observed in our review of Mr. Overton's book, that we disapproved of his too promiscuously classing together divines who entertain sentiments exceedingly distinct from each other, and to whom the justice of his remarks therefore become applicable in very different degrees. But if Mr. Overton's mode of attack has been too indiscriminate, Mr. Daubeny's defence has been no less so; for, in the present publication he appears to be not only the advocate of his own cause, but of many other writers whose departure from sound doctrine is fully ascertained by Mr. Overton's quotations, and would equally appear were their writings to be contrasted with those of Mr. Daubeny himself.

In the first chapter Mr. Daubeny complains of the charge advanced by Mr. Overton, of his having represented certain of the regular clergy as "preachers of absolute decrees, predestination, election, and faith without works:" whereas Mr. Daubeny

* See Overton, p. 91. and Daubeny, p. 141.

maintains, that these expressions were applied exclusively to *sectaries*. We agree with him that in the particular quotations which are here alluded to, he does not appear as the assaiant of his regular brethren; thus far, therefore, Mr. Daubeny's defence of himself may be considered as fair and conclusive.

The next subject introduced in this chapter is one of more general importance. Mr. Overton has collected a large body of evidence to prove, that a most unhappy difference of opinion exists amongst the clergy, with respect to the nature and design of the thirty-nine articles, and the principle on which subscription is required. This was a point which called for a strict examination, and which deserved to be attentively considered; but Mr. Daubeny does not appear to us to have done sufficient justice either to the state of the fact itself, or to the manner in which Mr. Overton has treated it; and after a careful comparison of the two writers we are inclined to think that Mr. Overton has appreciated the magnitude and extent of the evil complained of more justly than his opponent. Mr. Daubeny, as we conceive, has fallen into a double mistake with respect to Mr. Overton's remarks on the subject of subscription: 1st. In supposing, that he charges all the clergy, who do not adopt the Calvinistic interpretation, with the crime of wilfully dishonest subscription; and 2ndly. in supposing that Mr. Overton particularly implicates Mr. Daubeny in this part of his animadversions. Mr. D. can scarcely be ignorant of the widely extended influence of the writings of those divines, who, as he himself acknowledges, (p. 35), "appear to have written loosely and unjustifiably on the subject of subscription." It is well known, that some of them are read, quoted, approved, and their opinions, in a variety of instances, adopted, by a much larger portion of the clergy than Mr. Daubeny seems willing to admit. The manifest existence of this evil and its effects on the state of religion in the established church, were of too much importance to be slightly passed over in Mr. Overton's work. He ought, however, to have made a more distinct exception, in favour of those divines whom it would appear, from the general tenour of this very chapter, he did not intend to include

in his general censure: we mean those who conscientiously think that the plain and grammatical interpretation of the articles is Anti-calvinistic; and who so far from adopting the loose and incautious sentiments of the authors in question, do "no more approve of their writings in this respect than Mr. Overton himself." Mr. Daubeny's misapprehension might thus, perhaps, have been obviated.

Mr. Daubeny seems to think, because Mr. Overton has placed his name in the title page of his book as one of those authors whose writings have given birth to the "Apology," that, therefore, he is implicated in every point discussed in the course of Mr. Overton's work: but this, we apprehend, is not the case. We wish, indeed, that Mr. Overton had been more express in marking exceptions to the charge of a loose and equivocal mode of subscription; but as Mr. Daubeny's name does not appear among the authors quoted on this subject; he ought not to conceive himself personally affected by what is said upon it. He is only introduced as disapproving of any extensive censure of the clergy, on the ground of their having departed from the principles of the reformation: a censure, however, in which Mr. Overton has proved, that many most respectable writers, whose attachment to the church has never been disputed, have concurred.

Mr. Daubeny's principal error seems to be an assumption that Mr. O. in this chapter, meant to maintain that every clergyman who does not subscribe to the articles, in the Calvinistic sense, cannot be an honest man; and that in bringing forward quotations from the charges of Bishops Secker, Porteus, Pretymann, Horsley, Horne, and Barrington, in favour of evangelical preaching, and to discountenance the prevalence of mere moral discourses, he meant to insinuate that these prelates had it exclusively in view to recommend the inculcation of those tenets which are peculiar to Calvinism. This, however, is so far from being the case, that Mr. Overton, though he is of opinion that our reformers adopted a Calvinistic interpretation of the articles, yet expresses his belief that "many sincere christians are prepared to join in the songs of heaven—in ascribing their whole salvation to God and the Lamb, and

hold all the evangelical doctrines essentially, who yet disown the name of Calvinist. With those," he says, "we would by no means quarrel for the sake of a term which we only adopt in the want of one to express our sentiments more perfectly." The extracts from the charges of bishops, some of them avowed Anti-calvinists, are brought forward by Mr. Overton, not to support an exclusively Calvinistic mode of preaching, but to express a marked disapprobation of any departure from the evangelical tenour both of primitive and reformed christianity; and to exhort the clergy to pay the strictest attention to a conscientious, literal, and honest interpretation of the articles, without any species of evasion, subterfuge, or reserve. To us, therefore, Mr. Daubeny does not appear to have proved so much inconclusiveness in Mr. Overton's reasoning on this head as he imagines himself to have done. Both he and his opponent are advocates for a mode of preaching founded on a strict and grammatical construction of the articles; and they have each expressed opinions on this point, which are in direct opposition to those of the divines quoted by Mr. Overton, and of their numerous adherents: nor can we see any thing in Mr. Overton's work which leads us to conclude that he meant to implicate, in the censure of unsound churchmanship or unconscientious subscription, any one (whether nominally enlisted under the Arminian or Calvinistic banners) who from a heart-felt conviction of its importance, holds the doctrine of salvation by grace through faith in the Redeemer*; and who unequivocally believes, as Mr. Daubeny in his Lectures on the Church Catechism (p. 109) expresses it, that "man is to be saved by faith in the merits of a crucified Redeemer: but not by works of righteousness which he hath done;" that "he is, to be saved by mercy from first to last." To do as much justice as possible on this point, to each of the contending parties, we think that Mr. Daubeny has vindicated himself from any injurious imputation which he conceives might attach to him from the apparent indiscriminate-ness of Mr. Overton's accusation; but we are also of opinion, that the main arguments which Mr. Overton

has employed to prove the great prevalence of a laxity of principle in the interpretation and subscription of the thirty-nine articles, and the consequent deficiency of evangelical doctrine amongst many who ought to know better things, still remain valid and unshaken. We daily see and deplore the prevalence of latitudinarianism of sentiment on this important point: and if, on the one hand, Mr. Overton's language is too indiscriminate in its application; on the other hand, Mr. Daubeny's mode of reply must be considered as liable to a similar objection.

Mr. Daubeny, in his second chapter, enters at considerable length on the discussion of the real sense of the articles, and of the private opinions of our reformers and their immediate successors. Much historical matter is here introduced, and a very decisive opinion is advanced in direct opposition to Mr. Overton's conclusions on the subject.

Mr. Daubeny begins with a definition of Calvinism, observing that

"To terminate a dispute between parties on any given subject, an acknowledged standard of appeal must be set up, by which the matter is to be determined. But previously to the establishment of such a standard the disputants must be so far agreed, as to annex a certain precise definition to the subject which constitutes the ground of difference between them; that their readers may have it in their power to determine their own judgment on the case, by measuring the arguments on each side by the standard set up for the purpose." (p. 33.) "Under the term Calvinism, then," proceeds Mr. Daubeny, "it must be understood, are comprehended, not those evangelical doctrines which J. Calvin held in common with our reformers, but those peculiar tenets which may be considered as originating, in a great measure, with himself, and derived their chief authority from his writings."

This standard of appeal, however, Mr. Daubeny cannot be ignorant would not only be objected to by Mr. Overton; but by a great majority of those whom Mr. Daubeny would call Calvinists: for, however they may reverence the character and writings of Calvin in general, they do not acknowledge every opinion and assertion which he has advanced. On many points their views of scripture may harmonise with those delivered by that reformer; yet they no more consider themselves bound to main-

* Overton; p. 97.

tain all his private opinions on the deep and mysterious subjects of predestination and grace, than Mr. Daubeny or any other divine, to whom the appellation of *Arminian* is usually applied, does to uphold every position contained in the writings of Arminius: The conclusions which are drawn from such a comparison will, therefore, frequently be fallacious.

We are surprised that Mr. Daubeny should have taken so much pains to identify the precise theological system of John Calvin, in all its parts and to its full extent, with that which Mr. Overton maintains, was intended to be established in the thirty-nine articles; for, admitting Mr. Overton to have failed, in clearly and unambiguously defining his own views and those of his friends, yet he has said enough to shew that he did not consider the writings of Calvin as forming the standard of Church of England doctrines. What can be more express than the language of Mr. Overton on this point? "*Nothing is further from our 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. We think they have equally failed, who have attempted to shew this, whether the exaltation or degradation of the national confession has been their object. To say the least, our established forms do not teach directly several doctrines which are contained in Calvin's Institutions. They do not, with this work, affirm that the fall of Adam was the effect of a divine decree: They do not use the language it does, respecting the extent of Christ's redemption. They are silent concerning absolute reprobation, which is here taught expressly.*" Again—"They," viz. the authors of our established forms, "*wished 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. All beyond this they have left to be resolved on the principle of human ignorance.*" And to those who object that between this system and the higher species of Calvinism there is in reality no difference, Mr. Overton

answers, "However that be, the Church is only responsible for the doctrines she *teaches expressly*, and not for the inferences and consequences which may be deduced from these doctrines by those who, perhaps, do not understand them, and which she probably may disavow." After this declaration, it seems surprising that Mr. Daubeny should represent Mr. Overton's system as the same with that of John Calvin. Mr. Overton, as we think, has given room for misapprehension, in the case of superficial readers, by the use he makes of the terms Calvinism and Calvinistic. But we should have expected that Mr. Daubeny, who seems to have read the work with attention, and whose understanding is sufficiently capable of comprehending still more subtle distinctions, would not be so far misled by mere names as to see no difference between the opinions of John Overton and those of John Calvin.

The title of Calvinist was first affixed to our reformers, and the English Protestants of their time, by the Papists*, as a term of reproach. As such also it was at another period revived by one class of Protestants against another; and, at length, from long accustomed appropriation, and for distinction's sake, those who held the doctrines of election and grace on principles more nearly agreeing with the writings of Calvin than with those of Arminius, were called Calvinists. The same is the case at present for want of a term more accurately to express the variations in religious opinions. But from none of these circumstances, in themselves rather accidental than designed, is any legitimate authority to be derived for setting up the writings of Calvin as an *acknowledged* standard of appeal by which to ascertain the sentiments of the modern Calvinists; or what they mean when they assert, that the Church of England is Calvinistic.

* This appears from several parts of Bishop Jewell's *Defence of the Apology of the Church of England*. p. 64, 152, 154, 198, 203, 550. Edition 1611.

† It may be proper here to remind the reader, that many of the learned and pious clergy, to whom the name of *Calvinist* is applied, disown the name, upon the very principle, which ought to influence those who thus affix it to retract the appellation;

Mr. Daubeny strongly objects to ascertaining the tenets of the Church by the writings of any *individual*; and we do not see why he should make those of J. Calvin the standard of the doctrines of that portion of the members of the English Church, which adopts the *Anti-arminian* interpretation of the articles. It is a standard of appeal by which none ought to be tried, except those who profess to be guided by it, and these we believe to be few*.

Admitting, however, for the sake of argument, that Mr. Overton's object was to establish John Calvin's system in all its extent, we should still think Mr. Daubeny's view of that system erroneous and defective. Indeed, many passages of his work, if fairly compared with the writings of Calvin, would shew that Mr. Daubeny has adopted an imperfect and, in some instances, false idea of those very theological opinions against which he professedly writes: a circumstance which may, in some measure, account for the unrelenting severity with which he uniformly treats them;

namely, because such clergymen cannot assent to all the propositions of Calvin. Still, however, they are called Calvinists; since, as their accusers allege, the principles these divines adopt ultimately lead to Calvinism, as all the propositions of Calvin may be thence deduced. Thus is that golden rule—never to charge an adversary with what *you think* to be the consequence of his opinions—perpetually violated. Candour forces us to say, that the disputants, in this controversy on *both sides*, too often transgress this rule.

* Mr. Daubeny speaks of the tenets which he calls Calvinistic; "as originating in a great measure with himself," viz. Calvin. This is clearly a misapprehension: Calvin was, for the most part, only the asserter of opinions which had, for upwards of a thousand years before his time, been in *express* terms maintained by a considerable number of writers of the Christian Church, as well before the rise of the papacy as during its continuance. Many of those opinions, which are usually called Calvinistic, appear in the works of Austin, Hilary, Prosper, Fulgentius, and other fathers of the primitive church, who handled the Pelagian controversies: and most, if not all of them, in those of the Waldenses, of Goteschalvus, Huss, Jerome of Prague, the venerated Bede, Grosseteste, Wickliffe, Bradwardine; and even in those of the schoolmen, Peter Lombard, Thomas Aquinas, Bonaventura, and Duns Scotus, all long anterior to Calvin.

while it considerably weakens the force of his arguments. If Mr. Daubeny supposes it to be a necessary deduction from the Calvinistic system (and by comparing what he has said in the Guide and Appendix, with many assertions in the present volume, an impression to that effect is left on the mind of the reader,) that "the true saints of God, as they are called, may commit horrible and crying sins, die without repentance, and yet be sure of salvation," he is perfectly right in opposing such a diabolical doctrine with all his energy; but he ought to know that it is the doctrine of Calvinists before he even obliquely accuses them of it.

With respect to the predestinarian doctrines, as stated and objected to by Mr. Daubeny, we wish to make one remark with the view of drawing the contending parties to greater forbearance towards each other: which is, that the doctrine of predestination is encumbered with insuperable difficulty on the one hypothesis as well as on the other. "What think you," says the present Bishop of Llandaff in his *Apology for the Bible*, (p. 368)

"of an omniscient being who cannot know the future actions of a man? Or, if his omniscience enables him to know them, what think you of the contingency of human actions? And if human actions are not contingent, what think you of the morality of actions; of the distinction between vice and virtue, crime and innocency?"

"What think you of the existence of evil moral and natural in the work of an infinite being, powerful, wise, and good? What think you of the gift of freedom of will, when the abuse of freedom becomes the cause of general misery?" These questions, when viewed in all their bearings and dependencies, will be found equally inexplicable on either hypothesis. Let each side then beware how they incautiously obtrude their own sentiments on such deep and mysterious subjects on the public as oracular. Would to God that men were more anxious to improve in the knowledge of God and of their own hearts, than to excel in metaphysical combat! Would to God that they would pray more for light, and dispute less in the dark!

With respect to the high compliment which Mr. Daubeny pays to the Dean of Peterborough's par-

phlet, (p. 50, 53), we shall only observe that the inefficacy of that divine's arguments have, by more than one writer*, been fully manifested; and Mr. Daubeny in consistency with his own profession of candour and moderation, should have qualified his approbation with some expression of concern, that Dr. Kipling has not done more credit to his own cause by the temperance of his style.

In this chapter Mr. Daubeny gives a long account of the origin of the royal declaration, prefixed to the thirty-nine articles in the reign of Charles I. with a view of obviating the remarks of Mr. Overton on that head. Mr. Daubeny considers Mr. Overton as having asserted, that the declaration was originally prefixed to the articles on purpose to secure the Calvinistic interpretation of them; and treats what he has said on the subject with great severity. Although we are convinced of the erroneousness of some particulars in Mr. Daubeny's own historical account of the matter, yet we think him right in concluding, that Archbishop Laud had no design whatever of favouring the Calvinists by procuring the declaration in question; and if Mr. Overton intended to represent the matter in this light he was unquestionably mistaken. No such inference, however, as we conceive, can be drawn from Mr. Overton's remarks on the subject: consequently many of Mr. Daubeny's animadversions are inapplicable, and might have been spared. It is a leading defect in Mr. Daubeny's book, to which we have already adverted, that he should so often represent Mr. Overton as being chiefly solicitous to establish the peculiarities of Calvinism, instead of those doctrines which are properly evangelical, and are acknowledged to be such by both pious Calvinists and Anti-calvinists. We admit, at the same time, that this is an error for which, in

the case of superficial readers, Mr. Overton himself has given occasion by his incautious application of the term Calvinist.

With respect to the declaration itself, exclusive of its particular history, it carries three important truths on the face of it.—1. That no interpretation of the thirty-nine articles is admissible except such an one as to the subscriber appears, *bonâ fide*, to be the plain, full, literal, and grammatical sense of the words in which they are expressed.—2. That from the time of the reformation there had been differences of opinion among the clergy, respecting the abstruse points of doctrine; but that they had all taken the articles of the church to be for them.—3. That the church, according to the terms of this declaration, considers men who vary in sentiment on some of these curious points as nevertheless sound members of the establishment, provided they take the articles in a literal sense, and do not draw them aside from their full and plain meaning. Admitting, therefore, in its fullest extent, the position, that this declaration had an unfavourable aspect with respect to Calvinism, it still furnishes a solid and unanswerable argument against the opinion which, under the sanction of respectable names, has of late been industriously propagated, viz. That the framers and imposers of our articles designed to exclude, from the Church of England, such as interpreted them in the Calvinistic sense. We cannot help repeating, that if Mr. Daubeny had not misapprehended Mr. Overton's meaning, much of what he has written on the subject of the royal declaration would have been omitted as inapplicable or unnecessary; and the unqualified accusation (p. 63) of either ignorance or a design on Mr. Overton's part to deceive his readers, would not have had a place in Mr. Daubeny's pages.

* *Academicus*, in his reply to Dr. Kipling, has, both ably and temperately, demonstrated the inconclusiveness of the Dean of Peterborough's deductions. The letters from "A Curate of the South," in our own publication, have shewn, that it is impossible, on the Dean's principles, to prove the absolute Anti-calvinism of the English Church, without proving all the professed Calvinistic liturgies and confessions of the foreign churches to be so likewise.

The perusal of this part of Mr. Daubeny's book obliges us to make one observation of by far too great importance to be passed over, as it materially affects the cause of truth. Mr. Daubeny, in many of his references to historical facts, and in the deductions made from them, professedly follows authorities of a highly exceptionable nature. By these he has been betrayed into several errors, immediately affecting the main subject of his

argument. It is a maxim in the conduct of *legitimate* controversy, that the avowed partizans of any cause ought not to be referred to as authorities, either for facts or inferences, farther than they bring forward unquestionable documents for what they advance. Every reader, who is conversant with the present subject of debate, knows how forcibly this remark applies to the writings of Collier and Heylin. We speak from a careful comparison of what they have written with the sources from which they drew or might have drawn their materials, when we affirm, that in all matters, immediately bearing upon the Calvinistic controversy, they are most *unsafe guides*. Of Dr. Heylin, in particular, we have no hesitation in saying, that we do not know of any author, ancient or modern, in whose pages is to be found a larger portion of "false reasonings, incorrect statements, and palpable misrepresentations." We are sorry to observe, that Mr. D. nevertheless attaches considerable weight to this author, and has interwoven many of his false details of facts, and still more false inferences from them, into the body of his work*. We have thought it the more requisite to make the above remark, as we have traced a very considerable portion of Mr. Daubeny's historical errors and partial representations, as well as those of many modern controversialists, on the subject of Calvinism, to this source. But, before we proceed to point out any instances of error and partiality, we wish it to be understood, that in opposing some of Mr. Daubeny's statements of fact, it is not the cause of *party* but of *equity* which we espouse. Mr. Daubeny maintains,

* It was justly observed by Bishop Barret, (Hist. Ref. p. 1. Pref.) that "either Heylin was very ill-informed or very much led by his passions; in one thing he is not to be excused that he never vouched any authority for what he writes, which is not to be forgiven any who write of transactions beyond their own time, and deliver new things not known before. So that upon what grounds he wrote, a great deal of his book we can only conjecture, and many in their guesses are not apt to be very favourable to him." Bishop Barlow (of Lincoln) calls his works, "Peter Heylin's angry and (to our Church and truth) scandalous writings." Genuine Remains, p. 181.

that Calvinism, and of course Calvinists, were *designedly excluded* by our reformers from the pale of the English Church; and he lays a variety of facts before his readers to corroborate that position. We are, on the other hand, of opinion, that Calvinists were no more intended to be excluded than Anti-calvinists.

A leading error adopted by Mr. Daubeny, and which Dr. Heylin's writings have not a little contributed to propagate, is the confounding of Puritanism with Calvinism: an error of such a magnitude, and so easily confuted by any one who impartially examines the records of those times, that we can hardly account for its prevalence. It is most true, that the Puritans were Calvinists in doctrine. It is equally true, that from the commencement of the reformation till the end of Charles 1st's reign, a very large body of the episcopal clergy were doctrinal Calvinists also; and yet determined opposers of Puritanism properly so called. Until it is proved that Hooker, Whitgift, Hall, Carleton, Usher, and Sanderson, either were *not* Anti-puritanical or not Calvinistic, it will be in vain to charge the one class with the enormities of the other. Faction on the one hand united the names of Calvinism and Puritanism, and on the other those of Arminianism and Popery. In some instances both accusations were true: in many others false. It would not be difficult to prove, that Popery and Puritanism jointly contributed to the miseries of those unhappy times; and yet Calvinism has no more to do with the principles of Puritanism than Arminianism with those of Popery. We could also easily prove that it would be as false to call the doctrine of the trinity a tenet peculiar to Popery, as with Mr. Daubeny to call the five controverted points doctrines "peculiar to Puritanism." Whoever wishes to form a just judgment of the real state and merits of the three parties, viz. the Puritans, the Episcopalian Calvinists, and the Arminians, must not view them through the distorting medium of such writers as Prynne and Bastwick, or Heylin and Collier; but must for himself extract truth from a variety of documents untainted with the violence of faction and the partiality of prejudice.

At p. 74 Mr. Daubeny maintains,

that the reformers must have been Anti-calvinistic, because they held the doctrine of universal redemption; and at p. 107, that Davenant, Hall, Carleton, and Ward, were not Calvinists for the very same reason. It is a well known fact, however, that many writers have equally defended the Calvinistic tenet of Election, and the doctrine of universal redemption*; witness Davenant, Hopkins, Usher, Amyrald, &c. Indeed Mr. D.'s definition of Calvinist is such as would exclude nearly all the Sublapsarians from the title, and especially that large body of them who hold universal redemption. How will Mr. Daubeny reconcile the public subscription of our divines at Dort with his supposition of their not being Calvinists? It is remarkable that these very divines appeal to the writings of St. Augustine, Melancthon, Calvin, Bullinger, and even Paræus, together with the Church of England, as holding similar tenets with their own. (See Hale's *Golden Remains*; third edition, p. 591.)

At p. 77 and 78, we find an observation respecting the *Erudition of a Christian Man*, published in Henry VIII.'s time, to which we can by no means assent, viz. that that book was designed to point out the difference between the Churches of England and Rome, on the nature of human merit and the proper province of faith and works. If such were the design it was most imperfectly fulfilled. That work exhibits the same unsettled and mingled doctrines which distinguish all the publicly† authorized books of that

* In corroboration of our opinion, that the assertion of universal redemption is not inconsistent with the holding of what are usually called the Calvinistic points, we would refer the reader to what is said of the celebrated Martinus, of the Lutheran Church of Breime, who, though he held the doctrine of redemption in a sense nearly as extensive as that maintained by the remonstrants themselves, is, nevertheless, said, by Dr. Balcanqual, in his letter from the synod of Dort, "to be as sound in all the five articles as any man in the synod," (Hale's *Remains*, p. 496.) and actually subscribed his name to all the synodical canons. (See *Acta Synod. Dortora*.)

† We say publicly authorized books of that reign; to distinguish them from some private ones of the same period. The proscribed writings of Tyndal, and some of his co-

temporaries, contained a truly Protestant system of doctrine. The same may be said of those remarks of Cranmer on the *King's book*, part of which are given in the Appendix to Strype's Life of that Archbishop. The whole are in MS. in the library of C. C. C. Cambridge. From comparing these with the *King's book*, it appears clearly to us that Cranmer was not able to procure the insertion of all his own sentiments on the subject of faith, works, and justification, in that publication; and that the temper and opinions of his colleagues obliged him to rest contented with a much more imperfect system of publicly authorized doctrine, than that which he more privately expressed. It will hence appear, that Mr. Daubeny's attack upon Mr. Overton, at p. 93, loses its force, when fairly estimated; though it is plausible at the first appearance.

It speaks, in fact, neither the language of Popery nor of Protestantism on the subject of faith and works; but it leans considerably more to the former than to the latter. On this ground we find from Strype, that, in the succeeding reign, Gardiner accused Cranmer of opposing the doctrine of justification as laid down in the *King's book*, by what was afterwards advanced in the newly published homilies of Ed. VI. And, doubtless, the difference between the two books, on that subject, is very manifest. It ought to be known, that so highly did Bishop Bonner value the *Erudition of a Christian Man*, and so accordant did he consider it to his own sentiments, that he incorporated the most considerable part of it into a work § which he himself published in Queen Mary's reign, in order to promote the re-establishment of Popery in his diocese. Of so very dubious a description is this work, so frequently appealed to. Of this, and all the other publicly authorized works of Henry's reign, we conclude in the words of King Charles I. in one of his learned replies to Mr. Alexander Henderson, "No man who truly understands the English reformation will derive it from Henry VIII.; for he only gave the occasion: it was his son who began, and Queen Elizabeth that perfected it." (K. Charles's works, 164.)

The strong conclusion respecting the necessary Anti-calvinism of our church, which, at p. 85, and in many other parts of his work; Mr. D. has

temporaries, contained a truly Protestant system of doctrine. The same may be said of those remarks of Cranmer on the *King's book*, part of which are given in the Appendix to Strype's Life of that Archbishop. The whole are in MS. in the library of C. C. C. Cambridge. From comparing these with the *King's book*, it appears clearly to us that Cranmer was not able to procure the insertion of all his own sentiments on the subject of faith, works, and justification, in that publication; and that the temper and opinions of his colleagues obliged him to rest contented with a much more imperfect system of publicly authorized doctrine, than that which he more privately expressed. It will hence appear, that Mr. Daubeny's attack upon Mr. Overton, at p. 93, loses its force, when fairly estimated; though it is plausible at the first appearance.

§ Life of Cranmer, p. 150, and Appendix, p. 77.

§ Bonner's book was printed 1555.

drawn from the assertions in our articles and liturgy on the subject of universal redemption, will hardly be found consistent with the well-known fact, that many of the most learned and pious Calvinists have been amongst the most strenuous approvers and defenders of them: witness the names of Sanderson and Beveridge, the former of whom composed the preface to the liturgy as it now stands, containing an unqualified commendation of its contents: The latter has been no less explicit in a sermon on the liturgy*.

We are sorry to observe that, in the course of this volume, many expressions of a contemptuous and uncharitable nature occur, which, in conformity with Mr. Daubeny's professed principles of controversial writing, ought to have been omitted. Something, however, yet not too much, must be allowed to the irritation natu-

* For a *modern* instance we refer the reader to that excellent work, intitled, "The History of the Church of Christ." The learned and pious author would unquestionably be called a Calvinist by Mr. Daubeny. But how does Mr. Milner express himself on the subject of particular redemption? "On occasion of the controversies, Augustine was objected to, as denying that Christ died for all. But Prosper, his admirer and follower, and as strict a Predestinarian as any writer in any age, maintains that Augustine held, 'that Christ gave himself a ransom for all.' Doubtless, the natural and obvious sense of scripture is the same*; and the notion of particular redemption was unknown to the ancients, and I wish it had remained equally unknown to the moderns." What language can be more decisive? And, we may add, that when Dr. Haweis expressed himself "shocked that the scriptures of truth should be treated thus slightly," alluding to the above statement, the present Dean of Carlisle defended his brother, by quoting the following passage—"of God our Saviour, who will have ALL men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and man, the man Jesus Christ, who gave himself a ransom for ALL." The Dean adds, "one would think that any plain man might be allowed to infer from this 'scripture of truth,' that Christ died for ALL, without shocking the nicest feelings†."

* See particularly 1 Tim. ii.

† Vol. II. p. 506.

‡ Pref. to Second Edition of the First Volume, p. xxiv.

rally produced by the severe expressions used by his antagonist. Mr. Daubeny's insinuations, for instance, at p. 72, 155, 156, 469, &c.; and the irony he has employed at p. 65, 80, 111, 113, and 335, &c. are greatly at variance with his just remark (p. 161), that "all personal references, which leave an impression on the reader's mind unfavourable to his opponents, should, according to the equity of argument, be scrupulously avoided, from the conviction, that if the cause taken in hand be according to truth it will stand by itself."

At p. 94, it is asserted, that the Augsburg confession contains passages professedly misfitting against Calvin's fundamental tenets. The same is repeated at p. 104 and 417, and Melancthon is called the decided opposer of the Calvinistic tenets. How is this to be reconciled with the well-ascertained facts of Calvin's having willingly subscribed that confession, according to the very interpretation of Melancthon himself; and of both these reformers having, in their epistles †, acknowledged to each other that they knew they held coinciding opinions on the doctrine of election? Melancthon, indeed, thought it more safe to wave all public discussions on so mysterious a subject, and to avoid the popular introduction of that doctrine, which, though he did not deny it *in theory*, he thought very liable to abuse *in practice*. Many who may justly be called Calvinists have been, and still are, of the same opinion. Bishop Beveridge is a remarkable instance of this; as may be seen by comparing his works in general with his exposition of the seventeenth article. Heylin has led many writers, prior to Mr. Daubeny, into error respecting the principles of Melancthon, Cranmer, and Calvin, and the connection which subsisted between them.

Before the absolute Anti-calvinism of the English Church can be deduced from the circumstance of the paraphrases of Erasmus being set up in the churches, these paraphrases should be examined. We think it will then be

† See Calv. Epist. p. 682. edit. 1576. "Nec vero August. confessionem repudio cui pridem volens ac lubeus subscripsi, sicuti eam Actor ipse interpretatus est." See some important passages in the Epistles of Calvin and Melancthon as above, p. 108, 153, 286, and alibi.

found that they are drawn up with so much moderation on the disputed tenets; and that in commentaries on those texts*, where the chief strength of the Calvinistic cause is commonly supposed to lie, so many phrases occur which lean to the Calvinistic side, or which at least a Calvinist may interpret in his own sense without any violation of language, that perhaps little can be deduced from it. It is a curious circumstance, that the paraphrase on the Book of Revelations was not by Erasmus, but was translated from the Latin of Leo Jude, a minister of the Tigurine Church; and that it contains a great number of sentiments unequivocally Calvinistic. We find also several passages quoted by Mr. D. from different divines, in order to prove them Anti-calvinistic, to every syllable of which the great majority of Calvinists would readily subscribe. See p. 74, 86, 108, 109, 133, 137, 155, 456, 457.

In consequence of a mistake and concession made by Mr. Daubeny at pages 112, 113, compared with pages 407 and 408, on the subject of Nowell's Catechism, a powerful weapon is put into the hands of his opponents, by which a considerable portion of what he has advanced in the course of this volume, to prove the incompatibility of the Calvinistic system with the tenets of our Church, is much weakened, if not wholly overthrown. Mr. Daubeny has entirely mistaken the reasoning of Bishop Cleaver, in his preface to that composition; and on that mistake has founded a very im-

* See Eras. Paraph. on Acts ii. 47. Rom. viii. ix. Eph. i. &c. When these paraphrases are critically examined, Erasmus will sometimes be found at variance with himself.

† At p. 108, Mr. Daubeny introduces an extract from Bishop Hall to prove him Anti-calvinistic. The sentiment itself is such as either the Arminian or Calvinist would willingly subscribe to. But it is remarkable, that this extract is a professed quotation made by Hall from the writings of Dr. Twisse, a well known Calvinist. See Bishop Hall's Peace-maker, p. 139, ed. 1645. From this, with several other similar references and deductions made by Mr. Daubeny, we are persuaded that he greatly misapprehends the real sentiments of Calvinists, both ancient and modern. How else are we to account for his high and well deserved encomiums on the excellent Hall, who lived, wrote, and died a Calvinist?

portant concession. Bishop Cleaver has fully avowed the Calvinism of that catechism, (pref. p. vi.), and has acknowledged also that as such it was sanctioned by the approbation of the bishops: but he is of opinion that, as the 39 articles are more cautiously expressed on the Calvinistic points than the catechism, and as *subscription* was only required to the former, the Calvinistic doctrines of the latter, though publicly approved of, were not designed to be legally established. Mr. Overton on this ground, alluding to the bishop's preface, calls it "a confessedly Calvinistic catechism," but doubts the propriety of his Lordship's conclusion from his own premises, and thinks that "a catechism reviewed, corrected, approved, allowed, and passed by the same convocation which reviewed and passed the articles, cannot contain any other doctrine than that of those articles." Now Mr. Daubeny says (p. 112 and 113),

"If a catechism reviewed and passed by the same convocation that reviewed and passed our articles be *confessedly Calvinistic*, it certainly cannot afford an argument *against*, but *for* the Calvinistic interpretation of these articles; because it is to be taken for granted, that two public documents of such a nature, and for such a purpose, must, in doctrine, correspond with each other."

Thus are Mr. Daubeny and Mr. Overton fully agreed in their conclusions, admitting the hypothesis that the catechism is *confessedly Calvinistic*. But Mr. Daubeny not only denies that it is Calvinistic; but by a singular oversight asserts, that the "Non-calvinism of Nowell's catechism has been lately maintained by Bishop Cleaver;" and hence he triumphantly draws an argument to shew the weakness and presumptuousness of Mr. Overton's reasoning on the subject. Let Mr. Daubeny's mistake be corrected, and his concession immediately bears upon his own statement and overturns his principal position. We ourselves think, that an unanswerable argument may be drawn from the history of this *confessedly Calvinistic* catechism, in favour of the *designed toleration* of Calvinism by our first reformers, and of its prevalence among them at that early period: and Mr. Daubeny's manifest mistake on the subject, confirms our opinion. From this, and some other

errors, which we may have occasion to point out, we are inclined to suspect that Mr. D. is sometimes a *hasty* peruser of books; at least that the remarks which he draws from them are, in many cases, too prematurely hazarded. We also greatly wonder that he should advance so many arguments, in support of his own side of the question, without taking any notice of the answers which they have heretofore received, some of them in former controversies wherein Mr. Daubeny himself has been engaged: These ought certainly not to have been overlooked.

We were surprised that Mr. Daubeny should have passed over the argument, drawn from Talbot's petition, for the prevalence of Calvinistic sentiments among the reformers, especially as he accuses Mr. Overton of assuming the fact without proof. We are equally at a loss to account for his not having paid more attention, when endeavouring to ascertain the real state of sentiments in King Edward's reign, to the proofs of the existence of much Calvinistic doctrine in the church, which are contained in the letters and trials of several of the martyrs not noticed by him: (See those of Bradford, Philpot, Clement, Careless, and many others.) If King Edward's catechism be Calvinistic, as well as that of Nowell, which many will probably think it is, some explanation of that circumstance should have been given as connected with the interpretation of the articles of 1532. There appears to us to be full as satisfactory evidence of the frequency of the profession of the Calvinistic doctrines, and of their firm maintenance amongst the Marian martyrs, both clergy and laity, as at any subsequent period in the annals of our church.

Mr. Daubeny says a good deal in this part of his work to prove, that the seventeenth article is not capable of a Calvinistic interpretation, and publicly challenges Mr. Overton to make the contrary appear (p. 143.) On this subject we shall only make two remarks. Mr. Daubeny considers the qualifying clause at the end of that article as decisive proof of a design to contradict and exclude the Calvinistic doctrine of predestination. Now that clause is nearly copied from Calvin's institutes*, and the latter part of

it is a literal translation of that reformer's caution against the abuse of this very doctrine. Can then the above clause furnish a legitimate argument in favour of the point attempted to be proved? On the contrary, does not Mr. D.'s reasoning upon it plainly shew how much certain writers deceive themselves and misrepresent their opponents?

Mr. Daubeny maintains, (p. 146), that "reprobation as inseparably connected with the doctrine of predestination in the Calvinistic sense, could not have been omitted in an article purposely designed to convey that sense." We are very far from asserting that the doctrine of reprobation was designed to be established in our articles; but with respect to the inference made by Mr. Daubeny we would remark, that all the foreign Calvinistic churches† assert in their confessions the doctrine of election without mentioning the decree of reprobation. The argument, therefore, applies equally to those confessions as to ours, and will equally prove their Non-calvinism.

We perfectly coincide with Mr. Daubeny in condemning that passage quoted from Mr. Overton at p. 142, 143. We sincerely hope, if Mr. Overton's work should appear in another edition, that he will entirely efface every sentence and phrase which even approaches to *sneer* and *irony*. The cause of religion, by whomsoever undertaken, requires them not, but unvariably suffers from their adoption. Let every man defend the sacred citadel with sacred weapons only, and let not ridicule be ever made the test of divine truth.

In the latter part of this chapter, assuming it for granted that he has in every appropriate sense of the word rescued the Church of England from the imputation of holding, or even admitting, the Calvinistic tenets, Mr. Daubeny shews what to him appears the absurdity of Mr. Overton's profession of a

esse contentos neque alibi quærere a futuris sit nobis exorabilis. (Inst. III. 24. 5.) Ed. Elsev. 1654.

Proinde in rebus agendis ea est nobis perspicenda Dei voluntas quam verbo suo declarat. (Inst. I. 17. 5.) "Furthermore in our doings, that will of God is to be followed which we have expressly declared to us in the word of God." (Art. 17.)

† See in confirmation of this position, the learned Dr. Jackson, (Vol. III. 266.) See also Harmony of Confessions. Sec. 5.

* Suis *promissionibus* (Deus) vult nos

moderated Calvinism; and seems to think that no such thing can exist. Waving any remarks on this point at present, we would only suggest to Mr. Daubeny's readers, whether he has not in this very work furnished instances of such moderated Calvinism: in our representatives at Dort, who held the doctrine of universal redemption; and yet subscribed all the cautions of that synod: and in his own description of Archbishop Whitgift as a man, "in some degree at least, tainted with Calvinism." (p. 83.)*

We sincerely wish that Mr. Daubeny could, more satisfactorily than he has done (p. 165), disprove what is alleged respecting the opposition too often made, not only by the ignorant and profligate, but even by masters in Israel, who should know better things, to "the doctrine of salvation by grace, through faith in the Redeemer," when unequivocally, scripturally, and earnestly enforced from the pulpit and press. As a proof that it is no easy task for any clergyman to escape reproach who strenuously asserts that doctrine, we have ourselves heard Mr. D. himself pointedly accused, and that by more than one of his clerical hearers, of preaching in a highly methodistical style on the subjects of salvation by faith and the influence of the holy spirit. And another case lately occurred, within our knowledge, of a clergyman giving very great offence to a polished congregation, and being stigmatized as a Calvinistic Methodist, for preaching, *verbatim*, Mr. Daubeny's concluding and admirable lecture on the Church Catechism.

Our limits will not allow us to pursue this part of the subject any farther: but on comparing together what these two authors have written, we have no hesitation in saying, that,

* To whom might be added Bishop Overall, who expressly maintained, at the Hampton Court conference, the final perseverance of saints, though a well known disclaimer of the more rigid doctrines. And Melancthon, in one of his letters to Calvin, after having stated, with his usual caution and moderation, his opinion on the best mode of treating the predestinarian doctrines, adds—"Hæc non scribo, ut tibi tradam quasi dictata homini et eruditissimo ac peritissimo exercitiorum pietatis. Et quidem scio hæc cum tuis congruere sed sunt natura et ad usum accommodata." Epist. Calv. p. 280.

with a few exceptions, Mr. Daubeny appears to us to speak of Mr. O. and his statements of the *main* question at issue, with a degree of severity, which neither his own manner of answering them, nor the real state of facts will warrant. Some things are advanced hastily, others incorrectly, and some very partially. A reader who formed his estimate of Mr. O. Overtton's performance only by reading Mr. Daubeny's reply, would do so very imperfectly. At the same time Mr. Daubeny has been successful in some parts of his personal defence; as well as in shewing that many of our reformers, and early divines, entertained more moderate sentiments, on several controverted points, than some Calvinists have contended for. But in his attempt to prove that the Calvinistic doctrines were *designedly excluded* from the authorized standards of the English church, we are convinced it will appear, when all his arguments are *fundamentally* examined, that he has entirely failed.

(To be continued.)

CLXVIII. *Honest Apprehensions; or, the unbiassed, and sincere Confession of Faith of a Plain, Honest, Layman.* 8vo. pp. 78. London, J. White, 1803.

THE *peculiar* merit of this piece consists, not in the evangelical character of the doctrines therein contained; but in the lucid manner in which they are expressed, in the impress which it bears of honest conviction, in the patient enquiry which it evinces, and in the circumstance, added to all the former, that it is written by a Layman.

In the present crisis, it is incumbent upon every Christian Layman to come forward and rescue christianity from the reproach which its enemies endeavour to cast upon it, that it is only supported by those who are interested in its support. The laity are able to give assistance to the christian cause, in a way, which, owing to the prejudices of the generality, is not in the power of its natural defenders. But while we thus call upon them for their future and increased services, we would gratefully acknowledge the many and important ones which they have already conferred.

The reason which our author gives for his present publication, deserves to be set down in his own words.

“ This confession of my faith and hope, in plain unadorned words, I think it a duty to make thus at large; because I am well aware there are *those* who may wish to know, in the fullest manner, what the sentiments and most secret apprehensions of a *plaine, unbiassed, contemplative Layman* may really be; and also *those*, to whom *such* a developement may possibly be somewhat useful.

“ And I cannot conclude without honestly exhorting all men to consider, that whilst life and health *is* (are) spared, even *now* is the great opportunity, and day of deliverance; and even *now* are afforded the means of obtaining everlasting bliss and salvation, through right apprehensions of the benefit bestowed, and by our thankfully and diligently laying hold of the means of deliverance offered by the mighty, and ONLY REDEEMER. Let them remember, and seriously consider, those

words of the inspired writer—*Now is the accepted time; now is the day of salvation.*” pp. 75, 76.

In a postscript the author affirms, that his multiplied citations from scripture were *his own* collection; that they are the *very grounds* of his convictions, and were not sought to confirm apprehensions previously adopted; and that he has detailed them in his present work, for the purpose of shewing that his faith was not *rashly* formed.

There are some expressions in this pamphlet, respecting the atonement of Christ, which might have been better chosen, and would have afforded less room for abuse or exception. What the author says, likewise, concerning different sects, although in itself justifiable, has a natural, although we believe undesigned, tendency, to diminish, in the mind of the reader, the evil of schism.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

Is the press, a new edition, in 1 vol. 8vo. of CLAUDE'S *Essay on the Composition of a Sermon*, as translated by the late Rev. R. Robinson, with a revision of Mr. Robinson's Notes, with a Divine of the Church of England.—*A History of the Life and Pontificate of Leo X.*, by WILLIAM ROSCOE, Esq. in 4 vols. 4to.—*The Life of General Washington*, vol. II, commencing with his Birth, and concluding with the Campaign of 1776.—A new edition, in 6 vols. 8vo., printed uniformly with Todd's edition of the Poetical Works, of the *Prose Works* of MILTON, with a biographical and critical Preface, by Dr. SYMMONS.

The original MS. of SIR EDWARD COKE'S *Commentaries upon the Tenures of Littleton* has been lately discovered in the British Museum. It is a small octavo volume, very closely written. At the beginning are some very curious particulars of Sir Edward Coke's Life, in his own handwriting; by which many inaccuracies of his biographers may be corrected. It appears to have been formerly ornamented with a very rich embroidery, wrought by Sir Edward's daughter; but of this few traces at present remain. An edition of Littleton, printed by Tottill in 1572, is inserted about the middle of the volume; which is curious, from its noticing, by a particular mark, the various interpolations

and additions which had been made, at different times, in the original work.—Sir Edward has, in the title page, quaintly alluded to his Commentary, in these two lines:

Ubi Mel, ibi Musca;,
Ubi Uber, ibi Puber.

Some account of this curious MS. will shortly be given, we understand, to the public.

The Managers and Visitors of the ROYAL INSTITUTION have addressed a proposal to the Proprietors and Subscribers, for raising a fund of £4000; in order to contribute further towards forming, and connecting with the Institution, an extensive and useful *Collection of Minerals*; so as to establish, on a large scale, an *Assay Office*, for the improvement of Mineralogy and Metallurgy. The mining concerns of the kingdom, they observe, are conducted by individuals, with such advantages of capital, and with such a degree of speculative enterprize, as to exhibit those effects of combined chemical and mechanical powers applied to them, which no other country in the world has hitherto been capable of producing; whilst, at the same time, no other state is so deficient in the proportionate means of rendering the knowledge of Minerals accessible to persons desirous of instruction. To the British Islands, peculiarly distinguished from re-

mote antiquity for mineral productions, and to the lesser territories which form their immediate appendages, the Managers and Visitors are persuaded that the benefit of the proposed Collection and Office of Assay will be highly important. But in the immense territory, which now forms our East India possessions, are to be found, they remark, the most valuable mineral treasures that are known in this globe; and from the wisdom and liberality of the East India Company, great and effectual assistance may be hoped for in aid of the execution of a plan, by the adoption of which the intrinsic value of those treasures may be ascertained and brought into use.

The University of Cambridge has circulated the following Paper for the information of its members:—

“MR. BUCHANAN'S PRIZES.

“The undersigned Judges appointed by the Senate give notice,

I. “That a Prize of One Hundred Pounds will be given for the best English Prose Dissertation—“On the best means of civilizing the Subjects of the British Empire in India; and of diffusing the Light of the Christian Religion throughout the Eastern World.”

II. “That a Prize of Sixty Pounds will be given for the best English Poem—“On the Restoration of Learning in the East.”

“For both these Prizes, Masters of Arts, and Persons of superior Degrees, may be Candidates.

“Each Composition is to be delivered at Cambridge, to one of the undersigned Judges, on or before the First Day of December, with some Latin Verse upon it. At the same time a Paper, sealed up, is to be delivered with the same Latin Verse on the outside; which Paper shall inclose another, folded up, with the Candidate's Name written within. The Papers containing the Names of the unsuccessful Candidates will be destroyed, unopened.

“The Prize Compositions are to be printed in Quarto, under the direction of the Judges; and a Copy of each is to be presented to the University of Oxford, to the Colleges of Eton, Westminster, and to the Charter-House School.

“J. B. SEALE, Dep. Reg. Prof. Div.

“J. JOWETT, Reg. Prof. Civ. Lat.

“EDM. OUTRAM, Public Orator.”

Cambridge, June 12.

“The undersigned Judges appointed by the Senate give also notice, That Two Prizes, of Twenty-five Pounds each, will be given, one for the best Latin Ode or Poem on the following subject:—“*Collegium Bengalense.*” and the other for the best Greek Sacred Ode or Poem on the following subject:—“*Troisda rous.*”

“For both these Prizes Bachelors of Arts and Undergraduates may be Candidates.

“Each Composition is to be delivered

at Cambridge, to one of the undersigned Judges, on or before the Tenth Day of October; and the Candidates are to conform to the same Regulations as have been agreed on by the Judges of the English Compositions.

“R. RAMSDEN, Fel. of Tr. Col.

“C. CHEVALLIER, F. Pemb. Hall.

“G. BUTLER, Fel. of Sidney Col.”
Cambridge, June 13, 1804.

We gave some account of the above-mentioned Prizes in our last Number. It should be added, that Mr. BUCHANAN has extended the Prizes for the Latin and Greek Verses, to the Colleges of Eton, Westminster, and Winchester, and to the Charter-House School; and has offered, for this purpose, Fifty Pounds to each of those Seminaries, making his whole donation £.1,670.

The following plan for more easy admission to the BRITISH MUSEUM was adopted at a Meeting of the Trustees, on the 8th of June; and was acted upon, for the first time, on Monday the 2nd of July.

Persons who wish to see the British Museum, will apply at the Assembly Room on any Monday, Wednesday, or Friday, between the hours of ten and two, where each individual will be required to inscribe his or her name, and place of abode, in a book to be kept for the purpose. Five companies, of not more than fifteen persons each, may be admitted in the course of the day; namely, one at each of the hours of ten, eleven, twelve, one, and two. At each of these hours the directing officer in waiting shall examine the entries in the book, and if none of the persons inscribed be exceptionable, he shall consign them to the attendant, whose turn it will be to conduct the companies through the house. Should more than fifteen persons inscribe their names for a given hour, the supernumeraries will be desired to wait, or return at the next hour, when they will be admitted preferably to other applicants. And should, in the course of the day, a greater number of persons apply than can be admitted according to this regulation, the last comers shall be allowed to inscribe their names, and they shall be admitted on the next open day preferably to other applicants. The principal librarian, or, in his absence, the secretary, shall be allowed to grant tickets of admission to any particular companies of whatever number, not exceeding fifteen, appointing a certain day and hour, when they will be admitted without the addition of any of those who apply in the ordinary way. But not more than one of these companies shall be appointed for each day, and this shall not be considered as one of the five companies admitted in the manner above stated.—N. B. No money is to be given to the attendants or servants.

Proposals have been circulated

J. K. BALDREY, of Cambridge, for publishing, by subscription, *A coloured Print*, now nearly engraved, from an accurate drawing taken from the East Window of King's College Chapel, in that University. The size of the plate is three feet eight inches long, by two feet wide. The drawing is taken on a scale of three quarters of an inch to a foot; the window itself being fifty-three high, by twenty-eight feet wide. Price to subscribers five guineas, to non-subscribers seven guineas. The window is divided, by a transept and buttresses, into six compartments; each of which exhibit a different subject; the whole window containing about one hundred and twenty figures, and about one thousand square feet in surface. The subjects are, Christ exposed to the People, Pilate washing his Hands, Christ bearing his Cross, Christ nailed to the Cross, the Crucifixion, and the taking down from the Cross. It is the opinion of many, that the designs proceeded from JULIO ROMAGNO.

When persons are bitten by venomous animals, they may be relieved, it is said, by immediately administering, repeating it every three or four hours, a tea-spoonful of *aqua kali puri*, (formerly called *lixivium saponarium*.) Dr. Moodie, of Bath, has used this course with success. If any of the strong mineral acids should fall on any part of the body, the immediate application of this substance will prevent further mischief. Or if any of the mineral acids, or any corroding salt, which an alkali will decompose, should be accidentally swallowed, proper doses of a solution of the alkaline salts, taken immediately, afford the most likely means of relief.

MR. ARTHUR YOUNG, in his *Annals of Agriculture*, No. 245, has given a *List of the Cottages*, built or repaired, from being miserable huts with dirt floors, on the estate of his Grace the DUKE OF GRAFTON, in the County of Northampton, from June 24th, 1801, to August 1803. They are about fifty in number, and have all of them gardens attached, equal to the growth of vegetables for family use, both summer and winter; and a small hovel for laying in fuel. Mr. Young justly remarks, that "there are not many better channels through which an enlightened benevolence can flow, than that of rendering the habitations of the poor comfortable. The traveller, who examines the cottages he sees in many of our counties, will very often have his feelings wounded by the miserable state in which these wretched hovels are too often found. The land proprietors, whose means are small, may be pitied; but when the mansions of the great are surrounded by such spectacles of poverty and filth, the view excites other feelings. It is with much pleasure that I have inserted the preceding list; a more valuable indication of munificence,

than all the temples, lodges, and banqueting-houses of a county."

Messrs HARMAN and DEAN, of Rotherhithe, have invented an *Apparatus for filtering Water*, which will obviate the inconveniences of the Filtering Stone. It consists of a stone-ware vessel, perforated with holes, on the bottom of which coarse gravel is laid, and upon that a stratum of fine gravel; and lastly, one of fine sand. Upon the top of the sand is laid a perforated and loaded plate of earthen ware, which prevents the sand from being disturbed when the water is poured in. The fineness and depth of the silicious sand will regulate the perfection and expedition of the process. The sand may be occasionally renewed with advantage.

The following is a receipt for making a *cheap and lasting paint for gates, rails, and palisades*. Skimmed milk, two quarts; fresh slaked lime, eight ounces; boiled linseed oil, six ounces; white Burgundy pitch, two ounces; Spanish white, three pounds. Slake the lime by dipping it in water, and then expose it to the air till it falls into powder. Mix it with the fourth part of the milk, adding the oil, a little at a time: stir it well with a wooden spatula, adding the remainder of the milk. Lastly, add the Spanish white. The pitch must be previously dissolved in the oil by a gentle heat. When used, two coats are to be laid on with a painter's brush. The expence is about a half-penny a square yard.

A line of TELEGRAPHS, it is said, will be established, at the expence of individuals, from Liverpool to Holyhead, for the purpose of announcing the arrival of ships bound to Liverpool, and of procuring pilots. Another line has been suggested from Liverpool to Hull, through Manchester and Leeds; and another from Liverpool to London, through Chester and Birmingham. These several lines would not cost, it is said, more than £.15,000.; and it is supposed, that the number of messages sent through them, to be paid for at the rate of a guinea for eight words per hundred miles, would yield to the undertakers a profit of two or three hundred per cent. Should the advantages of this scheme be demonstrated by private adventure, we may expect to have it taken up and applied by government, for domestic and commercial purposes, to the whole united Kingdom.

It appears, from papers laid before the House of Commons, that the total money raised by the Poor's Rate, and other Rate or Rates, within the year, ending Easter, 1803, was £.4,952,421. 14s. 11½d. Of which sum was expended in Suits at Law; Removal of Paupers, Expences of Overseers, &c. £.187,904. 10s. 3d. Total Rates raised in Wales, in 1803, £.176,424. 13s. 8½d. Of which was expended in

Law and Removal of Paupers £5,919. 2s. 10 $\frac{1}{2}$ d.—The total expenditure in England and Wales, as made up from 13,889 returns received, is £5,128,846. 13s. 7 $\frac{1}{2}$ d.

The average sum levied for the Poor's Rate in England, is 4s. 6d. in the pound. In Wales, 7s. 3d.

The Twenty-second Report of THE SOCIETY FOR BETTERING THE CONDITION OF THE POOR, has been recently published. We shall briefly notice its contents.

1. *Extract from an Account of the Ladies Committee for promoting the Education and Employment of the Female Poor.* By THOMAS BERNARD, Esq. This committee is formed from the Ladies, who subscribe to the general purposes of the society. The proposed objects of its attention are—1. The forming of similar committees in provincial towns and in the metropolis.—2. The promoting of the moral and religious education of the female poor, by endeavouring to increase the utility of female schools already established; by encouraging and assisting the establishment of them, where they are not already provided; by recommending proper books, and pointing out the best mode of teaching the children, and of managing the schools.—

3. The supply of healthful domestic employment for the female poor. In order to the attainment of this important object, influence and example are to be employed to promote the use of those articles which may be manufactured by the female poor at home; and to prevent men from being employed in occupations which might be more properly conducted by females, viz. milliners, haberdashers, stay-makers, ladies' shoemakers, teachers of writing, reading, music, drawing, dancing, and languages in female boarding-schools, &c. It is also proposed to form a seminary for the purpose of educating the unprovided daughters of clergymen, officers, &c. for governesses, &c. A still more useful object, we apprehend, would be the formation of an institution for the education of mistresses for charity-schools; and we hope that it will not be overlooked by this excellent society.

2. *Extract from an Account of a Lying-in Charity at Woolwich.* By JOHN ROLLO, M. D. This charity was formed in 1794, for the relief of indigent wives of soldiers of the royal artillery; the object being to supply them with a midwife, and with a pound of meat, a pound of bread, and a pint of porter per day for the first fortnight. In 1803 relief was given to 96 women at the expence of £58. 14s. 7d. The whole number relieved since 1794 is five hundred and forty-six.

3. *Extract from an Account of the Provision made for the Poor of Wymorewood.* By the Rev. R. A. INGRAM, B. D. A plan has been adopted by which most of the

poor of the parish are enabled to keep cows. The consequence has been an increase of their comforts, and a diminution of the parish rates.

4. *Extract from an Account of a charitable Bank at Tottenham, for the savings of the Poor.* By Mrs. WAKEFIELD. This bank is guaranteed by six trustees, gentlemen of fortune, most of them possessing considerable landed property. It is open for receipts or payments only on the first Mouday of every month. Any sum is received above one shilling; and five per cent is given for all that lies twelve months; but every person may recal his money any day the bank is open. The poor are thus enabled to make a little hoard for sickness or old age without danger or inconvenience.

5. *Extract from the Parochial Returns lately made with regard to the State of Education in Ireland.* By THOMAS BERNARD, Esq. By returns from 202 parishes it appears, that above two-thirds of the poor children in Ireland are entirely without instruction or the means of education; and that in some places these are entirely wanting; The impediments to the instruction of the poor are, the want of school-houses and proper schoolmasters, the poverty of the parents, and the want of proper books. WHOLE PARISHES ARE STATED TO BE WITHOUT A BIBLE OR ANY OTHER RELIGIOUS BOOK; (a fact which we hope will catch the eye of some of the managers of the British and Foreign Bible Society.) It appears, that the Irish poor were never so anxious as at the present time that their children should have the benefit of instruction. So strong is their wish on this point, that the children of Papists attend Protestant schools, and the children of Protestants catholic schools. "whenever education, not conversion, is the object." In the latter case, the children are instructed in the scriptures and the catechism of the Church of England. The New Testament is now read in many Catholic schools; and an opinion is expressed, even in the most ignorant and bigoted parts of Ireland, that "if proper Protestant masters were appointed, and no works of controversy taught, the children of Catholics would attend them." This statement is followed by some suggestions for improving the condition of the Irish, which we earnestly hope may meet with attention from government.

6. *Extract from an Account of a School in the Borough Road.* By JOHN WALKER, Esq. Of this school we have already given some account (p. 162). The teacher, Mr. Lancaster, has, at present, under his tuition, upwards of seven hundred boys, and he intends to extend his establishment to 1000. Two of his sisters have set on foot a school for girls on a similar plan.

7. *Extract from an Account of the*

House of Refuge at Dublin. By the Rev. DR. GUINNESS. The House of Refuge was established on the 1st. of Feb. 1802, for the relief of destitute young women under twenty years of age, who are either orphans or whose parents can afford them no shelter from vice and misery. No one is admitted till the cause of her having left her last place is ascertained, and satisfactory proof has been obtained of her previous modesty, honesty, and sobriety. In that case she is here sheltered from poverty and vice, until a suitable place can be provided for her. The young women are daily visited by some of the governesses, who superintend their instruction, and take a lively pleasure in marking the progress of amendment in their appearance and circumstances. From the opening of the house thirty-one young women were received; of whom fifteen were provided with respectable places, two dismissed for bad behaviour, three taken out by friends, and eleven then remained.

8. It appears from the Appendix, that a commission warehouse was opened in the 4th of June, 1804, at the request of the society, by Messrs. Corsten and Shackle, Ludgate-hill, for the sale of Straw Platt, manufactured in schools, or by cottagers or others, who may not have advantageous means of disposing of it.

FRANCE.

M. DEYEUX has invented a *new Filter for purifying Water.* The substance through which the water passes is charcoal, in small pieces, but not reduced to powder. At the School of Medicine in Paris, he poured water taken from the kennel, and some in which putrid carcasses had been immersed three weeks, upon his filters; and, in a few minutes, it ran off, in both cases, perfectly clear, limpid, and without taste or smell.

GERMANY.

The Literary Society of the County of Mansfield, in Saxony, have opened a subscription for erecting a monument to LUTHER, in the place of his nativity. The King of Prussia patronizes and supports the undertaking. The society request pecuniary contributions, plans for the monument, and hints for a suitable inscription.

A piece of Amber, weighing thirteen pounds, seven ounces, nine scruples, and measuring 318½ cubic inches, was lately found at Schlapaken in Germany; and is the largest mass of amber hitherto discovered. It is of a pale yellow colour, intersected with several lines; and the estimated value 40,000 dollars.

RUSSIA.

The Counsellor VON REIMER is about

to publish a *Picture of St. Petersburg at the Commencement of the Nineteenth Century.*

MARTINOFF, Director of the Department of Public Instruction in Russia, has commenced a Periodical Publication, called the *Northern Publisher.* The first number contains an account of the state of learning in Russia, from the earliest times to the present period.

At the University of Moscow, lectures are now read on Natural History, Physical Science, Commerce, and the History of the European States, for the instruction of the public at large, persons of both sexes being invited to attend.

PERSIA.

Dr. DE CARRO, of Vienna, has addressed a letter, dated March 27th, 1804, to the Editors of the *Bibliothique Britanique*, from which it appears that the Vaccine Inoculation is rapidly advancing in the East, and is practised every where from Cape Comorin to Delhi. He has recently conveyed Vaccine Matter, by impregnating lint with it, into Persia. Dr. MILNE and Mr. JUKES, an English physician and surgeon resident in Persia, inform him, in a letter from Bashire, dated the 11th and 15th of January, that their first success produced a great sensation in that town, which is at present one of the most commercial in the whole empire. They announce also that a mission is about to set out for Tehran, the seat of government; and that Mr. Jukes, who is to accompany it in the quality of surgeon, has taken the most effectual measures to put Vaccination under the protection of the governors of the provinces, and also to explain the history and importance of it to the Sovereign, to whom they are to be presented. The English East India Company have voted to Dr. De Carro the sum of two hundred guineas for a piece of plate, in compliment to his exertions for introducing Vaccination into the British Settlements in the East. The Hospodar of Wallachia has also presented him with a magnificent India shawl, accompanied by a letter, in which he gives an account of the efficacious steps he has taken to diffuse Vaccination throughout that principality.

INDIA.

On the 29th of March, 1803, the public disputations of the Students of the College of Fort William, in the Persian, Hindoostanee and Bengalee languages, took place before the governor-general and the other governors of the institution, and were followed by declamations in the Arabic language. On the next day degrees of honour were conferred on the following students now leaving the college, and who had distinguished themselves by their high proficiency in the Oriental languages, and

also by the regularity of their conduct while at college, viz. Mr. William Butterworth Bayley, of Bengal; Mr. Richard Jenkins, of Bombay; Mr. William Byam Martin, of Bengal; Mr. Terrick Hamilton, of Fort St. George; Mr. William Chaplin, of Fort St. George; Mr. Edward Wood, of Fort St. George; and Mr. Richard Thomas Goodwin, of Bombay. At the same time a degree of honour was conferred on the following students of the last year; Mr. Jonathan Henry Lovett, of Bombay; and Mr. Charles Lloyd, of Bengal.

After the degrees of honour had been conferred, the prizes, medals, and honorary rewards adjudged at the late public examination were distributed by the Provost, in presence of the Visitor, to the following students:—

Messrs. Jenkins, Martin, Chaplin, Hamilton, Wood, Goodwin, Hunter, Wauchope, Ross; Morton, Romer, Gowan, Newnham, Sprott, Bouchier; Sparrow, Elliott, Cole, Puller, Walker, Plowden, and Turnbull.

The whole concluded with a speech from his excellency, in which he expatiated on the great utility of the institution.

AMERICA.

The legislature of South Carolina has passed a law, dividing their State into one hundred and nineteen school districts, to each of which they have given one hundred dollars towards building a school, and one hundred and fifty dollars for a master.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon delivered previous to the Presentation of Colours to the Waltham Abbey Volunteers. By John Mullens, A. M. 4to. 1s. 6d.

Reflections upon the Chapters of the New Testament, selected from the Writings of approved Divines of the Church of England. 12mo. 4s. 6d. boards.

Sermon on the Death of Dr. Priestley, preached at Leeds. By W. Wood, F. L. S. 1s. 6d.

Sermons. By the Rev. Dr. Martin, Moimail. 8vo. 7s. 6d. boards.

The Unhappy Effects of Enthusiasm and Superstition; a Sermon, preached May 23, 1804, at the Annual Meeting, Deptford. By John Evans, A. M. 1s.

A Guide to the Church, in several Discourses, to which are added, two Postscripts; the first, to those Members of the Church who occasionally frequent other Places of Worship; the second, to the Clergy; with an Appendix, in which the Principles advanced in the Guide are more fully maintained, in Answer to Objections. By the Rev. Charles Daubery. 2 vols. 8vo.

Sermons delivered to the Congregation of Protestant Dissenters, at Call-lane Chapel, Leeds. By Joseph Bowden. 8vo. 7s. 6d.

An Illustration of the Morning Service of the Church of England; shewing not only the Use and Design of its various Parts, and the great Propriety with which they are arranged, but also the Necessity of offering our Devotions with the Worship of the Heart, no less than with the Service of the Lip. 12mo. 3s. boards.

A Course of Lectures on the Evidence and Nature of Christianity, delivered at

the New Meeting-house, Great Yarmouth. By W. Walford. 8vo. 7s. 6d. boards.

Britain's Echo! or, the King's Prayer and the Subjects' Amen; a Sermon, preached May 25, 1804. By G. Phillips; Pastor of the Baptist Church. 1s.

The Sacred Tree. By John Bentley. 12mo. 6d.

The Royal Penitent; a Sacred Drama. By John Bentley. 1s.

Lectures on that Part of the Liturgy of the Church of England, contained in the Morning Prayer. By Thomas Rogers, M. A. 2 vols. 8vo. 12s. boards.

Three Sermons on the Lord's Prayer; in which is set forth that this Divine Prayer contains a Summary of the Commandments, the Fullness of the Prophecies, and the perfect Form of our Worship in one only God, manifested in the Messiah. 1s. 6d.

A Sermon preached at the Anniversary of the Royal Humane Society, April 15, 1804, by the Bishop of St. David's; to which is added, an Appendix of Miscellaneous Observations on Resuscitation. By the Society. 8vo.

Thoughts on the Calvinistic and Armenian Controversy. By George Stanley Faber, B. D. 8vo.

MISCELLANEOUS.

Memoirs of the Life, Writings, and Correspondence of Sir William Jones. By Lord Teignmouth. 4to. £1. 10s.

The Narrative of a Voyage of Discovery, performed in the Lady Nelson, in the Years 1800-1 and 2, to New South Wales. By James Grant, Lieutenant in the Royal Navy. 4to.

A Voyage of Discovery to the North Pacific Ocean; in which the Coast of Asia

from the Latitude of 35 to 52 Deg. North, the Island of Insu (or Land of Jesso) the North, South, and East Coasts of Japan, Lieuchieux, and the adjacent Isles, as well as the Coast of Cosea, have been examined and surveyed. Performed in the Sloop Providence, in the Years 1795-6-7 and 8. By Captain Robert Broughton. With Charts and other Engravings. 4to. £1. 5s. boards.

Muniments Antiqua; or, Observations on Ancient Castles; including the whole Progress of Architecture in Great Britain, and on the corresponding Changes in Manners, Laws, and Customs, tending to illustrate History, and to elucidate interesting Passages in various Classic Authors. By Edward King, F. R. S. &c. With many Plates. 4to. Vol. III. £3. 13s. 6d.

Essays on the Execution and Composition of Landscape Scenery. By the late Rev. Mr. Gilpin. Published by Order of the Trustees. 3s.

Meteorological Observations and Essays. By John Dalton, Professor of Mathematics and Natural Philosophy, at the New College, Manchester. 8vo. 3s.

An Account of the Life of James Beattie, LL. D. in which are occasionally given, Characters of the principal Literary Men; and a Sketch of the State of Literature in Scotland, during the last Century, &c. By Alex. Bower. Crown 8vo. 5s.

Memoirs of the Life of the Reverend Thomas Wills, A. B. late of Silver-street and Islington Chapels, &c. compiled from his own Journals and other authentic Documents, under the Patronage of his Widow; with a Portrait. 8vo. 6s. boards.

Notes of the Transactions in the Mahratta Empire, dated Fort William, 15th December, 1803; with official Documents. Printed uniformly to bind with Drom and Beaton's Campaigns in India: illustrated with Engravings of the different Actions. 4to. £1. 1s. boards.

The History and Life of King James VI. written towards the latter Part of the Sixteenth Century. Printed from an authentic MS. and is the genuine Publication of what David Craufurd of Drumsoy interpolated and published, under the Title of "Memoirs of the Affairs of Scotland." 8vo. 10s. boards.

The History of Canada, from its first Discovery; comprehending an Account of the original Establishment of the Colony of Louisiana. By G. Heriot, Esq. 8vo. 12s.

The History of Athens, &c. including a Commentary on the Principles, Policy, and Practice of Republican Governments; and of the Causes of Elevation and of Decline which operate in every free and commercial State. By Sir William Young, Bart. With fine Prints. Royal 8vo. 10s.

A concise History of the English Colony in New South Wales, from the Landing of the Governor in 1788 to May 1803; describing also the Natives: with Remarks

on the Treatment and Behaviour of the Convicts and Free Settlers, &c. &c. 8vo. 2s. 6d.

The Chronicles of England, France, Spain, and other Countries adjoining. By Sir John Froissart. Newly translated from the best French Editions; with Additions from many celebrated Manuscripts. By Thomas Johnes, Esq. M. P. Illustrated by a Number of Tracings in Aquatinta, from Manuscripts in the British Museum and elsewhere. Vol. I. royal 4to. The Work will be comprised in four Volumes: the second Volume is in forwardness.

An Introduction to a General History of Ireland; in which the Assertions of prejudiced and partial Writers are considered, and the great Consequence of the Work to History in general, and to the Elucidation of the Greek and Roman Accounts of the Celtæ in particular is demonstrated. By S. O'Halloran, Esq. M. R. I. A. &c. Illustrated with Plates. 3 vols. 8vo. £1. 11s. 6d. boards.

The Correspondence of Samuel Richardson, Author of Pamela, Clarissa, and Sir Charles Grandison; selected from the original Manuscripts bequeathed by him to his Family, and now first published: to which are prefixed, a Biographical Account of that Author, and Observations on his Writings. By Anna-Lætitia Barbauld. Embellished with Portraits by Caroline Watson, with coloured Engravings representing many celebrated Characters; with Fac-similes, &c. 6 vols. thick post 8vo. £2. 5s. boards.

A Description of the Condition and Manners, and of the Moral and Political Character, Education, &c. of the Peasantry of Ireland, such as they were between the Years 1780 and 1790, when Ireland was supposed to have arrived at its highest Degree of Prosperity. By Robert Bell, LL. B. 2s.

The Journal of Andrew Eliot, Commissioner on Behalf of the United States, for determining the Boundary between the United States and the Possessions of his Catholic Majesty in America; containing Remarks on the Situation, Soil, Rivers, Natural Productions, and Diseases, of the different Countries on the Ohio, Mississippi, and Gulph of Mexico. Illustrated with Maps. £1. 11s. 6d. boards.

Transactions of the American Philosophical Society. Vol. IV. £1. 11. 6d. Vol. V. £1. 1.

The Royal Kalendar; a new corrected Edition; including the late Changes in Administration. 3s. 6d. without, and 5s. with an Almanack.

The Fashionable World displayed. By Theophilus Christian, Esq. 3s. 6d.

Narrative of the Loss of his Majesty's Frigate Apollo, with Forty Sail of her Convoy, on the Coast of Portugal, April 1804. 6d.

A View of the present State of the Ques-

tion regarding the Abolition of the Slave Trade. Third Edition. With an Appendix, containing a Statement of the Question of gradual and immediate Abolition; and Extracts from the Writings of Authors who have defended the Slave Trade, 3s. The Appendix separately. 1s.

The Hibernian Jester; Anecdotes never before printed. 6d.

The Opportunity; or, Reasons for an immediate Alliance with the People of St. Domingo. By the Author of the Crisis of the Sugar Colonies. Addressed to Mr. Pitt. 3s. 6d.

Bonaparte, and the French People under his Consulate; translated from the German. 8vo.

An Essay on the Political Relations between Russia and France; with Remarks by the Translator, H. F. Greville, Esq. 8vo. 2s. 6d.

Travels in China; containing Descrip-

tions, Comparisons, &c. made and collected in the Course of a short Residence at the Palace of Yuen-min-yuen, and on a subsequent Journey through the Country from Peking to Canton; in which it is attempted to appreciate the Rank which this extraordinary Empire may be considered to hold in the Scale of civilised nations. By John Barrow, Esq. late private Secretary to the Earl of Macartney, and one of his Suite as Ambassador from Great Britain to the Emperor of China. 4to. Illustrated with Plates.

A general Itinerary of England and Wales, and Part of Scotland; comprising the Direct and Cross Roads, from actual Admeasurement; with the Population of every Market-town, and Notices of Noblemen's and Gentlemen's Seats, &c. &c. On a new Plan. The Whole compiled by David Ogilvy, Jun. 7s. 6d. boards.

RELIGIOUS INTELLIGENCE.

FRANCE.

We noticed (p. 314 of the present volume) the intention of the French Government to re-establish the Mission to China. We now find, by the following extract from a French newspaper, that the scheme is much more general and extensive than was at first understood; and we are warranted, from the manner in which it is brought forward, and the deplorable state of religion in France itself (see p. 315 of this volume), in concluding, that the wish to propagate christianity has no share whatever in the plan of those who have determined upon this undertaking, any farther than it can be rendered subservient to the mercenary and political views which are the real motives of the scheme, and to an inveterate determination of counteracting, by all possible means, the extensive commerce and influence of this country.

"What was formerly only rumour is now truth. Government has ordered the establishment of the useful and respectable Institution for the preparation of Foreign Missionaries. We call it useful with regard to commercial relations, which it can favour in a most eminent manner: and respectable with regard to Religion, to preach the doctrines and precepts of which, it sends its members to the most savage, distant, and un-

healthy countries. We yet recollect, with a tender emotion, the services rendered to humanity by the Barthelemi de las Casass, by the Vincent de Pauls, by the L'Amys, by the Tachards, &c. &c. The Society of Missionaries will consist of five hundred members; of whom fifty are destined for the East Indies, one hundred for China; one hundred for Africa and America, and fifty for the islands in the Southern Ocean, Otaheite, the Sandwich Islands, &c. The rest will remain as teachers in France, twenty excepted, whom government, in compliance with the request of the Canada Indians, will, perhaps, send to that part of America." (*Journal de Paris*.)

MISSION SOCIETY TO AFRICA AND THE EAST.

On the 22nd of May, 1804, was held the fourth anniversary of this society, when an excellent sermon, since published, was preached by the Rev. THOMAS T. BIDDULPH, M. A. Minister of St. James's, Bristol, from these words—"Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." Matt. vii. 12. This comprehensive rule of duty is shewn by Mr. Biddulph, to embrace every individual of the human species, and to re-

spect every particular of human conduct. The benevolence which, in agreement with the whole tenor of christianity, it inculcates, bears a close resemblance to that which maketh the sun to rise on the evil and on the good; and which glowed in his bosom who gave himself for the life of the world. This law of love, therefore, comes strongly recommended to our attention, not only by the authority, but by the example of the lawgiver himself; who, in addition to the innumerable benefits with which he daily loads us, "hath commended his love towards us, in that while we were yet sinners Christ died for us."—"Let then this mind be in you which was also in Christ Jesus."

Having made these preliminary remarks, Mr. Biddulph proceeds to shew, "that a failure in the duty, which we owe to the souls of others, is far more sinful than any defect of brotherly kindness relative to their temporal interest." In order to feel the full force of the obligation, which the injunction in the text imposes, "let us endeavour," he says, "to exchange conditions with some African nation. Let us suppose the Susoos, for instance, to be furnished with those means of happiness, both here and hereafter, which we now possess, and that we were destitute, like them, of the comforts which result both from civilization and christianity."—"Fancy yourself to be a poor heathen, wandering in your native woods, without any distinct knowledge of God, or any acquaintance at all with a crucified Saviour; yet conscious of guilt, harassed by fear, and destitute of all consolation under the certain prospect of death, and a subsequent state of existence. Now what would you wish that the enlightened Susoos, enjoying your present advantages, should do to you? Let conscience determine the part which you would have them to act; and this is the rule of your own conduct, when you again contemplate yourselves as christians."—"But it is not necessary for the purpose of applying the Golden Rule to Missionary efforts, that we should prove the heathens to have any convictions of sin, or to feel any need of a Saviour*.

* We fully agree with the pious preacher in this opinion. Indeed the fact is, that

It is enough if the knowledge of Christ be allowed to be essential to salvation, or even conducive to their present happiness and their future welfare."—"If St. Paul, (who by Bishop Stillingfleet, in his *Origines Britannicae*, is supposed to have been the first preacher of the gospel in this our island,) and those who furnished him with the means of taking so long a journey, had not been influenced by the Golden Rule: if the zealous Austin, the apostle of the Anglo-Saxons in the sixth century, and the devout Gregory who sent him hither had not felt its sacred energy: and if none, in after ages, had acted under its direction, our present state would have been altogether as deplorable as that of the most benighted heathens. Let us remember, that we were *Gentiles carried away unto dumb idols even as we were led*. Freely we have received, freely let us give." In fine. "Every argument which may be employed in support of any other species of charity, will apply with tenfold energy to Missionary exertions. Are we, by our good works, to glorify our father which is in heaven? There is no work so good, or so well calculated to promote the glory of God, as a communication of the gospel to perishing sinners. Are we bound to love our neighbour as ourselves? There is no testimony of love, which we can give, so great and decisive as an endeavour, at our own expence, to contribute to the salvation of his immortal soul."—"The command of God sanctions the effort, and the promise of God affords encouragement in making it."—"If the spirit of God attend the promulgation of his truth, nothing can withstand its energy. And we are roused to action by a confident persuasion, that the time is at hand, when all the world shall feel the benign and saving influence of the glorious gospel of the grace of God."

These interesting extracts, we trust, will furnish to our readers sufficient encouragement to peruse the whole sermon; which, we venture to say, will abundantly reward their labour.

heathens in general are so far from being "conscious of guilt," that if there be any circumstance in their moral state, which is peculiarly to be deplored, it is their insensibility in this respect. In Africa, sacrifices are offered, not so much for the purpose of quieting the conscience, as of averting the enmity of malignant demons.

Annexed to the sermon is a REPORT of the proceedings of the society*. But as the account of these has been to a considerable degree anticipated in our number for March, p. 182, we shall not think it necessary now to detail them. We earnestly recommend the report, however, to the notice of our readers, as well calculated to excite and encourage a proper spirit of Missionary zeal among christians in general. We learn from it that Missionaries are greatly wanted in the region which lies between Tanjore and Cape Comorint, at Ceylon, and at Calcutta; and we cordially unite in the prayer which accompanies the information, that the Holy Spirit may prepare and call forth many for this great work!

The Appendix contains an impressive address from the committee of the society to the Rev. Melchior Renner, and the Rev. Peter Hartwig, the first Missionaries of the society, previous to their departure for Africa.

SOCIETY FOR THE SUPPORT AND ENCOURAGEMENT OF SUNDAY SCHOOLS IN ENGLAND AND WALES.

A REPORT of the proceedings of this excellent institution has just been published, by which it appears that the schools which have either been established or assisted by this society, since its formation in 1785, amount to 2232, in which 200,787 scholars have been educated. The books which have been given away are 184,243 spelling-books, 42,680 Testaments, 6,583 Bibles, besides the sum of £4,112, which has been distributed to such schools as stood in need of pecuniary aid. A few extracts from the letters, which are annexed to the report with a view to shew the utility of the institution, cannot fail to prove acceptable to our readers.

Holmfirth.

“I have great pleasure in acquainting you for the information of the Committee of the Sunday-School Society, that the Institution of a Sunday-School at this place, has been attended with the most promising success.

* The Sermon and Report are to be had at Seeley's, Ave-Maria-Lane; and Hatchard's, Piccadilly.

† See Christ. Observ. for 1803, p. 506.

‡ These Missionaries reached Sierra Leone in health on the 14th of April, and found the colony tranquil.

The manner and behaviour of the children are so much improved, that the whole neighbourhood are thoroughly convinced of its great utility. I attended yesterday morning, and again in the evening, to hear them read, and was really astonished with their improvement since last year. They are, generally speaking, regular in their attendance, and their behaviour at church is such as to awaken the most heartfelt satisfaction in the breast of every one who can contemplate the promising state of their young minds, contrasted with what it most probably would have been, if left to range loose upon the world. Their catechism most of them can say, and I make a point of explaining such parts of it to them as their understandings are best capable of receiving. We have established a Bible Club amongst them. About sixty subscribe sixpence each, per month, and then ballot for who is to have the first book. This, I flatter myself, the Committee will highly approve, as by these means so many poor families will in time be possessed of a treasure, which it were much to be wished every poor family could be brought to consider the most valuable they can possibly possess. The greatest merit is due to their teachers, whom I have found in all respects true to the great trust I left in their charge. We should also be greatly obliged to the Committee if they can furnish us with a fresh supply of books. The teachers complain of being short of Bibles, having only 30 for all the Schools. Here are 121 Testaments, and 394 Spelling-Books, many of them very much worn. The whole number of children 760. They all display the greatest willingness to attend the schools, and many of them voluntarily learn in the course of the week, either a chapter in the Testament, the Collect for the day, or something or other the teachers think proper to select for them.”

Swanage.

“In the name of the managers of the Sunday-Schools of Swanage, and my own, I have to return our best acknowledgments for the books which have just come to hand.

“There is a manifest and great improvement in the morals and general conduct of the inhabitants of this parish, mostly composed of stone-cutters and quarriers. To this gradual progress of amelioration the Sunday-

Schools have contributed not a little; and the children are evidently civilised and humanised by this Institution."

Bosbury, Herefordshire.

"About two years ago, I was presented to the Vicarage of Bosbury, at which time I found the parish in a wretched state with respect to religion; very few people attended the church on the Lord's-day, and hardly any children were ever seen at the church, although the population of the parish, when taken about two years ago, was 777 souls. After admonishing my parishioners very frequently upon the subject of attending divine service, but all in vain, I at length, in October last, began to try what I could do with the rising generation, and established a Sunday-School. We have now about sixty-three children who regularly attend the school, and after that the Church, every Sunday morning, and who have repeated the catechism once publicly in the Church; although, when I first took the School in hand, there were very few of them that knew their letters. I allow a man and his wife two shillings a week for teaching the School, and the master of the Grammar-School attends before the Church begins, to examine them in the catechism. I also attend them myself frequently, and examine them in the principles of the Christian religion."

Lilleshall.

"It is now upwards of eighteen years since Sunday-Schools were first instituted in this populous village. During that period their utility has manifested itself surprisingly in both sexes. The major part of the inhabitants consists of Colliers and Miners

of the lowest description, and without the aid of these Institutions, their rising generation must have remained in total ignorance and darkness. We have three Schools, one for Boys, and two for Girls; all exceedingly well attended every Lord's-day. The number of both sexes is about 120. Here Schools are entirely supported by an annual subscription, which is chiefly from farmers. We would not intrude upon your benevolence, by soliciting assistance, was it not a real case of necessity, and I hope great charity."

Shipston-on-Stour, Worcestershire.

"Since my last, our School has been attended in the usual manner, and I make no doubt but it will afford pleasure to the Society, that in consequence of our beginning, another similar Institution took place, and between both, our streets are cleared of the hundreds of idle boys and girls that were used to play, and swear, and fight therein."

AMERICA.

A letter from the Missionary Society in Connecticut, inserted in the Evangelical Magazine for the present month, contains the following passage: "With respect to this State (Connecticut), the laws have provided, even from the first settlement of it, that every family should be furnished with a sufficient number of Bibles. The law at present provides that, in all our schools, the master should catechize the children weekly, and hear them read daily in the Bible; and we believe that families in general, throughout New England, are furnished with Bibles." This is an example highly worthy of the imitation of other christian legislatures.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

GEORGES and eleven of his companions have been executed. On sentence of death being pronounced, they requested that priests might be allowed to attend them in their last moments, which was granted. Georges appeared very devout, and manifested his usual intrepidity. The punishment was that of the guillotine. The first who suffered was Georges. He and all who shared his fate, are said to have died exclaiming, "Vive le Roi!"

CHRIST. OBSERV. No. 31.

"Vive Louis XVIII.!" Eight of the persons who were condemned have been pardoned. The letters of pardon run in the following terms—"Napoleon, by the grace of God, and the constitutions of the empire, Emperor of the French, &c."—"His crime is great, but we wish to make him feel the effects of that clemency which we have always held in singular predilection, &c." Moreau has been sent, it is said, to Spain, in order to take his passage to America in a neutral ship.

3 M

Bonaparte, desirous, as he himself expresses it, "to mark the moment of his accession to the throne by acts of indulgence and beneficence," has decreed; that an amnesty should be granted to the French who had borne arms against France, or had taken part in the civil wars; that persons condemned to imprisonment, and detained only for their fees, shall be set at liberty; "that a report be made to his majesty of the debtors to the state, that his majesty may determine who are worthy of being freed from confinement;" that the sums due to the bureau of nurses, by necessitous fathers and mothers, be paid from the civil list; that a dowry be given to a poor and honest young woman in each communal arrondissement; and that all deserters joining their corps by a fixed time shall be forgiven, and the fines incurred by them or their parents remitted.

Bonaparte has published a variety of minute regulations respecting the uniform and equipment of the crews of the French fleets and flotillas. They are to bathe, wash, comb their hair, and shave, by rule. The following, however, is the most singular regulation—"When in Europe, they are, for exercise, to dance for an hour EVERY SUNDAY*"; but when in warm climates for half an hour every second day."

Such members of the diplomatic body as have received their new credentials have been presented to Bonaparte, who received them on his throne, with the imperial crown and sceptre on a cushion by the side of it, and with the same etiquette which is observed on similar occasions at Vienna and Petersburg, after the accession of a new emperor. It is said that neither the Austrian, Russian, Danish, or Swedish ministers were present, but continue to reside at Paris, without public characters.

A negotiation, it is said, is proceeding between Bonaparte and the Pope, the object of which is to induce his Holiness to assist at the ceremony of the new Emperor's coronation. The Pope is said to have shewn great reluctance to undertaking a journey to Paris: but so peremptory has been the mandate of Bonaparte, that he has been advised, for the peace of the church, to submit to it.

GERMANY.

The Count of Bentheim Steinfurth having availed himself of the invasion of Hanover, to appropriate to his own use the country of Bentheim, which had been placed as a deposit in the hands of our king, the envoy for the Electorate of

Brunswick has addressed the Diet of Ratisbon in a spirited note on the subject. The French government having shewn a disposition to countenance the injustice complained of, there is little reason to hope that the remonstrance will produce any effect. Another note couched in strong terms has also been presented to the Diet on the part of his Majesty, respecting the occupation of Hanover by French troops, but no answer has yet been given to it.

A strong wish has been expressed by the Elector of Baden, in which the Emperor of Germany himself is likely to concur, that the Diet would overlook the late flagitious violation of the Germanic neutrality in the seizure of the Duke D'Enghien. On this subject, the Russian Chargé des Affaires has presented a note to the French ministry, from which we extract a few passages as deserving particular notice. "His illustrious master has learnt, with equal astonishment and concern, the event that has taken place at Ettenheim, the circumstances that have accompanied it, and its melancholy result. The concern of the Emperor on this occasion is the more lively, as he can by no means reconcile the violation of the territory of the Elector of Baden to those principles of justice and propriety, which are held sacred among nations, and are the bulwark of their reciprocal relations. His Imperial Majesty finds in this act a violation of the rights of nations, and of a neutral territory, which, at least, was as arbitrary as it was public; a violation, the consequences of which are difficult to estimate, and which, if considered as admissible, must entirely annihilate the security and independence of Sovereign States."—"His Imperial Majesty is assured that the First Consul will feel the pressing necessity of taking the most active measures to relieve all the governments of Europe from the alarm he must have occasioned to them, and put an end to an order of things too dangerous to their safety and future independence."

RUSSIA.

It has been stated, with a considerable appearance of probability, that Russia and the other northern powers had refused to acknowledge the new order of things in France: and rumours have been circulated, of the intention of the Emperor Alexander to declare war against that country without delay. We do not pretend to vouch for the authenticity of either of these reports: but there seems no reason to doubt that a considerable degree of coolness subsists between the courts of Petersburg and Paris; that the greatest activity prevails in the Russian ports in the Baltic and on the Black Sea; that large bodies of troops have been assembled near the latter; and that the Russian force,

* Has Bonaparte borrowed this economical regulation from our Defence Bills? Is Sunday-drilling more excusable than Sunday-dancing?

within the territory of the Republic of the Seven Islands, has, of late, been somewhat augmented.

ST. DOMINGO.

Very contradictory reports continue to be circulated concerning the transactions in this island; some of them evidently intended to vilify the negro character, and to produce in the public mind prejudices against the proposed measure of abolishing the slave trade. An account of a massacre of the whites, said to have taken place in the month of March, was copied from an American newspaper, and carefully published in all our daily journals about the close of last month. In some of them the paragraph appeared several times at proper intervals, in precisely the same terms; and, we suppose, that its repeated insertion must have been procured by the enemies of the negro race, in order to keep alive the impression which it seemed calculated to produce. As the massacre of February, however, was supplanted by that of March, so the massacre of March is now supplanted, though, as we freely admit, with much greater semblance of probability, by that of April. Of this massacre, accounts, it is alleged, have been received both from Guadaloupe and New York. Guadaloupe, however, lying a great way to windward of St. Domingo, it is not easy to imagine how the intelligence should have been conveyed to that island. The statement said to have been received thence is further discredited, by the particularity which it affects: Twenty-six thousand French, forty Americans, and six Irishmen, with their families, twelve Spaniards, two Danes, and one Swede, it is stated, had been murdered up to the 20th of April. The New York account is not quite so extravagant. It makes the number massacred, up to the 8th of May, to be only two thousand five hundred. It gives at the same time a proclamation of Dessalines, dated the 23th of April, the object of which appears to be to explain the reasons which had led him to sacrifice some Europeans, and to spare others. If it

is really genuine, it only proves how tardy the negroes have been in the work of death. A proclamation was attributed to Dessalines, bearing date the 1st of January last*, calling upon the people of Hayti to avenge the manes of their friends, by sacrificing the French who remained among them. Had they obeyed that call to massacre, as was confidently affirmed, a second summons would have been superfluous. It is a remarkable circumstance, that neither in the newspapers nor in the private letters which have been received from Jamaica, where the means of information are easy, can we discover that a syllable is contained respecting these bloody transactions. A frigate has also recently arrived from that island, bringing dispatches of so late a date as the 12th of June. Had all which has been reported of massacres been true, is it not probable that government would have received some official details respecting them? After all, we would not be understood as giving an opinion that vindictive executions, to a considerable extent, may not have taken place. Such an event, under all the circumstances of the case, is certainly far from improbable; particularly as it appears, from the proclamation of Dessalines, supposing it genuine; that a plot, which was to produce "a terrible explosion," had been framed by "those incorrigible beings" to whom a pardon had been granted at the expulsion of the French. But we think that no fair account of the occurrence has yet reached this country. We would, therefore, guard our readers against the mis-representations of the friends of the slave trade, who will leave no stone unturned to poison all the sources of intelligence in order to promote their cause. It is well known, that there are ready means by which the influence of the opulent body, which has thought proper to give its active support to that nefarious traffic, may be felt by almost every newspaper and periodical publication in the kingdom.

* Inserted in the SUN of April 28, 1804.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

THE permanent additional force bill was passed in the House of Lords on the 27th of June, by a large majority, and has since received the royal assent.

On the 22nd June, in the House of Commons, Mr. *Whitbread* moved a vote of censure on the Lord Advocate of Scotland, for writing letters stigmatising as a disaffected person a Mr. *Morison*, of the county of Banff; recommending it to his neighbours to avoid him as an infamous character; and threatening to imprison him on the first landing of the French, and

to prevent his receiving any compensation for his property which might be destroyed; because he had dismissed from his service a man servant who had gone, contrary to his orders, to attend an inspection of a volunteer corps, in which he had enrolled himself. The Lord Advocate rested his justification on the necessity of the case. We were glad to hear Mr. *Pitt* blaming the conduct which the Lord Advocate had pursued, and expressing a hope that such a procedure would never occur again. As the motives of the Lord Advocate had evidently been patriotic, he did

not, however, think that there were sufficient grounds for degrading a public officer, who had long and faithfully served his country. The motion was lost by a majority of 159 to 82.

Acts have been passed suspending the operation of certain penalties contained in an act of Elizabeth, against the use of certain machinery in the woollen trade; making the counterfeiting of Bank Dollars a capital crime: and regulating the export and import of corn.

In the Committee of Supply, a vote was passed for discharging the arrears of the civil list, amounting to £.590,000. Almost the whole of this debt was stated to have been necessarily incurred. Mr. Pitt intimated his intention of moving for an addition to the civil list of £.60,000. per annum, and of providing in future a separate estimate for charges which are now defrayed by it: such as law and police charges, &c. amounting to £.135,000. per annum; by which means future debts would be prevented. A vote of credit was given for £2,500,000. for Great Britain, and £.800,000. for Ireland. £.8000. was granted for enlarging the British Museum: £.28,000. for the use of the establishment at Sierra Leone: and £.1,700,000. to make good Irish Treasury Bills issued in 1804.

The Committee on the Middlesex Election closed its sittings on the 7th instant. The substance of their report was, that Sir Francis Burdett had not been duly elected; that Mr. Mainwaring had been duly elected, and ought to have been returned; but that having committed by his agents, acts of treating, which incapacitated him to serve in parliament, the last election was void. A new writ was then moved for the election of a member for the county of Middlesex, in the room of Sir Francis Burdett. The Committee also reported some further resolutions, in substance as follows, viz. That the sheriffs, R. A. Cox, Esq. and Sir W. Rawlins, did wilfully, knowingly, and corruptly admit 300 fictitious votes to poll for Sir F. Burdett, by which a majority was obtained; but that the majority having been obtained they rejected other voters under the same circumstances: that by their general conduct they had acted in flagrant violation of their duty: and that the obvious tendency of such conduct was, to admit persons who had no right to poll; and to afford the greatest encouragement to perjury. We congratulate the country at large on the issue of this momentous enquiry; which, we trust, will prove a salutary check on electioneering profligacy.

The decision of the House of Commons on the subject of the Loyalty Loan is, That for every £.100. new five per cents. the subscribers should receive £.100. old five per cents. on the 10th of October; and on the 5th of April next, a bonus in new stock for the difference between the price of the old five per cents. on the 10th

of October, and £.100. cash: government reserving the power of paying in money if they should find the old fives too much depressed."

We are happy to observe, that the bill for increasing the very inadequate stipends of the incumbents of parishes in the City of London, has passed both Houses of Parliament.

The following general view of the finances, for the current year, was laid before Parliament by Mr. Pitt,

EXPENDITURE.

Interest of public debt	£.24,597,475
Civil government of Scotland, pensions on revenue, bene- fices, &c.	723,056
Charges of collecting revenues	1,955,368
Proportion of civil list by Great Britain	1,187,690
Supplies for Great Britain, 1804	38,037,314
Advance to Ireland	4,500,000
Interest of imperial loan	497,328
Total	£.71,498,431

RECEIPTS.

Gross receipt of permanent revenue	£.36,677,278
Estimated produce of perma- nent taxes imposed this session	200,000
Hereditary revenues, &c.	350,000
Lottery	270,000
War taxes to 5th April, 1805	15,440,000
Surplus ways and means 1803	1,370,000
Loan	14,500,000
Vote of credit	2,500,000
Total	£.71,507,278

The total amount of the public funded debt unredeemed on the 1st of February last, was £.484,162,622.

The following is a general view of the state of the East India Company's affairs, laid before the House of Commons by Lord Castlereagh.

Result of the estimates for the year 1803-4 collectively.

REVENUES.

Bengal	£.8,064,981
Madras	4,888,895
Bombay	518,575
Total Revenue	£.13,472,451

CHARGES.

Bengal	5,066,940
Madras	5,018,157
Bombay	1,478,881
Total Charges	11,563,978

Net estimated revenue of the three presidencies	1,908,473
Deduct supplies to Bencoo- len, &c.	212,623
Remainder	1,695,850

Deduct further interest on the debts	£1,574,011	
Deduct interest on securities, purchased by sinking fund	126,360	
Net interest	£1,447,651	
The sum then remaining is the surplus revenue, after defraying the charges and interest.	248,194	
Add amount estimated to be received on the sales of imports	535,952	

The total £784,146 is the sum estimated to be applicable in the year 1803-4 to the purposes of commerce.

The debts of the company are stated to amount to near £20,000,000., and the net amount of their assets in India is £12,618,623. The sales of the company's goods at home have fallen short of what they were estimated at last year by nearly a million.

We mentioned in our last, that the bill for abolishing the slave trade, had passed the House of Commons with very triumphant majorities. It was carried up to the House of Lords on the 28th of June, and read a first time. On this occasion an intimation was given that, on account of the lateness of the session, which did not admit of examining the necessary evidence, a motion would be made to postpone the second reading for three months. In this arrangement the friends of the measure acquiesced: for, although they did not allow the necessity or even the propriety of hearing evidence at all, yet as the House seemed inclined to permit the petitioners against the bill to be heard by counsel and to produce evidence, they admitted that in that case a postponement was requisite. The delay, therefore, is not to be considered in the light of a victory obtained by the slave traders, but of a compromise between the two parties, on the express ground that the enquiry should be taken up early in the next session, and pursued with all possible vigour. Greatly as we deplore the continuance for a single day of that "pestilent iniquity," which the bill was intended to remove, we must congratulate the friends of justice and humanity on the progress which their cause has made during the present session. For the first time has a bill for the total and immediate abolition of the slave trade passed the House of Commons. The majorities too have been so decisive, as to extinguish every hope which the supporters of the trade might entertain, of influencing that House, to adopt, on some future occasion, a different determination. Even in the House of Lords several circumstances have oc-

curred which afford ground to expect a favourable result, whenever the question shall come fairly before them. On the 3rd of July, when the motion for postponing the second reading of the bill to that day three months was agreed to, some conversation took place, which served to shew the state of opinions in the house. Lord Grenville, the Bishop of St. Asaph, and Earl Stanhope, expressed themselves decidedly hostile to the trade, spoke of it as a traffic of blood, of sighs, and of groans; a crime which it was inconsistent with the honour and dignity of parliament, to tolerate for a moment; and they pledged themselves never to desist till they had wiped away this foul reproach from their country. Lord Mulgrave, formerly one of the warmest advocates of the slave trade, did not hesitate to say that late events had greatly shaken his opinions; and that he doubted whether the measure of abolition, which he had hitherto opposed, was not required by every consideration of national policy and regard to the safety of our West Indian possessions. Lord Harrowby, the secretary of state, pledged himself to support the measure whenever it was brought forward. And we observed, that even Lord Hawkebury intimated no intention of opposing it. Its great opponents are likely to be the Duke of Clarence, the Earl of Westmoreland, and Earl St. Vincent. The Lord Chancellor thought the petitioners had a right to be heard; but we were glad to hear him assure their Lordships that he would not permit the time of the House to be wasted in the examination of any evidence, which was either frivolous or useless, or which was introduced merely for the purpose of delay.

NAVAL OCCURRENCES.

The Toulon fleet was lately drawn out of the harbour by the hope of cutting off two English men of war, which had stood close in shore. After pursuing them some time, Lord Nelson's fleet hove in sight, which induced the enemy to desist from the chase, and to seek shelter in port. A letter of the French admiral has appeared in the *Moniteur*, giving a very different account of the affair, and stating that he had pursued Lord Nelson's squadron till night; and that next morning, seeing nothing of him, he had borne up for Toulon. The admiral (La Touche Tréville) ought to explain, under these circumstances, how it happens that he should continue blockaded up by the fugitive English fleet. Several skirmishes have taken place, during the course of the month, between detached parts of the enemy's flotillas and our cruisers. A part of the Boulogne flotilla having ventured out of the harbour, and being overtaken by some unfavourable weather, was attacked by our squadron, and nine or ten of them were driven on shore, and, it is supposed, entirely lost. The rest with difficulty regained the harbour.

The preparations of the French for the grand attempt at invasion continue, we believe, to proceed with unabated vigour. It is impossible even to guess when the attempt will be made; but we are more and more confirmed in the opinion of its being seriously meditated.

Admiral Lincol's squadron was reported to have taken a station in the eastern seas, which rendered it highly probable that the whole of our homeward bound China ships would fall into his hands. Considerable alarm has, therefore, existed on this account. Reports, however, have recently reached this country, by means of an American vessel, which state, that although Lincol's had actually fallen in with our China ships, seventeen in number, he had been completely worsted by them in a severe engagement which took place, and obliged to sheer off, and make the best of his way to Batavia to repair the damage he had sustained.

DOMESTIC OCCURRENCES.

The king has been pleased to appoint the Hon. Cecil Jenkinson to be his Majesty's Secretary of Legation to the Court of Vienna; the Rt. Hon. George Rose and the Right Hon. Lord Charles Henry Somerset, to the Office of Paymaster-general of his Majesty's forces; and James Duke of Montrose and Lord Charles Spencer to the Office of Postmaster-general.

A cause was tried in the Court of King's Bench, on the 14th instant, which will serve, in some measure, to illustrate the horrors of the slave trade. The ship *Mercury*, Captain Hume, belonging to James Part and Co. of Liverpool, had sailed to the grain coast, and had taken on board about 250 slaves, which were insured at £50 a-head. With these she went to Barbadoes; but finding no advantageous sale for her human cargo on that island, she sailed with an intention of proceeding to Demerara. Meeting with a storm, she was obliged to make the best of her way to St. Vincent's; in order to repair the damage she had sustained. Having refitted, and being unable to procure a market for his slaves in St. Vincent's, the captain resolved on going to the Havannah. But before the ship had entered the Bahama passage, his provisions had become so deficient that the slaves were almost starving;

and it is stated, that so furious were they made by hunger, that they broke into the stores, and began greedily devouring the beef and pork in its raw state. Meeting with a Spanish vessel in the passage, the captain had an opportunity of exchanging one of his slaves for some provisions; after which he continued his course. In the Old Streights (as they are called) the ship got aground, and was in imminent danger. The captain and a great part of his crew took to the long-boat, in order, as he said, to procure assistance on the adjacent islands. Soon after his departure the ship went to pieces, and all the slaves perished, excepting one girl who escaped on a raft with some of the crew. This girl was, probably, the only negro on board who possessed the means of even attempting to escape. The rest were, doubtless, in confinement, as usual; the men in chains, and both men and women under locked hatches, so as to render it impossible for them to make a single effort to save themselves. By consulting Dr. Winterbottom's late work, we find that the natives of the grain coast, whence these slaves had been brought, are uncommonly expert swimmers, and spend a great part of their time in the water. It is, therefore, highly probable that had they been at liberty many of them would have effected their escape. Such a circumstance, however, would have been inconsistent with the interest of the merchant. He might have found it more difficult to recover from the underwriters the value of his slaves; had they been permitted to get on shore. Indeed, considering how much they must have been emaciated by hunger, he probably gained considerably more by their total loss than he could have done had they reached the Havannah market: for the underwriters have been obliged to reimburse their full value.

The public funds have risen considerably within the last week, but no specific cause has been assigned for the variation. On the 26th inst. 3 per cent. consols were as high as 57 three-eighths, and annuities 7½.

We are happy to inform our readers, that there is strong reason to hope that Sir Francis Burdett will not succeed in his election for the County of Middlesex. On the 23th inst. the numbers were for Mr. Mainwaring 1840, for Sir F. Burdett 1718.

ECCLESIASTICAL PREFERMENTS.

Rev. Vaughan Thomas, Stoneleigh V. co. Warwick, *vice* Sumner, deceased.

Rev. Richard Smith, Kingsley R. co. Stafford, and Edinsore donative, co. Derby, and domestic chaplain to the Duke of Devonshire at Chatsworth.

Rev. Francis Swan, rector of St. Peter's,

Lincoln, to a prebendal stall in Lincoln cathedral, *vice* Bromfield, deceased.

Rev. George Huddesford, Loxley V. co. Warwick.

Rev. John Glasse, LL. B. Burnham Westgate R. Norfolk.

Rev. John Haggitt, B. D. Ditton R. co.

Cambridge; Rev. George Law, M. A. Willingham R. co. Cambridge; and Rev. Casar Morgan, D. D. to a prebendal stall in Ely cathedral; all *vice* Gooch, deceased.

Rev. Daniel Bayley, B. D. Madingley V. co. Cambridge, *vice* Haggitt, resigned.

Rev. Samuel Ryder Weston, D. D. Keshall R. Herts, *vice* Law, resigned.

Rev. John Ellis, Barnby-on-the-Moor prebend, in York cathedral, *vice* Carey, resigned.

Rev. George Burrard, M. A. Middleton-Tyas V. co. Warwick, *vice* Watson, deceased.

Rev. Henry Plimley, M. A. vicar of St. Leonard, Shoreditch, Windsor living.

Rev. R. F. Onslow, M. A. vicar of Kid-

minster, Newent V. co. Gloucester, *vice* Foley, deceased.

Rev. Wm. Doncaster, M. A. Normanpton-upon-Trent V. co. Nottingham, *vice* Clarke, deceased.

Rev. J. W. King, rector of Nuthurst, Fittleworth V. both in Chichester diocese.

Rev. Daniel Lancaster, Putney R. Wilts.

Rev. John Davis, Kilkhampton R. co. Cornwall.

Rev. Charles Stoman, LL. B. Marston-Trussell R. co. Northampton, *vice* Bullivant, deceased.

Rev. John Lowthian, M. A. Thatcham V. co. Berks.

Rev. William Hooper, B. D. Moor-monckton R. co. York, *vice* Woodhouse, deceased.

Rev. John Rowe, B. A. Stratton V. co. Cornwall, *vice* Martin, deceased.

Rev. Edward Willis, M. A. Morley R. co. Derby.

Rev. J. Wilkinson, Kirkella living, near Hull, co. York.

Rev. John Wane, Sherfield English R. Hants, and White Parish V. Wilts.

Rev. Alexander Richardson, M. A. vicar of Takeley, Essex, Great Dunmow V. in the same county, *vice* Howlett, deceased.

Rev. Edward Harbin, Takeley V. co. Essex, *vice* Richardson, resigned.

Rev. Charles Swan, M. A. Ridlington R. co. Rutland; and Rev. Edward Jones, rector of Greetham, co. Rutland, North Kilworth R. co. Leicester; both *vice* Belgrave, deceased.

Rev. Thomas Gardner, B. A. Brooksby R. co. Leicester; and Rev. Edward Morgan, Retesby R. in the same county; both *vice* Orton, deceased.

Rev. Thomas Norris, M. A. Harby R. co. Leicester.

Rev. John Stanton, Sealdwell R. co. Northampton.

Rev. John Froude, Molland and Knowstone V. Devon.

Rev. West Wheldale, M. A. Christ Church R. Spitalfields, Middlesex.

Rev. Mr. Parslow, of Hampstead, St. Giles in the Fields curacy, Middlesex, *vice* Keddon, deceased.

DEATHS.

June 25. Of a deep decline, in her thirty-seventh year, Mrs. ELIZABETH BEST, wife of George Nathaniel Best, Esq. of Bedford-Row, and second daughter of Col. John Wood, late of the East Indies.

Letters from Constantinople communicate the death of the celebrated GHEZZAR PACHA, governor of St. Jean d'Acree and Damascus.

Lately, Mrs. PARRY, relict of the late Rev. W. Parry, of Ruthin. She only survived her husband a few days, owing to the affectionate regard she had for him.

May 13. In his eighty-fifth year, the Rev. CHARLES BLACKSTONE, eldest brother of the late Sir William Blackstone, and for upwards of fifty years Fellow of Winchester College; he was likewise Rector of Week and Willey, with the Vicarage of Wimering, Hants.

On Tuesday, the 12th June, at Darlington, aged fifty-two, Mrs. ESTHER BLAND, the wife of Mr. Bland, ropemaker.

Lately, in America, the Rev. CHARLES NESBITT, D. D. for more than 18 years Principal of Dickenson College, Pennsylvania, and formerly one of the Ministers of Montrose, in Scotland.

June 2. At Dursley, the Rev. JAMES WEBSTER, LL. B. Archdeacon of Gloucester.

June 6. At Bath, in his seventy-seventh year, the Hon. and Rev. ROBERT CHOLMONDELEY.

June 8. At Lewes, Sir FERDINANDO POOLE, Bart. He is succeeded in his title and estate by the Rev. Henry Poole, of the Hooke, near Lewes.

June 11. In St. James's Place, the Rev. WILLIAM MAXIMILIAN FRIEND, late rector of Chinner, in Bucks.

June 14. The Rev. W. W. PORTER, M. A. of St. John's College, Oxford, aged twenty-eight years.

June 18. In Bromley College, Kent, Mrs. OWEN, widow of the late Dr. Owen, of Edmonton, and daughter of Dr. Butts, formerly Bishop of Ely.

June 20. At Cheam, in Surry, after a long and painful illness, Mrs. PEACH, wife of the Rev. Henry Peach, Rector of the above place.

At —, near Hull, Mrs. PARRY, Lady of Edward Parry, Esq. of Gowcr-street.

June 11. After a few days illness, in his twenty-third year, Mr. F. BLICK, eldest son of the Rev. F. Blick, rector of Tamworth, and Editor of the Birmingham Gazette.

June 16. At Kingston, in her eighty-third year, Mrs. Knowles, relict of the late Rev. J. C. Knowles, Rector of Feicham, and Vicar of Edingham, in Surry.

June 19. After an hour's illness, at his house at Chilton Foliat, in the county of Wilts, the Rev. JOHN CRAVEN.

June 26. Mr. HENRY SWAYNE, son of the Rev. Mr. Swayne, of Pucklechurch, Gloucestershire.

ANSWERS TO CORRESPONDENTS.

A FRIEND TO PRACTICAL PREACHING; W. H.; and G. B.; will appear the first convenient opportunity.

The Hint of A CHRISTIAN PARENT will be attended to.

A SEARCHER AFTER TRUTH may find some of his difficulties removed by turning to a paper in our Vol. for 1803, p. 74; and also by a perusal of Bennett's Christian Oratory. The *Persian Hymn* will not suit our work.

The *Poetry* of P. B. is considerably below par.

We have received N. G.'s letter, and obeyed his injunctions.

We are much obliged to SANUS for his judicious remarks on the *Annual Review*. The character of that work is so well known to be, at least, Socinian, that few will expect from it an impartial or satisfactory review of theological works. We, therefore, doubt the necessity of entering on a formal exposure of its heterodoxy and unfairness.

A CHRISTIAN FRIEND; A. T.; CANDIDUS; A SINCERE FRIEND OF THE CHURCH OF CHRIST; APPELES; AN UNDER GRADUATE; and A LAYMAN on the *Duty of expounding the Scriptures to the People*, have come to hand, and are under consideration.

In reply to the Queries of FREDERICK, we would observe.—1. That although there are several passages in scripture which seem to imply, that the day of grace for individuals, as well as for nations, is limited, yet we think no one is warranted in considering himself precluded from the hope of divine acceptance, however he may in time past have slighted the mercy of God, who really repents of his sins, and in faith applies to Christ for salvation. One thing we know with certainty, that the period of probation, the day of grace, terminates with this life.—2. That piety alone cannot possibly be a sufficient qualification of a minister of religion; for young persons, who have hardly attained to the complete use of reason, have been eminently pious. The scriptures require, that a minister shall be a *workman, who needeth not to be ashamed, rightly dividing the word of truth*. No man, who is absolutely illiterate, can correspond with this character.—3. That we have not seen the Sermons mentioned by R. J.

The first answer in the foregoing paragraph, will furnish a reply to FREDERICK's second letter. We certainly cannot flatter him with any hope that the *most fervent prayers* of the *most pious men* will contribute to alter the condition of the dead. This (Papist) doctrine is directly contradicted no less by sound reason than by the general and unequivocal tenor of scripture. Our view of the case, however, instead of leading us to waste our days in fruitless sorrow for relatives already summoned to their great audit, should produce in us deep repentance for past neglect, and an earnest desire, and assiduous endeavour, to be instrumental in rescuing from endless misery these whom we love, or over whom we possess any influence.

We have considered with care, and we trust, with impartiality, the Strictures of A CONSTANT READER, on our account of the late Lord Camelford; but we see no just ground for them. No doubt can be entertained of the future condition of those who die impenitent; but it would not be safe, in many cases, confidently to affirm who has or has not repented: We were very far from affirming, that Lord Camelford was either a true penitent or a true believer; indeed, the contrary is plainly implied. We forbore, indeed, from affirming, that he was shut out from all hope of forgiveness: but this forbearance and moderation, we conceive, were required, not by the misjudging candour of the world, to which we owe no subjection, but by true christian charity. We are sorry to find our correspondent cavilling at such expressions as "repentance if real is not unavailing," and "faith lays hold on the mercies of a Redeemer." We do not hesitate to say, that the objections to them; whatever they may be, can stand on no scriptural ground whatever.

We should probably differ widely from C. B. in our estimate of the utility of the work for which he pleads. He must know, for he has read our numbers regularly, that "cautionary remarks" have not been wanting. Had we really thought praise due in the instances mentioned by C. B., we should not have withheld it from fear of censure. He cannot expect that we should not qualify our expressions of commendation, in cases where we may have reason to question the accuracy of the statements; or that we should not withhold it entirely from transactions, which appear to us not only ostentatious, but which we have known, in almost every parallel instance, to prove materially injurious to the spiritual interests of the persons principally concerned. He ought to give us some credit for forbearance in these respects.

A SINCERE FRIEND OF THE CHURCH OF ENGLAND, on the heterodoxy of the British Catechism, in our next, if there should be room:

ERRATA:

Number 28, p. 233, col. 2, line 47, for *great read quiet*

p. 260, col. 2, line 23, *dele they*:

Present Number p. 423, col. 2, line 40, for *become read becomes*

THE
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Religious Communications.

To the Editor of the Christian Observer.

OBSERVING, in your number for April last, an account of Lady Carbery, by Bishop Taylor, I am induced to send you another character drawn by the same great master: It may probably be less known than the account of Lady Carbery, as the discourse, from which it is extracted, is not in the folio volume of the bishop's sermons, but annexed to a treatise on the Lord's Supper. The subject of the following memoir was a Sir George DALSTONE, of Dalstone, in Cumberland, who died in September, 1657. I had some thoughts of adding, in imitation of your correspondent C., some reflections on the more prominent parts of the account, by way of obtaining for them more notice than they are likely to receive from a rapid reader. But as the account is long, I conceived your limits would not allow of any addition to it. I have omitted a few lines which I could not myself understand; not knowing but some of your readers might be equally at a loss. I have, in very few instances, ventured to exchange a word, lest the author's manner, should be lost by the too frequent use of such a liberty.

VIATOR.

SIR GEORGE DALSTONE was descended of an ancient and worthy house in Cumberland, and he adorned his family and extraction with a more worthy comportment; for to be of a worthy family, and to bring to it no stock of personal virtue, is to be upbraided by our family. A worthy father can be no honour to his son, when it shall be said, "Behold the difference: this crab descended from a goodly apple-tree." But he who beautifies the escutcheon of his ancestors by worthy achievements, by learning, or by wisdom, by a holy life and a useful conversation, that man is the parent

CHRIST. OBSERV. No. 32.

of his own fame, and a new beginner of an ancient family.

He was bred in learning, in which Cambridge was his tiring room, and the court of Queen Elizabeth the stage on which he first represented the part of a hopeful young man. But here he stayed not. His friends not being desirous that the levities of youth should be fermented by the liberties of a rich and splendid court, caused him to lie in the restraints, that he might grow ripe in the sobrieties, of a country life, and a married state. In this situation, as I am informed, he behaved himself with so great worthiness, and gave such probation of his love of justice, popular regards of his country's good, and abilities to serve them, that, for almost forty years together, his country chose him for their knight to serve in all the intervening parliaments. *Magistratus indicatorium*; employment shews the man. He was a leading man in parliaments; prevailing there by the great reputation of his justice and integrity: and yet he was not unpleasant, and hated at court. He, indeed, well understood, that the true interests of courts and parliaments were one; and that they are like the humours of the body, if you increase one beyond its limits, that destroys all the rest, and itself at last; and when they look upon themselves as enemies, and that hot and cold must fight, the prevailing part is abated in the conflict, and the vanquished part is destroyed; but when they look upon themselves as varieties serving the different aspects and necessities of the same body, they are for the allay of each other's exorbitances and excesses; and by keeping their own measures, they preserve the man.

God was pleased to endue him with a marvellous sweet nature. A good nature is apt to forgive injuries, to

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pity the miserable, to rescue the oppress, to make every one's condition as tolerable as he can; and so would he. But as when good nature is heightened by the *grace of God*, that which was natural becomes spiritual; so those actions which proceeded from an excellent nature and were pleasing and useful to men, when they spring from a *new principle of grace*, they become pleasant in the eyes of God. Then obedience to laws is duty to God: justice is righteousness: bounty becomes graciousness: and alms is charity.

And, indeed, this is a grace in which this good man was very remarkable, being very frequent and much in alms, tender-hearted to the poor, open-handed to relieve their needs. The bellies of the poor did bless him, for he filled them with food and gladness. I have heard that he was so regular, so constant, so free in this duty, that in these late unhappy wars, being in a garrison, and near the suffering some rude accidents, the beggars made themselves guard, and rescued him from that trouble, who had so often rescued them from hunger.

He was of a meek and gentle spirit but not too soft. He knew how to do good and how to put by an injury. And I have heard it told by them who knew his life, that being by the unavoidable trouble of a large estate engaged in great suits at law, he was never plaintiff, but always upon the defensive part: and that he had reason on his side, and justice for him, I need alludge no other testimony but this, that the sentence of his judges so declared it.

But that in which I propound this good man most imitable, was his religion. He was a great lover of the church: a constant attender to the sermons of the church: a diligent hearer of the prayers of the church: and an obedient son to perform the commands of the church. He was diligent in his times and circumstances of devotion. He would often be at church so early, that he was seen to walk long in the church-yard before prayers; being as ready to confess his sins at the beginning, as to receive the blessing at the end of the service. He was so great a lover of sermons, that though he knew how to value those which were the best,

yet he was patient of those which were not so; and if he could not learn any thing to improve *his faith*, yet he would find something to exercise *his patience*, and something for *charity*. Yet this his great love of sermons, could not tempt him to a willingness of neglecting the prayers of the church, of which he was a great lover to his dying day. "My sheep," says Christ, "hear my voice;" and so the church says, My sheep hear my voice; they love my words; they pray in my forms; they observe my orders; they delight in my offices; they revere my ministers, and obey my constitutions. Thus did he; loving to have his soul commended to God, and his needs represented, and his sins confessed, and his pardon implored in the words of his mother, in the voice and accent of her that nursed him up to a spiritual life, to be a man in Christ Jesus.

He had a great regard for God's ministers. He honoured the calling in all; but he loved and revered the persons of such as were conscientious keepers of their *depositum*, that great trust which was committed to them: such as did not for interest quit their conscience; such as did not, to preserve some parts of their revenue, quit some portions of their religion. He knew that what was true in 1639, was also true in 1644, and so to 57, and shall continue true to eternal ages; and that they who change their persuasions by force of interest, did neither believe well nor ill upon competent and just grounds. Such, indeed, are not just men, though they happen to be on the right side. Hope of gain did by chance teach them well, and fear of loss abuses them directly. He pitied the persecuted, and would never take part with persecutors. He prayed for his prince, and served him in what he could. He loved God, and loved the church. He was a lover of his country's liberties, and yet an observer of the laws of his king.

Thus he behaved himself to all his superior relatives. To his equals and descendants he was also just, kind, and loving. He was an excellent friend, laying out his own interest to serve their's; sparing not himself that he might serve them; well knowing society to be the advantage of man's nature, and friendship the ornament

of society, and usefulness the ornament of friendship. He was tender and careful of his children; and so provident and wise, so loving and obliging to his whole family, that he justly had that love and regard, that duty and observance from them, which his kindness and care had merited.

He was a provident and careful conductor of his estate; but far from covetousness, as appeared toward the evening of his life, in which that vice does usually prevail among old men, who are more greedy when they have ~~less~~ need, and load their sumpters so much the more, by how much nearer they are to their journey's end. But he made a demonstration of the contrary; for he washed his hands and heart of the world, gave up his estate, long before his death or sickness, to be managed by his only son, whom he since left, but then made and saw him his heir. He emptied his hands of secular employments, nor meddled with money, but for the use of the poor, for piety, justice, and religion.

And now having divested himself of all objections and conversation with the world; quitting his affections to it; he wholly gave himself to religion and devotion. He awakened early, and would presently be entertained with reading. When he rose, still he would be read to, and hear some of the Psalms of David sung. And excepting only what time he took for the necessities of his life and health, all the rest he gave to prayer, reading, and meditation; save only that he did not neglect, nor rudely entertain, the visits and kind offices of his neighbours.

He foresaw the advantages of this great vacation from the world. He knew well, according to that saying of the Emperor Charles V. *oportet inter vitam negotia et diem mortis spatium aliquod interponere*;—that there ought to be a valley between two such mountains, the businesses of our life, and the troubles of our death. And he staid not till the noise of the bridegroom's coming did awaken and affright him; but by daily prayers twice a day constantly with his family, besides the piety and devotion of his own retirements; by a monthly communion, by weekly sermons, and by the religion of every day, he stood girded, ready with oil in his lamp, watching till his Lord should call.

And, indeed, while he was hearing what God did speak to him of duty, he received his summons to give his account: and so pertinacious an attendant was he to God's holy word and worship, that though he found himself sick, he would not off, but staid till the solemnity was done. Thus did it please God to give him his first arrest at church; since which I have often visited him, and found him always doing his work, with the greatest evenness and indifferency of spirit, as to the event of life and death, that I have observed in any. He was not unwilling to live; but if he should, he resolved to spend his life wholly in the service of God. But yet neither was he unwilling to die; because he knew that then he should weep no more, and he should sin no more. He was very confident (but yet with great humility and great modesty) of the pardon of his sins. He had, indeed, lived without scandal, but he knew he had not lived without error; but as God had assisted him to avoid the reproach of great crimes, so he doubted not but he should find pardon for the less: and indeed I could not but observe, that he had in all the time of his sickness a very quiet conscience, which is to me an excellent demonstration of the state of his life, and the state of his grace and pardon: for though he seemed to have a conscience tender and nice if any evil had touched it, yet I could not but apprehend, that his peace was a just peace, *the mercy of God, and the price and effect of the blood of Jesus.*

He was so joyful, so thankful, so pleased in the ministries of the church, that it gave in evidence where his soul was most delighted, what it did apprehend the quickest, where it did use to dwell, and what it did most passionately love. He discoursed much of the mercies of God toward him; repeated the blessings of his life as well as the accidents and instruments of his trouble; he loved the cause of his trouble, and pardoned them that neither loved it nor him:

When he had spent great portions of his time of sickness in the service of God, and in expectation of the sentence of his life or death, at last he understood the still voice of God, and that he was to go where his soul loved to be. He still increased his devotion, and being admonished, as his strength failed him, to supply his

usual forms and his want of strength and words, by short exercises of virtues; of faith, and patience, and the love of God; he did it so willingly, so well, so readily, making his eyes, his hands, his tongue, as long as he could, the interpreters of his mind, that as long as he was alive, we could see what his soul was doing. *He doubted not of the truth of the promises; nor of the goodness of God; nor the satisfaction of Christ, and the merits of his death; nor the fruit of his resurrection; nor the prevalence of his intercession; nor yet doubted of his own part in them;* but expected his portion in the regions of blessedness, with those who loved God, and served him faithfully in their generations.

He had so great a patience in his sickness, and was so afraid lest he should sin at last, that his piety out-did his nature; and though the body cannot feel but by the soul, yet his soul seemed so little concerned in the sufferings of his body, that I neither observed nor heard that, in all his sickness, he complained with any semblance of impatience.

He so continued to pray, so delighted in hearing psalms sung; in short, he spent so much of his time in those devout exercises, that it was very likely, when his Lord came, he would find him so doing. And he did so; for in the midst of prayers he went away, and got to heaven as soon as they.

Faith and justice, modesty and pure righteousness, made him equal to the worthiest examples. He was a good man, loving and humble, meek and patient. He would be sure to be the last in contention, and the first at a peace. He would injure no man; yet if any one was displeas'd with him, he would speak first and offer words of kindness. If any did dispute concerning priority, he knew how to get it, even by yielding and compliance. Walking profitably with his neighbours and *humbly with his God,* and having lived a life of piety, he died in a full age, an honourable old age, in the midst of his friends, and in the midst of prayer. And although the events of another world are hidden to us below, that we might live in faith, walk in hope, and die in charity; yet we have great reason to bless God for his mercies to this our brother, and should endeavour to comfort ourselves with a strict reli-

gion and a severe repentance, with an exemplary patience and an exemplary piety, with the structures of a holy life and the solemnities of a religious death; that we also may, as our confident and humble hope is this our brother doth, by the conduct of angels pass into the hands and bosom of Jesus, there to expect that most merciful sentence, "Come ye blessed children of my father, receive the kingdom prepared for you from the beginning of the world."

To the Editor of the Christian Observer.

As "Biblical Criticisms" are amongst the articles, which it is the design of your miscellany to comprehend; I shall make no apology for sending to you the following observations on an important passage of scripture, which is somewhat obscured in our authorized translation of the New Testament.

This translation, I apprehend, is, upon the whole, truly excellent: so that no person, who studies the New Testament as we have it in our own language, with humble prayer to the *Father of lights* for the gracious assistance of his holy spirit, and with a sincere desire to do the will of God, can be misled, in any point of faith or practice, by the few inaccuracies of interpretation which may be found therein. Yet when any passage can be illustrated or enforced by a recurrence to the original, critical disquisition may be made subservient to practical instruction, the great end ever to be kept in view when we read the Bible.

The important doctrine of justification by faith in Jesus Christ, is, perhaps, in no part of the New Testament more amply displayed than in the third chapter of the Epistle to the Romans. The subject is there treated in the most express and striking manner. Its foundation is laid open, and its necessity confirmed. Yet one sentiment, contained in this most instructive and important passage of scripture, is somewhat obscured in our translation.

The sentence to which I mean to call the attention of your readers is this, *To declare his righteousness for the remission of sins that are passed through the forbearance of God.* ver. 25. These words do not clearly convey

the meaning of the original; nor, indeed, any other determinate meaning.

The words in the original are,

Εἰς ἐπιδείξειν τῆς δικαιοσύνης αὐτοῦ διὰ τῆν παροργισίαν τῶν προφητῶν ἀμαρτημάτων, ἐν τῇ ἀνομίᾳ τοῦ θεοῦ.

In this sentence the translation seems to fail in three particulars. 1. The word *παροργισίαν* does not properly signify *remission* or forgiveness, but *passing by*, or *passing over*, as the margin in our Bible properly points out.—2. *διὰ*, with an accusative case after it, does not mean for or in order to a thing; but *because*, or *on account of*.—3. The term *προφητῶν ἀμαρτημάτων*, being evidently opposed to the expression *ἐν τῷ νυν καιρῷ* (at this period of time) in the next verse, must mean not simply *sins that are past*, but *sins committed in former periods of time*. The sentence will then run thus—*For a demonstration of his righteousness, because of the passing by of sins, committed in former periods of time, through the forbearance of God.*

The force of this passage will more clearly appear by a review of the context, which deserves to be studied with the utmost attention.

The apostle enters upon his subject at the ninth verse; and, by various quotations from the Old Testament, shews the deplorable state of mankind by nature; proving that both Jews and Gentiles are all under sin. *There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God*, ver. 10, 11. *So that every mouth must be stopped, and all the world become guilty before God, and stand exposed to his righteous judgment*, ver. 19. *Therefore by the deeds of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin*, ver. 10; but no deliverance from its guilt and power. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, ver. 21. That is, God hath at length clearly made known his method of justifying sinners, who he under the condemning sentence of the law; which method was revealed, though somewhat obscurely, by the sacrifices and other services of the law, as well as by the more express declarations of the prophets.

All hope of justification by our own righteousness being cut off, we are graciously led to the fountain opened

for sin and uncleanness. Our case is not hopeless. Though we have sinned, and come short of the glory of God, we may still be justified freely by his grace, through the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation, through faith in his blood, ver. 24, 25.

The apostle then proceeds to observe, that the forbearance of God, in passing by the sins of mankind, committed in former periods of the world, had cast a cloud, as it were, upon his holiness and justice; which were never sufficiently vindicated by the heaviest judgments hitherto inflicted on sinners. But now, at length, by laying our sins on his own dear son, that spotless Lamb of God, he hath demonstrated, in the clearest manner, the righteousness of his laws, the justice of his government, and his own immaculate purity, requiring an all-sufficient atonement for sin while he receives returning sinners to mercy. He hath declared, or demonstrated, at this time his righteousness; that he might be just, and the justifier of him that believeth in Jesus, ver. 26.

Ⓞ mysterious union of grace and justice!

This passage of scripture proves, that it would have been inconsistent with the justice of God to receive such guilty wretches as we are to mercy, without giving at the same time a complete vindication of his righteousness. Such a vindication is effected by the sufferings of our Redeemer, who, with infinite condescension, came into the world which he had made, and bare our sins in his own body on the tree; that by his stripes we might be healed.

If then we would form a right conception of the malignity of sin, we must look at our Redeemer, considering at once the dignity of his person, and the greatness of his sufferings.

The punishments inflicted on men, at different periods of the world, for their iniquities, were truly awful. Our minds are struck with reverential fear when we contemplate the various judgments of war, of famine, and of pestilence. The overwhelming earthquakes, and the devouring fire from heaven, ought strongly to impress us with a sense of the evil of sin. But neither these, nor the inundation of the whole earth, can convey an adequate idea of the enormity of our

transgressions. But when we know that He who was in the form of God, and thought it no robbery to be equal with God, humbled himself to become man for our sakes, that he might magnify the law by bearing the punishment of our transgressions, we may then form some positive notion of the tremendous guilt of sin, and of the wonderful combination of the justice and mercy of God, manifested in our forgiveness and acceptance.

Angels, who behold the face of our Father who is in heaven, obtain more enlarged views of the manifold wisdom of God by the displays which the redemption of sinners has occasioned. Eph. iii. 10. This subject they willingly contemplate with profound meditation, and no doubt obtain also an increase of happiness from their enlarged views of the divine glory manifested in the mystery of redeeming love. 1 Pet. i. 12.

With what astonishment, then, should the believer in Christ reflect on the means required and employed to deliver him from the curse of the law, and to bring him into a state of favour with God. What gratitude should possess his inmost soul for these benefits, and how ardently should he desire to glorify the Saviour of the world by the most steady and active obedience.

W. H.

For the Christian Observer.

I AM desirous of submitting to the Christian Observer some thoughts on Rev. xvii. 10, 11, with that diffidence, however, which becomes any application of scripture prophecy to present events.

The woman described in the beginning of this chapter, is admitted by most commentators to signify the city of Rome; and it can scarcely be doubted that *christian* Rome is meant, when we consider the figurative expressions to be the same which are used by the ancient prophets to denote the church in a fallen and corrupt state.

The city, seated on seven hills, answers to the ecclesiastical state, supported, at different periods, by seven regal powers. The period marked by the prophetic vision in verse ten, is precisely that, in which five were fallen, or withdrawn, from

being heads of support to the woman. One only remained to which that character could be applied, after which the seventh was to arise and continue for a short space.

If we contemplate Europe at the beginning of the present century, we shall find five kingdoms which, in their time, have been eminent supporters of the papal cause withdrawn from it: *England* by its early reformation; *France* by its recent apostacy; *Portugal*, *Spain*, and *Naples* by the state of weakness and dependence to which they are themselves reduced: *Austria* alone remaining, as an independent power, in communion with the Church of Rome. According to this interpretation, the time is come for the appearance of the seventh king as a head of support. And do we not see a new empire formed, the ruler of which has already restored the ministers of the Roman worship in France, though hitherto in a very degraded state? This restoration, a work he boasts of as entirely his own, met with so much opposition, that he himself has said "it cost him more efforts than the victory of Marengo*." He will, doubtless, prosecute the work he has begun, and when the *pontifical crown* is added, as I expect it will, to the honours of his family, he will surely cause it to share the splendour of his own diadem.

The dominion of the Pope as a *secular prince*, a dominion diffused wherever popery is established, is, I think, the eighth, mentioned verse eleventh, as derived from the seven kings, and constituting the main body of support to the corrupt church. This dominion has, in our sight, been as it were wounded to death, which deadly wound, if healed, many will wonder, and extol, and attach themselves to a power thus restored and thus supported.

If this statement possesses truth, it suggests a caution to those who have rashly concluded the papacy to be finally overthrown, and may lead others to consider the religious instruction of the children of the poor in protestant countries, as a point, not only of moral, but of great political importance.

* These words were repeated to a very respectable friend of mine in Paris, by a person connected with the consular family, previous to the recommencement of the war.

I am aware that my interpretation of the seven heads clashes with the received opinion of the *ten horns*, being the division of the ancient Roman empire; but I take the horns to be the *organised force*, or standing armies, of "the peoples, nations, and tongues," on which it is said, verse fifteenth, "the whore sitteth," (for I apprehend the "*many waters*," ver. 1. to be explanatory of "*the beast*," ver. 3.) But this will be fully understood when the horns "receive power as kings *one hour* with the beast," which is, probably, that "*hour of temptation which shall come upon all the world to try them that dwell on the earth.*"

C. L.

P. S. I may be permitted to note in favour of the interpretation I have given, that, at the period previous to the coming of the seventh king, the angel describes the *eighth* to be "the beast that was and *is not*;" and it is evident that the power of the Pope, as a secular prince, is at present suspended.

For the Christian Observer.

THE FALL AND PUNISHMENT OF DAVID
ILLUSTRATED.

THE sacred historians, in the account which they give of pious persons, describe their vices as well as their virtues: they attempt neither to palliate or conceal their faults, nor to exaggerate their excellencies; but represent them just as they were. The account of DAVID is, in this respect, remarkable. He is described as zealous for the service of God, and attached to his worship; in no instance giving way to idolatry, the prevailing sin of the times. And for these qualities he is honoured with the high title of being a man after God's own heart; that is, ready to fulfil all his will against idolatry faithfully and completely. On the other hand, his character is stained with some gross sins. Those sins we see faithfully related with all their aggravations, and, at the same time, are informed of the exemplary punishment which followed them.

For several years of his life David had been in great affliction, and in continual danger. He was hunted by

Saul like a partridge upon the mountains, and compelled to take up his residence in the caves of the desert. Yet it was not during this state of trial and difficulty that he so grossly fell. Then we only view the faith, the resignation, the humility, the patience, and the meekness of the servant of God. It was when God had put an end to his troubles: when he had given him first the crown of Judah, and then that of Israel: when he had blessed him with prosperity on every side, and had given him the necks of his enemies.

These circumstances are not, indeed, to be considered as the direct causes of his sin; but they probably disposed and prepared the heart to fall by temptation. It is the natural effect of prosperity to bring on a state of mind favourable to sin. It cherishes and fosters a carnal taste. It indisposes the soul for self-denial, watchfulness, and humility. It relaxes the fervour of application to the throne of grace; for where there is a fullness of enjoyment, there will be little ardor in asking for other things. When the soul is at ease, rejoicing in earthly blessings, it is too apt to be well contented without those which are spiritual and heavenly. Thus it is probable, that the effect of great prosperity upon David's mind (for David was but a man) might have been to render him less watchful; less fervent in secret prayer; less afraid of sin; more earthly-minded; more disposed to the enjoyment of sensual pleasures of every kind than he was before: so that the temptations which he could easily have withstood in the time of adversity, came upon him with double power, when his soul was weakened and enervated by long prosperity, and its natural effects.

Here let us pause to lament the depravity of human nature, which makes even the mercies of God the occasions of sin: so that men would not be guilty of so many gross offences against him, were he less merciful and kind than he is. This consideration also may tend to reconcile us to the afflictions and calamities which prevail in the world; for, perhaps the removal of these might greatly contribute to increase sin in the world, and thus in the end, introduce a greater degree of misery also.

The mind of David being thus perhaps predisposed, no sooner does

temptation present itself, than he yields to it. Doubtless there had been times innumerable when he would have turned from it at once, and the spell would have been broken. He would have resisted the devil, and the devil would have fled from him. Dangerous as temptation at all times is, yet had it found him calling upon the Lord, and waiting upon him for help in a humble watchful frame, the Lord would have even over-ruled it for good. But now, alas! he gives way to the seduction. No man, it is true, can prevent the occurrence of sudden and unsolicited temptations. Perhaps no man can entirely prevent their taking hold, in some degree, of his heart. But to yield to them, to bring them into effect, is something positive, requiring time, reflection, deliberation, contrivance. It is in not fleeing from temptation, in parrying with it, in taking counsel to accomplish it, that guilt begins. Thus lust conceived in David and brought forth sin, and the anointed of the Lord is taken in the snare of the ungodly, goes like an ox to the slaughter, not considering that it is for his life.

Oh! had David paused but for one moment! Had he retired a while to reflect on what he was about to do! Had he but put up a prayer for divine help; or gone into company, or applied to business, to divert the channel of his thoughts; surely the snare would have been broken, and he would have escaped. But, alas! he stands a melancholy monument of what the best men are capable of doing, when they forsake God.

And now we are called to behold the awful manner in which crimes are linked to each other in bonds almost indissoluble, so that he who is guilty of one gross act of sin, can never say how enormous may be the amount of criminality to which it leads:

What must have been David's feelings after the perpetration of the first crime! The sense of the divine presence, and the inspiring hope of the divine favour, and of eternal glory, would immediately withdraw from him. Did he go up at the hour of prayer to the temple of the Lord? The holy rites and the sacred place would not reach him, and say, "we are pure in his own sweet psalms, perhaps, would awaken the bitter recollection—" Who shall go up to the

house of the Lord, or ascend his holy hill? Even he that hath clean hands, and a pure heart." Shall he retire into his closet and there touch his sacred harp? His heart would be in no tune for the songs of Zion. Would he join those with whom he once used to walk to the house of God, and to take sweet counsel on divine things? The conscious sense of guilt would make his tongue dumb, and his heart hard. With what face could he meet his servants, and look upon those whom he used to reprove or exhort? Their very eyes intently fixed upon him would confound him with shame and apprehension. Should he join his partner in sin? The guilty hours spent with her would be embittered by the reflection of the ruin he had brought upon her soul. In short, a degree of hardness of heart and desperateness would be induced, which would render him unfit for, and incapable of, those holy exercises in which he once placed his chief delight; and guilt would reign in his heart.

The consequences of David's crime are now becoming visible, and in order to hide them he has recourse to the lowest artifices. He sends for the injured husband. He treats him with a base and unworthy subtlety, and endeavours to impose upon him a spurious offspring. How must the noble refusal of the brave soldier to sleep on his bed while the ark of God was abroad, and the armies of Israel were encamped to fight the battles of his beloved though treacherous sovereign, have cut him to the soul. Doubtless this was but one of many daggers which his crime had plunged into his heart.

When deceit would not prevail, a fresh crime is resorted to: a crime at which David would once have shuddered. He had been the seducer of Uriah's wife: he now becomes the tempter of her husband to sin. But neither would this avail. The faithful soldier, even when overcome with wine, refuses to yield to the temptation. It is remarkable of sin, that one act so paves the way for another, that there is scarcely any crime, however flagrant, which may not be committed when the mind is brought to it step by step. David, urged by the dread of a husband's detection (though what was detection when his crime was already known to God?) determines to add murder to adultery:

to kill his servant, one of the bravest and most faithful of his servants, the man whom he had so grossly abused: to murder him by an act of the basest perfidy at the very moment he was braving death in his defence. Nor could he rest till news was brought him that Uriah was slain, in order that he might enjoy his criminal intercourse without fear.

Here let us pause to consider what David once was, and what he is now become. Once the leader of the Lord's people, the first in the sanctuary, the zealous restorer of divine worship, the sweet singer of Israel. Who that had once heard his pious strains, and seen his devout addresses to God, could have ever thought that he would have so fallen! Who but should tremble to see the holy David so deeply immersed in guilt! How fallen must he have appeared to the servants whom he sent for Bathsheba: to Bathsheba when he solicited her to sin; to Uriah when he seduced him to intoxication; to Joab when he gave the perfidious order for Uriah's murder; to the messenger sent with the tidings of his death! How must all these have been hardened in their own sin by the example of the royal transgressor!

David's wicked schemes had now succeeded to his wish. Uriah can no more disturb the bed of his seducer and murderer. No obstacle now remains to enjoyment. But at this moment the divine hand arrests him, and God is pleased in mercy to interpose to save his servant from everlasting destruction. With a heart so hardened, a conscience so seared, a soul so habituated to sin, David would probably have remained in the awful state into which he had fallen, had not God by his grace rescued him from it. It was his mercy alone which saved David.

The mode in which it pleased God to touch his heart is remarkable. To the claims of justice and the feelings of generosity, David, though greatly fallen, was not yet lost; and by these still remaining traces of grace the prophet addresses his conscience. What self-deceit is there in the human heart! David could be wroth with the man who had taken a lamb from his poor neighbour; yet he did not feel the far more flagrant iniquity of robbing Uriah of his wife and of his life. So are men blind to their own vices,

while they can clearly behold and keenly censure the faults of others. But the time of God's mercy was come. The scales of blindness fall from his eyes. His heart is softened. He feels the guilt of his sin. He stands self-condemned before the prophet; and his aggravated transgressions are forgiven.

By comparing the account of David's penitence, 2 Sam. xii. with what he has himself said in the Psalms; we shall perceive that his repentance was sincere and his grief poignant. In the fifty-first psalm, written evidently upon his repentance after this fall, we find the most fervent prayers for pardon and grace, and the most humbling confessions of his guilt and misery. In the thirty-second psalm, which seems also to have been written upon the same occasion, we find him speaking of his bones waxing old with weeping all the day long, and of the hand of the Lord being so heavy upon him that his moisture was turned into the drought of summer. God, we are told, forgave his sin; and we know that neither David, nor any other sinner, could be forgiven but in the way of deep humiliation and unfeigned repentance.

But when God forgives, he does not always wholly spare. He may pardon the sinner so as not to bring him into eternal condemnation, and yet punish him severely. And this was the case with David. Besides the wound which his soul had sustained, and which, perhaps, might never afterwards be entirely healed, we see his future life harassed by perpetual sorrows. He had acted perfidiously to Uriah, and his own son acts perfidiously to him. Not only was he deprived of his child, the fruit of his crime, but he is driven from his throne; his house is stained by blood; his family is polluted by scenes of incestuous lust, and distracted by fatal dissensions. From that time the sword departed not from his house; but violence, and animosity, and blood, darkened the remainder of his life: so that all the inhabitants of Jerusalem who had known of his sin, would, doubtless, see the hand of God avenging it, and say, "This hath God wrought;" for they would perceive that it was his work.

Let then this dreadful fall of David induce us to guard against declensions in grace, and to watch against

temptation. Let no one be too secure. Who can say he shall stand when David fell? He who, on the day before, should have foretold that David would so soon commit adultery, and be stained with blood, would have been regarded as a base calumniator. Our real strength is in the consciousness of our weakness, in earnest prayer to God, and in dependence on divine grace. Should we neglect these, such is the corruption of the human heart when temptation and opportunity call it forth, that neither piety, nor grace enjoyed, nor mercies, nor divine communications in time past, can secure us from falling. Even David fell into the grossest sin.

Let us particularly beware of making use of the fall of David as an excuse for sin, or as a ground on which to build the presumptuous hope that the grace, which was extended to him, must be extended to us also. Are we in parallel circumstances with David? David did not sin upon the presumption of being restored. He was taken unawares by a violent temptation. Do we also resemble David in his former state, and possess the same zeal and love to God which influenced him? We should have as many prayers in store as he had, and have offered them up with the same sincerity and fervour. And after all, have we any right to expect that God should send a prophet to raise us up? Was God a debtor to David to restore him? Is he bound to bring any person back who willfully departs from him? Consider also, if we are restored, our repentance, our sufferings, if they resemble David's, will be no light things. His sorrow was acute; and his afflictions, even after he was pardoned, were such as no man can think of without shuddering.

Thus whatever hope the story of David may give to the real penitent, (and to him blessed be God it does give hope) it affords none to the sinner who presumes to sin in expectation that the divine mercy will restore and pardon him. In a word, the whole of this account exactly harmonises with every other part of the sacred record. It shews us in how fallen and ruined a state man is; how much exposed to temptation and danger; how prone to sink deeper and deeper in guilt, if left to him-

self; how much indebted to the divine mercy if restored; and how strongly the character of God, as hating and avenging sin, is made to appear, even when his mercy has led him to pardon the sinner. N. D.

To the Editor of the Christian Observer.

As I am well convinced that the moderation with which your work is conducted is, under God, one great cause of its success, you will, doubtless, encourage every effort which is directed to so blessed an end. It has been received almost as an axiom that *extremes meet*. That they are equally productive of evil in the degree in which they depart from the true mean, experience fully proves. Like the diverging radii of a circle, if equally produced from the centre, they all meet at length in the same circumference. It is thus with respect to many questions in divinity. From ignorance, prejudice, or other causes of error, we too frequently run into an extreme as opposite to truth, as it is distant from the contrary extreme which we wish to avoid: whereas by strictly limiting our enquiries respecting theological subjects, to the word of God; by divesting ourselves of prejudice; and by asking counsel in every difficulty of the Father of Lights; we might be able, in the spirit of love, to reconcile discordant opinions and to vindicate the truth.

I would apply the above remark to a question lately mentioned in your miscellany, the *universality of redemption*. Bishop Hall, in his *PEACEMAKER*, recommends it to us to *comply with our brethren so far as we safely may*. Which rule he illustrates as follows—"Thus in the modern question concerning the extent of the benefit of Christ's death and passion, while some teach that Christ died for all mankind, others that he died only for some, viz. those that believe; a learned and discreet moderator goes between both, and yielding something to either part, reconciles both. When we say, Christ died for mankind, we mean, saith he, that Christ died for the benefit of mankind. Now let this benefit be distinguished, and contentions hereabouts will cease; for if this benefit be considered as the remission

of sins, and the salvation of our souls, these are benefits obtainable only upon the condition of faith and repentance. On the one side, no man will say that Christ died to this end, to procure salvation and forgiveness to every one, whether they believe and repent or no: so on the other, none will deny but that he died to this end, that salvation and remission should redound to all and every one, in case they should repent and believe; for this depends upon the sufficiency of that price which our Saviour paid for the redemption of the world: and to pay a price sufficient for the redemption of all and every one is, in a fair sense, to redeem all and every one. Thus he, (viz. the moderator) so as neither part can find fault with the decision, and both must rest satisfied."

Thus, according to Bishop Hall, the golden mean seems to be, that the propitiatory sacrifice of Christ is sufficient to atone for the sins of the whole world, but is available only to those who repent and believe the gospel. The offer of salvation is freely and fairly made to all mankind: but all do not accept it: for all have not that penitence and faith without which they cannot be saved. Thus too are the scriptures reconciled. God "is not willing that any should perish, but that all should come to repentance;" and yet, though "many are called, few are chosen."

I apprehend, Sir, that some of the most difficult subjects of controversy might, in like manner, be reconciled did we but endeavour "*exuere hominem*," to put off the man, to repress hasty impressions and prejudices, and did "our charity teach us to mince those errors which we cannot suppress; and where we find extremes, to strain both parts what we may, to meet in the mean." It will be a blessed day, Sir, for the Church of England, when all who profess to be her sons will imitate her wise and pious moderation; will neither torture nor attenuate the plain meaning of the scriptures; but will endeavour to reconcile discordant opinions, by permitting the word of God to speak for itself, and by resting contented with not being wise above that which is written.

BOETHOS.

To the Editor of the Christian Observer.

HAVING thrown together a few thoughts on the important subject of practical preaching, I submit them to your perusal. If you think it expedient, you are at liberty to insert them in your miscellany.

It is to be lamented, Sir, that, in this day of profession, practical preaching, or, in other words, the explanation and enforcement of the duties of christianity in connexion with its doctrines, is fallen into much neglect and disrepute among those who are commonly termed the religious world. We see that those preachers are invariably most popular, who treat least of the precepts of the gospel. In short, the prevailing taste of the religious world is too much for doctrinal preaching to the utter exclusion of practical. This taste is gaining ground daily; and, unless it be resisted and repressed, we may speedily expect to see half of the apostle Paul's writings become a *dead letter*, and the New Testament curtailed of half its contents, and stript of half its excellency.

It is not difficult to trace the reasons of this neglect. It originates partly in the bad use which is commonly made of the morality of the gospel, by the enforcement of evangelical precepts upon the ground of merit; which leaves people destitute of any effectual motive to the performance of them, and ignorant of the only true principle of christian obedience, love to God. This miserably defective mode of preaching, but too common in the world, has caused some pious, but injudicious, persons to listen with a kind of suspicion to the discussion of any precept of the gospel, even when enforced upon proper principles; and to go away dissatisfied with such a sermon, as if morality and the gospel were at variance, and the preaching of the one excluded the preaching of the other.

But there is another reason for this neglect of more extensive influence than the former. It is to be met with in that secret aversion which most people, and even good men, have to instituting a close and cautious scrutiny into their own hearts, and to measuring their conduct by the rigorous standard of the gospel. To this, I am afraid, is to be imputed the repug-

nance which we meet with in the religious world to that kind of preaching, which, though by their own confession proceeding upon right principles, yet explains and enforces the preceptive parts of the gospel, defines their limits, points out their tendency, and presses home their observance. So long as religion is confined to doctrines and articles of faith, many people are the best christians in the world. They can "understand all mysteries and all knowledge." No doctrine comes amiss to them; nothing is too hard for their intellectual digestion. To believe is easy; to be orthodox is cheap. But if they be told, upon the authority of an apostle, that, "as the body without the spirit is dead, so faith without works is dead also;" it is morality, it is legality, it is any thing but the gospel; and St. James is convicted of Arminianism!

But there is an objection made to practical preaching, by which many people pretend to justify their aversion to it. It is intimated in effect, if not in words, that practical preaching is for real christians superfluous and unnecessary. We are told—"make the tree good, and the fruit will be good; for a good tree cannot bring forth corrupt fruit, neither can a corrupt tree bring forth good fruit;" from all which it is contended that, when men are made thoroughly acquainted with the doctrines of the gospel, and these doctrines are received into their hearts by the influence of the holy spirit, obedience and good works will follow of course and by necessity. Accordingly the inference is virtually drawn, though not always openly expressed, that all that preaching, which explains and presses home the precepts of the gospel, is of little use to those who possess the principle of love to God; because this principle renders all instruction on these points unnecessary.

The passage of scripture which has been advanced is, indeed, of high authority; for it delivers the judgment of an infallible teacher. But perhaps it may appear, that in order to making the tree good, so far as this lies with the preacher, who is only an instrument in the hand of God, practical instruction is as requisite as doctrinal; and that both should operate to the same end, each in its proper place in the scale of importance:

one as the foundation, and the other as the super-structure of religion in the soul. Without this view of the subject, how are we to account for the practical sermons of our Lord, and the practical instructions of his apostles, which, I may certainly venture to say, constitute one half of the writings of the New Testament? Why does the enforcement of christian duties and evangelical virtues compose so great a part of their discourses, if they thought these instructions superfluous, and that when they had once supplied their converts with a principle of action, they might send them to seek elsewhere for a rule and a remembrancer? It may be said that, in the first ages of the church, the converts stood in need of information upon these subjects; but that, for us, who have the gospel before us, such information is not necessary. This, I answer, was not true in many instances. The Corinthians and other churches had received the gospel, and no doubt understood the nature and obligation of its moral precepts, as well as of its prominent doctrines, before St. Paul addressed to them his epistles. St. Peter found it necessary to "stir up the pure minds (of christians) by way of remembrance." St. Paul also exhorts Titus to "put" his flock "in mind" of their duties, which expression evidently supposes their previous knowledge of these duties; but equally supposes their lamentable slowness and forgetfulness in the observance of them, without minute discussion and repeated enforcement.

But it may be said again, (for I am willing to meet every objection), that the precepts of the gospel, however important, are yet plain and obvious, that no one can be at a loss to comprehend them: whereas in its doctrines there are some things "hard to be understood;" that they are, for the most part, uncommon and mysterious; and that, therefore, people are in much greater danger of missing the true nature and meaning of these than of the precepts of christianity, which need only to be read in order to be perceived. From all this it might be inferred, that the discussion of doctrines is of vastly greater importance than the explanation of precepts. It must, indeed, be allowed, that it should be a point of great moment with ministers, to put their

hearers in possession of clear and determinate notions concerning the principal doctrines of the gospel, a failure in which is a cause of sad perplexity to christians, and of triumph to unbelievers. But I am not insisting upon one kind of preaching to the exclusion of the other. Let each preserve its proper rank, and attract the attention due to it, and all will be right. I must contend, however, in answer to the foregoing objection, that the precepts of the gospel are not so obvious as to stand in little need of discussion. These precepts are, for the most part, general, which was indeed hardly to be avoided without swelling the volume of the New Testament to an immoderate bulk: God has given the text; and left it to his ministers to study the explanation. It should, therefore, be the business of the ministers of God to take these precepts as it were to pieces, to extract their contents, and to point out the particulars which they contain. The scriptures warn us to "abstain from all appearance of evil;" but in this admonition are comprehended very many particulars not exceedingly obvious to common minds, and which many people have little leisure, and still less inclination, to discover. But the preacher's province is, in spite of ignorance and aversion, to point out and press home these particulars. The same thing may be said of most other precepts; and, if this be the case, it will follow that the discussion of the precepts and admonitions is little less requisite than the explanation of doctrines.

It is the language of many people: "Let the love of God to sinners, in the gift of his Son Jesus Christ, be constantly held forth before an audience of real christians, and there will be no need of enforcements to obedience and a holy life." True christians, it is said, will go away from such a sermon better disposed to act in conformity with the will of God and with the precepts of the gospel, than from the best practical dissertation. I will suppose, for the present, this assertion to be true; still it does not, in any great degree, affect the point for which I contend, that practical preaching is as requisite as doctrinal. For my question is not so much about the *principle*, as the *rule* of a christian's actions; not so much

about what he may be *disposed*, as about what he may be *fitted and prepared* to do. To be disposed is one thing; to be directed is another. The truth is, that people "perish," not so much from want of a motive as for "lack of knowledge" on this important subject. Their thoughts are seldom directed from the pulpit to the study and contemplation of the morality of the gospel. Consequently they obtain no settled, clear, and determinate notions, concerning its nature, extent, and obligation. Particular duties are, as it seems to me, not sufficiently discussed and inculcated; and, on this account, people content themselves with a vague and general comprehension of evangelical precepts, and seem to think that their christian obedience is abundantly manifested, if, in most instances, they transgress not the letter of a commandment. It may be said, that the same love, which supplies a real christian with a motive to obedience, will likewise prompt him to study how he may render his obedience most perfect and effectual. But is this in reality the case? Do many of those, whom yet we are unwilling to think unconverted persons, seek to comprehend the nature, extent, and excellency of God's holy law, and thus in their closets supply the deficiencies of the pulpit? Have all leisure to do this? Have all ability? and, what is more, have all inclination? A man, it is my opinion, must be very far advanced in a godly life before he can calmly enter upon a rigorous comparison of his conduct with the requisitions of the gospel; before he can contentedly sit down to expose any little evasion, by which he may have justified himself in the neglect of a divine command; or to detect any minute sophistry by which, perhaps, he may have endeavoured to explain away the meaning of some positive precept, in order to suit an occasional convenience, or gratify a favourite appetite. We talk loudly, indeed, of the deceitfulness of the human heart; but do we make it our frequent business to lay open this deceitfulness in ourselves? For, to direct us in this unpleasant, but wholesome, scrutiny is one of the main objects of practical preaching. It is in vain then for people to insist, that the possession of right principles of obedi-

ence supersedes the necessity of practical preaching; because the grand object of this preaching is, not so much to supply us with a motive to obedience, as to furnish us with instruction on points of christian sanctity and self-denial: and, since the best of men are not always very forward to probe their own hearts, it should be the business of ministers to do it for them.

But more than this: I do not altogether subscribe to the truth of the assertion above stated, the substance of which is this, "That a sermon, which contains a mere general representation of the love of God to sinners, will, in reality, produce all the moral effect that can be wished for, without much intermixture of a practical nature." The real effect of such a sermon (and many such there are) is, I scruple not to say, admiration of the preacher rather than advantage for ourselves; and since we are apt sometimes to mistake pleasure for improvement, and to suppose that what delights us must do us good, it is no wonder that people attribute the elevation of mind, with which they may return from such discourses, to some secret gracious influence upon their hearts. But the true proof of the utility of such a sermon is not to be sought for in any immediate impressions which it produces, however glowing and fervent they may be; but in its deep and durable effect upon the future conduct. I would not ask people concerning such a discourse:—"Does it make you *feel* as if you loved God better than before?" but, "Does it make you *act* as if you did so?" Nor would I put this question to them, as they were returning from the place of worship glowing with admiration; but after the interval of a week or a fortnight, at the end of which time I am afraid praise would be the only testimony which many would have to produce in favour of the sermon. Again, concerning such a discourse I would not enquire of the hearers, whether it had caused them to pour forth some sincere and fervent ejaculations to heaven. This effect is good, but it may be transitory. I would ask, whether it had made them more vigilant over the risings of anger, over habits of peevishness, pride, envy, or obstinacy. For it is the regulation and government of the tem-

pers which; as it seems to me, forms the principal line of distinction between the morality of a christian and that of the world around him. It must be observed, that I am not now speaking of motives. But the people of the world can be moral. Many of them can be sensible of the obligations to honesty, truth, chastity, and sobriety. But the suppression of evil tempers is with them a matter of very small concern. It is a work of supererogation. This conquest, the most difficult perhaps of all, is reserved for the christian soldier. His motto is, "To him that overcometh;" and, by the help of his God, he goes forth "conquering and to conquer." To return, however, to the point: it is my firm persuasion that, if the value of such sermons as exclude practical instruction were to be estimated, not by *feeling*, but by *fact*; not by what people *thought* concerning them, but by what they *did* in consequence of them, these discourses would, in the end, be found miserably wanting.

I have thus, Sir, in this paper, endeavoured to obviate some popular objections to practical preaching. If you shall think fit to receive it, I may possibly, at a future time, submit to you some farther considerations upon this topic. The subject is an important—is a neglected one; and I should think myself happy, if, by this trifle, I could stir up some abler pen than my own to do justice to its importance.

A FRIEND TO PRACTICAL
PREACHING.

To the Editor of the Christian Observer.

IN pursuance of my original plan, I proceed to make some additional observations upon the last subject of my former communication. I wish your readers, Mr. Editor, to remember that, at present, I have no intention to discuss the general advantages and disadvantages of extemporaneous prayers; but only to state that the use of them, and the neglect of certain parts of the services of our church, have a tendency to undermine secretly and imperceptibly the foundations of the church. The first fact I shall bring forward is the custom of curtailing; either by abbreviations or

omissions, the morning and evening services of the church; I do not mean the occasional prayers, about which some latitude is allowed to the judgment of the officiating minister; but I speak of those parts of the services which are stated and unalterable. When this is done, and when (as it sometimes happens) the person who does this makes use of an extemporary prayer before his sermon, or preaches for forty, fifty, or sixty minutes, what effect must be produced on the minds of the people? May they not conclude that their pastor regards our church prayers as of little consequence? Should they conclude that he puts greater value on his sermon and extemporary prayer than on our church prayers, would not their conclusion be drawn from premises sufficiently good? Would it not be much more decorous, much more agreeable to humility, much more beneficial to the church, and much more useful to the souls of the people, were he to shorten his sermon ten or fifteen minutes, and not to deprive the prayers, either by robbery or stealth, of property lawfully granted to them by our reformers, and confirmed to them by the authority of succeeding generations? And let me ask, what possible advantage can be expected from an extemporary prayer before the sermon? I have examined the matter, but still find my researches fruitless; for it appears to me, that our church service contains, in strong and nervous language, every petition proper for a mixed congregation. What necessity then can there be for extemporary additions? *No man having drunk old wine, straightway desireth new; for he saith the old is better.* If it be proper to create a hungering and thirsting after righteousness, an ability to digest spiritual food, the stimulants prescribed ought not to be made weaker and weaker, but ought to possess, at least, as much strength as those that were first administered. Generally speaking, however, what is unproductive of good does harm: and, in the present state of things, such extemporary prayers, delivered with much greater emphasis and animation than were bestowed on our church prayers, give strength and more extensive influence to the effects which I have already shewn (p. 274) to be produced by extemporary sermons, and by the

whole manner of conducting the service.

From this subject I proceed to notice, that, in very many churches, the public prayers are never read except on Sundays, and some few other occasions; and that where they are read daily, they are frequently dispatched with indecent haste. It must be very irksome to a clergyman, who is much employed, to be obliged to read the prayers frequently to only three or four persons; and I admit that it would be well were the prayers less frequently appointed to be read in some churches. But what reason can there be for totally abolishing the old pious custom of publicly worshipping God more frequently than on Sundays? If the time of the day generally appointed for prayers be inconvenient, let it be altered. If you say that people will not attend, I advise you to see if your public and private admonitions will not produce a salutary effect.

I would in the next place observe; that some pious clergymen seldom or never make use of the prayers appointed by the church for the visitation of the sick; but substitute in their place their own extemporary productions. It may be that our reformers never intended to confine the clergy to the form of our church. The cases of different sick persons may vary in a thousand ways and degrees; and it may frequently—it may generally be allowable for a clergyman to add something extemporaneous, in order more particularly to suit the case of a sick person. But when the service of our church is so copious and excellent; when it contains much that will suit any case whatever; some portion of it ought always to be used by every clergyman who is called upon to visit those who are afflicted by sickness. He ought to ask for the book of common prayer, and should, in every way, manifest a marked respect for its contents. In seasons of affliction the mind is easily and deeply impressed. These opportunities will be improved by every faithful, sound, pastor of our church. His first object will be that of producing a deep conviction of sin, and sincere hearty repentance, both in the sick man, and also in his friends and relatives. He will then direct their views unto Jesus Christ, will exhort them to place their hopes of

salvation only on the merits of the merciful Redeemer of the world; and will urge them to strive earnestly to obtain a heavenly inheritance. But attendance to a primary most important object cannot justify the neglect of an inferior secondary duty. In the present case, though inferior, it is highly important; though secondary, it demands attention from regard to honour, to duty, and consistency of character. When a sick man possesses an humble teachable disposition, when the minds of bystanders are solemnized by seeing a friend emaciated with disease; then ought a clergyman to endeavour to impress them all with the most favourable ideas of our church prayers. Both the sick man and his friends will view, with some veneration, a book from which they derived much instruction and consolation in seasons of great distress; and which pointed out to them words and petitions to God admirably suited to their afflicted condition.

Let us suppose that two clergymen, of equal piety and abilities, are placed in circumstances altogether similar. One of them, when he prays for a blessing on his public instructions, uses a collect of the church. His sermon is written with care and judgment. He strives that it may be solid and instructive, but striking and popular. His attendance on the sick, his public labours and private conversations, convince his parishioners of his great esteem for the services of our church; and his whole conduct has a tendency to keep his congregation distinct from other religious parties. The other clergyman reads the prayers, and occasionally commends them; but he makes use of extemporary prayers when he visits the sick, and also before and after his sermon: his public discourses also are not written down; and his whole method is such as to tend to remove all distinctions between the Church of England and other denominations of Christians. Let any man judge impartially, whether of these men will best support the church: which of their congregations will be in most danger of being drawn from her communion. Let us go farther, and consider the real good which these men do in the vineyard of Jesus Christ; and, if I mistake not very greatly indeed, the former clergyman

will do the most substantial permanent good, though appearances may sometimes favour the latter.

CHURCHMAN.

To the Editor of the Christian Observer.

THE circumstances of the world being considered, I profess myself no enemy to controversy. I would rather it did not exist; and so would I rather, that no such thing as moral evil existed. But since of this there is no question, I feel comparatively gratified when attempts are made, even of a polemic description, to reduce the evil within narrower limits—when false and pernicious opinions are resisted, exposed in their true light, and confuted. If the controversy be of a more quiet and amicable kind, and has, in a certain degree, truth for its object on both sides, its attractions undoubtedly are not diminished. It will, however, candidly be acknowledged, that controversy has a natural tendency to sour the temper, and exasperate the language, even of those who defend the better cause. Controversialists, if they have not an interest, generally find one, in the success of their contention; a circumstance which tends to mislead the judgment, and make the combatants more anxious for victory than truth. There is nothing more injurious to the cause of truth, in any litigated proposition, than a variable use of the principal terms upon which the controversy depends.

These reflections, particularly the last, have frequently obtruded themselves upon me, in running down the stream, by which your pages are pretty copiously irrigated, of the present controversy concerning Calvinism; upon which I beg leave to offer a few remarks.

Calvinism, as far as I can learn, has been generally understood to denote a certain degree of conformity, be it more, or less, but not a perfect identity, with the sentiments of the reformer from whose name the term is derived; and certain persons, clergymen especially, who esteemed their opinions to be in perfect conformity with the doctrine and articles of the Church of England, have been called Calvinists. No particular objection seemed to lie against the

name, when qualified, as they were permitted to qualify it; and these persons naturally acquired the habit of representing the formularies of the established church as, in the same sense, Calvinistic.

But a more rigid sense of the term has since been started and contended for, by which no opinions are allowed to be Calvinistic, but such as precisely agree with the peculiar dogmas to be found in the writings of John Calvin. The consequence of this acceptance of the term is, that the doctrine of the Church of England is decided to be Non-calvinistic.

Let this interpretation be admitted; it is certainly more correct; nothing more will be necessary than to relinquish a name. But while the articles, &c. of the church are thus rescued from the epithet of Calvinistic, let not those, who have an equal claim to the benefit of the argument, be stigmatized with an appellation, which at present, by many writers, is only intended to convey reproach. Let the absolution be equally extended to both the objects concerned. Let one sense be adhered to at least by the same writer, and let its influence be impartially distributed to every legal claimant. Much injury to truth and much iniquitous censure must be the consequence of inattention to this obvious and reasonable duty.

It is my advice, Mr. Editor, (for every writer feels his importance when he is instructing the public,) that christians should abstain, as much as may conveniently be done, from either giving or assuming names, as descriptive of their religious opinions; more especially such names as are derived from voluminous authors; because the justice of the name may always be made a subject of intricate and extended controversy. For this reason I object to the proposal of one of your correspondents, that the persons generally reputed Calvinistic, should assume in its place the name of Augustinian. For mark the consequence: no sooner would the persons, so calling themselves, and so calling the articles, &c. as, in their literal sense, agreeing with them, create to themselves opponents, (which would happen whenever their supe-

rior zeal rebuked the indifference and neglect of others,) than the ten folio volumes of St. Augustine would be ransacked from beginning to end, and an elaborate pamphlet make its appearance with the title—*The Articles of the Church of England proved not to be Augustinian.*

A MEDITERRANEAN CURATE.

To the Editor of the Christian Observer.

As the avowed and obvious design of your valuable miscellany is to disseminate the knowledge and influence of genuine christianity, I feel no hesitation in suggesting to you that there appears to be one very important object, which has hitherto escaped the cognizance of the *Christian Observer*, namely, *Juvenile Literature.*

I am a plain, unlettered, man of business, who have but little leisure for reading: but feeling the importance of the charge Divine Providence has committed to me in a family of young children, I am anxious to find some safe directory to point out to me such books, as are best adapted to convey moral and religious instruction to the different stages of childhood and youth: and as there are, doubtless, many others of your readers in a similar predicament, I trust you will improve this hint to our advantage, and to the benefit of the rising generation, by occasionally dedicating a page or two of your valuable work to this very interesting department of literature: and thereby essentially contribute to the discharge of the most important duty of

A CHRISTIAN PARENT.

We trust that some one of our correspondents, who has had occasion to consider the subject of *Juvenile Literature*, will be induced by the above hint to draw up a paper or set of papers upon it, which may prove satisfactory and useful to every *Christian Parent*. We are happy to inform our readers, that a correspondent, fully qualified for the task, has undertaken to reply to the interesting enquiry of a country curate, inserted in our last number, respecting the best mode of conducting charity schools.

MISCELLANEOUS.

To the Editor of the Christian Observer.

In looking over the state trials lately, I met with an interesting account of the behaviour of a person executed for misprision of treason during the reign of James I., which I thought might be deemed worthy of a place in your useful miscellany. The circumstances that brought him to his end are as follows:

About nine years after the execution of the persons who were condemned to die for the Gowrie conspiracy, one *George Sprot*, a notary at *Ayemouth*, in Scotland, was seized, as being privy to that mysterious affair. He had whispered among several persons, as we are told by Dr. Robertson*, that he knew some secrets relating to the conspiracy. The privy council thought the matter worthy of their attention, and ordered Sprot to be apprehended. With great signs of penitence, he confessed all the circumstances of the affair that came within his own knowledge. According to his account, Logan, of Restalrig, a gentleman of fortune, but of dissolute life, was privy to all Gowrie's intentions, and an accomplice in his crimes. Mr. Ruthven, he said, had frequent interviews with Logan, in order to concert the plan of their operations; the Earl had corresponded with him to the same purpose; and one Bour, Logan's confidant, was trusted with the secret, and carried letters between them. He affirmed, that he had read these letters. Some of them being in his possession, were produced at his examination. On the authentication of these papers, and his own confession, Sprot was condemned to be hanged at the Market Cross of Edinburgh, as guilty of misprision of treason; an expression which in *law language* denotes the crime of concealing a conspiracy.

We have no further information concerning this deluded man, but the account of his behaviour at the place of execution, which, indeed, was remarkably penitent. Yet, pleasing as

it is to see an offender go out of the world in a spirit of humiliation, and the enjoyment of hope towards God, it is far more satisfactory to have such an account preceded by some well authenticated memorials of his conversion to God, before the solemnities of a dying hour have begun to operate on his mind. There is likewise less, in such a case, to foster the delusion of those who are apt to abuse the account of a late repentance, by encouraging the dangerous hope that such may be *their* end, though they still continue in a sinful course of life.

But though we have no account of Sprot's life, except what relates to the cause in which he suffered; it should be remembered, that even with respect to that affair, he does not seem to have acted in a single instance as an accomplice in the treason, though he was in the secret of the conspirators. It should be noticed likewise, that although he appears, in the report of his execution, to burst all at once upon us in the character of a humble and peaceful penitent; yet that some time for recollection intervened between his condemnation and his execution. In this interval he was attended by several ministers, who, from what is related of their behaviour to the prisoner, both at his examination and on the scaffold, appear to have been men who would not be wanting in that searching kind of treatment, necessary to the production of a deep and well ascertained repentance. We may hope, therefore, that what is now to be related of Sprot's last moments, is not to be ranked among those blazing accounts of the faith and hope of dying profligates, on which considerate minds have sometimes had a doubt, whether they should regard them as exhibitions of the force of enthusiasm, or as proofs of the power of divine grace. Unlike some of the accounts here referred to, the following details are not marked by any thing like exultation: their predominant character is a spirit of humiliation. The delinquent, though peaceful, does not triumph: appearing all through the record a contrite

* History of Scotland, Vol. II. Book VIII.

sinner, we hope there will be found in the great day reason to rejoice over him, as one instance among thousands and tens of thousands, of the *tender mercy of our God**.

When he was brought to the place of execution, he repeated the depositions he had made before the privy council concerning the conspiracy, and declared, that he was "most sorry and grieved that he had offended God, and the king's majesty, in concealing such a vile, detestable, and unnatural treason; and that had he a thousand lives to render, and were able to suffer ten thousand deaths, he should not think them a sufficient satisfaction and recompence for his offence."

After this he made an acknowledgment which has been often heard from those who come to an untimely end. He attributed his ruin to his associating with wicked company. He acknowledged, that his "haunting with *Restalrig*, who was a man without religion and subject to many vices, as also his continually being in company with the Laird of *Bour*, who likewise was irreligious, and his being drawn by them into their matters, brought him from one sin to another, and consequently upon this grievous crime, for which most justly, worthily, and willingly, he was now to render his life."

Having earnestly exhorted the vast crowds that surrounded the scaffold to beware of evil company, and especially of those who were destitute of religion, he fell upon his knees before them all, and prayed in these words:

"O Father, how shall I call Thee Father, that am so unworthy to be called thy son? I have wandered astray like a lost sheep, and thou of thy mercy hast brought me home unto thee, and hast preserved my life from many dangers until this day, that I might reveal these hidden and secret mysteries, to mine own shame and thy glory. Thou hast promised, that whensoever a sinner, from his heart, will repent and call to thee, thou wilt hear him, and grant him mercy."

In this strain he continued praying for a considerable time, to the great admiration of all who heard him. After which one of the ministers who

attended on the occasion prayed, with whom Sprot joined, repeating his earnest cries, "that God would forgive his sins, and receive his soul to mercy." Then standing up, he made several requests; among which this particularly deserves to be noticed, as serving to shew how truly concerned he was that others should profit by his awful example. He desired all the ministers who were present, "that wherever they went, they would proclaim in the pulpit his confession of his crime, his sorrow for it, and his hope that God would pardon him." And so earnest was he that this might be done, that not satisfied with making the request, he obliged all the ministers who stood near him to bind themselves to the fulfilment of it, by solemnly giving him their hands on the agreement.

The executioner then came to him, and asked forgiveness of him. To whom he replied, "with all my heart. You do but your office, and it is the thing I desire; because suffering in my body, I shall in my soul be joined to my Saviour."

The whole of this scene must, without doubt, have been deeply impressive. But there remains a concluding circumstance to relate, that must have wrought up feeling to its highest pitch. Sprot ascended the ladder with the halter about his neck, and hands untied. When he had reached the upper part of it, he desired permission to sing the sixth psalm, and requested the people to join him. This being granted, he led off the psalm himself with a very loud and strong voice, though naturally "a weak spirited man, and of feeble voice and utterance." His own voice, however, was soon lost amidst the thousands who joined with him in singing those penitential words. The psalm being ended, he commended his soul to God, tied a cloth over his eyes, and was then cast over the ladder: "so ending," says the account, "this mortal life."

Before he was turned off, he had promised to give the spectators some sign at the last gasp, in confirmation of the truth of what he had deposed. He was enabled to perform his promise. This extraordinary circumstance is thus related in the first volume of state trials—"When he had hung a pretty space, he lift up his hands a good height, and clapped

* Luke i. 78.

them together aloud three several times, to the great wonder and admiration of all the beholders."

VIATOR.

To the Editor of the *Christian Observer*.

I AM a young woman, and have several sisters; and my father and mother are both alive. My mother a few years ago grew very religious, or, as people of the world would say, she turned Methodist. I mean, that she left off going to public places of amusement, changed all her gay for very grave acquaintance, began to read her Bible and other religious books, and made a point of sitting under gospel ministers. Of course we girls hardly ever got to the ball or the play, as we used continually to do before, and you will therefore easily believe, that at first we did not altogether like the new religion, as we deemed it. We were thoughtless enough even to join in the cry against it, though we were not so rude as to say much before my mother. And now, Sir, it has come to pass by degrees, that our dear old father is also turned Methodist. He grows rather infirm, and we were willing to persuade ourselves that it was his last fit of the gout which made him resolve to take his leave of public places. I had, however, one comfort in this change in my father's sentiments. There were now no more of those differences which we had been used to witness; for my father had been for our going out, and my mother for our staying at home, and I am sure I often should have been glad to do either the one thing or the other for the sake of peace.

And now, Sir, to come to the business of this letter. I myself have lately begun to think on these subjects. I have been considering whether it is necessary to be so exceedingly religious, and also whether the religion of our family deserves that name of Methodism which so many give to it: a name, let me tell you, which, however reproachful some may deem it, we are very far from being ashamed of in our circle. Pray, Sir, are you a Methodist? Some say that you are, and some declare that you are not. We have a phrase among us, when a person seems to have come but half over to us, "that

he is one of your *Christian Observer sort of people*."

I have lately been watching my mama very closely. She certainly is grown better in some things, and yet I doubt whether she is in others. I assure you that, as to religion, all the family is now so strict, that one of our present week days would make a very good former Sunday: for we sometimes go to prayer meetings and chapels on common days, just as if they were the days appointed for public worship. We have also family prayers every morning and night, and my mother reads nothing but religious books, whereas before we used all to read newspapers on a Sunday. We also talk a great deal indeed about religion, and though we young ones were shy at first, when we did not understand the subject, I assure you that we are reckoned to be coming on; for we now can discuss a doctrine, or give an opinion about the soundness of a sermon, without fear of being thought to betray our ignorance. As to doctrines, I am now quite on my mother's side, which is also that of almost all our company. Indeed I love family peace as I before observed to you. On the whole, therefore, I stand very well at present both with my dear father and mother, either of whose gray hairs, I am sure, I should be much grieved to bring down with sorrow to the grave.

And yet, Sir, I must again observe to you, that I think I see some defects in my dear mother's religion, and also in that of some others of her party; though I know it is high treason in me to say so. To speak plainly, I have my fears that there are but few among us who lead quite so strict a life as we ought to do. We talk, as I said before, about religion. We are clear about the doctrines. We understand the gospel to the utmost nicety: but I suspect that there is more talking than doing among some of the party. Not that any of us is against good works: by no means: this is one of the slanders brought against us by those who know nothing of the gospel: on the contrary, I declare to you, that we often speak in favour of them in our most private circles, and that we, therefore, are not the Antinomians which many suppose us to be. The evil is, that we young women, at

least, are not so occupied in doing good works as you might suppose.

I will give you a general idea of the manner in which we spend our time, I mean such of us as have finished our education and are quite out of the hands of our governess. We rise, I think, about eight, which is nearly the same hour at which we got up before we became so very religious. When prayers are over, we use a little exercise, if the weather favours; and then we go to breakfast. After this, we, perhaps, take up a book: it is almost always a religious one: a missionary magazine, for instance; or a new little tract about the comfort some one had upon a death-bed; or an account of some extraordinary conversion; or any thing else that promises to entertain us, by being a little wonderful: for we deal much in things that are rather marvellous. We then paint, perhaps, a few pictures for the screens, or we play an hour or two on the harpsichord. If the day is fine, we call on some religious friend, and talk about the health of this or that gospel minister; and ask where, such a one preached on Sunday last, and where the other is to preach next Sunday. About four o'clock we go to dinner, which, as my father's health is moderate, I assure you is generally a very nice one; and I have been lately thinking that we all eat, perhaps, of rather too many dishes. The evening passes off much like the morning, except, as I said before, that we now and then attend some religious service. We grow a little dull towards night, and are glad to find that it is time to go to supper.

It is in some such manner as this that the day passes off. Now, though undoubtedly we are much better employed than the very wicked and dissipated, and though I cannot say that any of us are doing harm, yet I own that when I ask myself at night what good I have done, I am at some loss for an answer. To be sure we made, in the last month, two dozen caps for our charity children; and my mother, who has been very charitable in her judgment of us ever since we were so good natured as to agree to give up public places, was quite pleased to think that her daughters so much "adorned the gospel." My own conscience too felt a little eased by

this employment. But judge, Mr. Editor, of my chagrin, when I found the other day that there is a family of ladies not far from us, who, though they know next to nothing of the gospel, had, in the very same space of time, made no less than five dozen. My apprehension, Sir, is this, that we who are so sound in faith, and so unlike the rest of the world in this respect, shall be expected to excel in works, to a degree of which my dear father and mother have no just conception. Let me entreat you, Sir, to set my mind a little at rest on this particular. Indeed, indeed, we do just nothing that is of use to any body. I do not mean that we are committing any sins which would be called very dreadful. No more are those other ladies, of whom I was speaking. We live, nevertheless, so much like other people (a few occasional things excepted), that I own I am sometimes sadly frightened. Pray, Sir, could you not say something to such people as us, about the duty of husbanding time, and being more diligently employed in what is useful. I think that I could give, to some poor children of our parish, the religious part of their schooling, as well, at least, as their present mistress: but my father is afraid lest we should catch some disorder by going among them. And ought we not to educate some of our youngest sisters? For then we might give away the money which now goes to the governess; and the very business of distributing it with care and prudence, might relieve my mind of a part of its present burthen, by furnishing me with some useful employment.

Shall I proceed to tell you another circumstance which is a great secret? Even the minister under whom we sit does not know it. Sir, we have a number of little private bickerings and differences among us. We all behave pretty well when he walks in, or when a large company is with us, and yet, I think, that the other day he must have seen somebody's colour rise, (I will not allude to the individual) when a certain sore place was touched: but, to say the truth, he is not very quick at spying little things of this sort. Sir, when we are quite among ourselves, I have known the words to run very high indeed; and I suspect that there is more sin in this

than some of us are apt to make of it. Why, the other day, I observed much bad humour to arise the very moment after prayers were ended. Indeed, indeed, Mr. Editor, I love peace for my part, as I have already observed to you; and it now and then occurs to me, that the religion of our family would have more effect in correcting our little heats and jealousies; if it were so *exactly* right as we all suppose it to be.

My dear mother little thinks that I am forming my private judgment of the family religion by such marks as these, and wonders why I do not come quite so forward as my sisters. Now the truth is, that I do not like some few things which I see among us. We are better certainly than our very irreligious neighbours, but then there is not all that difference which there ought to be. We have a saying among us, that the gospel implies a change of heart; but it seems to be not equally believed, that it implies a change of temper. Now, Sir, what is the meaning of this expression, change of heart, if it does not include a change of temper? I am a little puzzled on this subject. A very good old gentleman said the other day, when I ventured to intimate that I knew somebody who shewed a very bad temper, though reckoned remarkably religious—"Oh, madam, said he, you know (as a good old divine used to observe) that grace is grace, even though it is grafted on a crabstick."—"True," thought I, "but then the grace, if it is really grafted, should take away the sourness of the crabstick: whereas here the same taste of the crab remains, even after the tree is grafted."

I suspect, Mr. Editor, that although our religion on the whole may be very good, nay, possibly better than any other which is equally common and fashionable, yet there is some little kind of error in it: and I now will come to my chief reason for thinking so. I have lately been looking very carefully into the Bible for myself; and you cannot think how many passages I have already found, which, if I do not strangely misunderstand them, are very much in favour of that very temper of gentleness, and forbearance, and peace, and love, which we seem to want among us.

It has been quite a comfort to me

to find that the Bible is so much on my side in this particular. Why, Sir, I found a verse the other day, in which it is said, that "unbelieving husbands might be won without the word by the good conversation of their wives." Only think, "Won without the word." Now, it is certain that we have not been apt to run much on this species of conversion. For example, when a cousin of mine lately come from Scotland to spend a month with us, what a long argument did we maintain with her about the gospel; and then we dragged her, quite against the grain, to hear first one minister and then another; and then we gave her a little tract about the sudden and miraculous change wrought in a Miss ———; and then a second tract about a conversion that was still more wonderful; but I am sure we never seemed to think of converting her by our example. We were, indeed, for a time a little guarded before her; but I know that towards the end of the second week she must have seen many a bad humour break out among us. On one Sunday morning, in particular, we had a most violent altercation, as we walked to hear a charity sermon; for one of the party was sure that we should be too late; and then another, who was conscious that she had detained us, turned as red as fire, and insisted that we were much too soon. Then there was a long debate whether this or that watch was right; and till we arrived at church, which was a mile and a half from home, there was no chance of ending it. And then again after church we had the whole dispute over again; for each party began to say that they had been in the right; whereas, in fact, both had been in the wrong. We had arrived in decent time, though a little too late to obtain quite so creditable and comfortable a seat as we all had wished for.

But I am afraid there will be no end to my letter. Excuse, Mr. Editor, the freedom of these remarks, since they come from one who, though she may not be so well entitled as yourself to the name of *christian*, must, nevertheless, be allowed, at least, to be as unquestionably something of

To the Editor of the *Christian Observer*.

Omne tulit punctum.—Hon.

MR. EDITOR,

I AM of opinion, that belief is so far dependent upon the will, that were the science of mathematics in any way connected with the interest or passions of men, it would become equally a subject of scepticism with other matters of doubtful disputation. And I have frequently amused (I may say instructed) myself with the plausibility of the arguments by which it might be assailed.

To begin with the *theory*. At the head of every elementary book on the subject of mathematics, stands the definition of a *point*; which is, that it has neither length, breadth, nor thickness. I beg to know what idea this definition presents to the mind but that of pure nihil? And what certainty, or even probability, can that science, as it is called, promise, which commences so unfortunately? But let us proceed. A *line* next urges its claim to a definition; and that definition is only one remove from the former in absurdity: it gives us (or pretends to give us) something that has length, but neither breadth nor thickness: while, more liberal, as it proceeds, it denies nothing to a *superficies* but thickness. Yet even this, its last effort, affords us no object that is either visible or tangible: we are still in the region of imagination, or, more properly speaking, in the dark.

If the principles, the pillars which support this pretended science, are not only devoid of that evidence which should justify the assent of reasonable persons, but directly contradict the most common notions of reason in the mind, to what credit can the pretended science itself be entitled? A specious answer may, indeed, be given to the objections above stated: but their futility will be obvious to any attentive enquirer.

But from theory, let us proceed to something more satisfactory—to *fact*. And what does this determine respecting the subject? I will be bold to affirm, that a perfect mathematical figure was never seen, and was never known to exist, in the world. And this I will engage to demonstrate by the very axioms which the mathematics themselves supply. Let the most

perfect figure that can be formed be produced; a cube, a sphere, an ellipse, or any other. Let a magnifier of strong powers be applied, and there can be little doubt but that some irregularity, some deviation from the figure intended to be formed, will be discovered. Should the deviation be undiscoversable by this mean, let the magnifying power be increased, or be supposed to be increased, and the defect will at last be ascertained. Magnitudes are relative: it matters not, therefore, for the matter in debate, whether the deviation be great or small. It is a deviation. The very instruments which are used in forming works of art (and it is art alone, not nature, which supplies any thing like an approach to perfect figures,) may convince any reflecting person, that minute irregularities are not to be avoided.

It deserves here to be remarked, that the mathematics originated from the contemplation of material substances. No man ever conceived the abstract idea of a square or a circle, before he had seen some approach to those figures in the material world. If then no such figures (figures perfectly mathematical) exist in the material world, and the science, as by courtesy we will consent to call it, of mathematics is solely derived from those figures, how can the copy be more perfect than the original? how can the type be more perfect than the prototype? how can it be perfect at all?

The edifice, therefore, is sound, neither in the foundation, nor in the superstructure; and it is by some adventitious props alone, such as, the prejudices of education, general interest, &c. &c. that it is preserved from falling.

But I have not yet done. This science, which affects to deal in demonstration alone, with an ill-omened inconsistency, inculcates *mysteries*. There is scarcely any subject with which it is more conversant than infinity. And, indeed, infinity is the source of all its mysteries. A substance, infinitely magnified, or infinitely diminished, how can we conceive of it? When were such substances ever subjected to the examination of the mathematician, that he should decide so peremptorily concerning them? Now nothing is supposed to be more clearly demonstrable than the infinite

divisibility of matter. We are also told, that two lines may be continually approximating *ad infinitum*, and yet never meet; so likewise, that a spiral line will never touch its centre. The doctrine of incommensurables is of the same class. And may I not add to these mysteries, the equally demonstrable proposition, that all substances are of the same magnitude? The proof is this. Every substance is divisible and multipliable *ad infinitum*. Therefore, every substance is of equal magnitude; unless infinities are of different extent: *quod absurdum est*.

I beg of you, Mr. Editor, or of any of your intelligent correspondents, to inform me, whether the objections which are urged, or can be urged, against christianity, are a whit more valid, than those which have here been urged against the science of mathematics.

ISOSCELES.

To the Editor of the Christian Observer.

LORD BACON has long since proved the mythology of the ancients, to be a vehicle for the grandest maxims of morality. Now, without any disparagement to Lord Bacon, whom I readily allow to be the *second* man by whom society has been ornamented, I must propose my claims to such approbation as could not, without prodigality, have been bestowed upon him. Did he lift the veil from before their fables? I can unfold the mysteries of their temples. Did he discover them to be moralists? I can prove them to be prophets. Did he shew them to have laid former ages under contribution for the instruction of their own times? I will display them anticipating, mocking, and chastising the follies of times that were to come. Are my assertions doubted? You, Sir, have heard of the *Saturnalia*; of those feasts solemnized in honour of Saturn, in which every slave for a time became the master of him whom he had served. With common observers you have, probably, imagined these feasts to have been chiefly memorable for their influence in forming the domestic character of the master. What shall you say, if I prove them to have more remote views; that they looked to the days in which we

live; and were typical of modern manners? Let me entreat you to look around, and see whether in this age there are not slaves who should be masters, and (vice versa) those masters who should be slaves.

I will select a trifling instance. You will admit that it is vicious to destroy an instinct which, for the wisest purposes, the hand of heaven has implanted; that to perform its functions by *proxy* is impossible; that if there be found *two animals*, one who preserves this instinct entire, and another who sacrifices it for the most insignificant pleasures, or the most worthless occupations, the former can only be subjected to the latter on the principle of the *Saturnalia*. What think you then of the modern *domestic fowl* who never leaves her offspring, and of the modern *fashionable mother* who never sees hers.

But to be more serious: I suppose it cannot be doubted, that if there are found a set of men who, though instructed in christianity, perform (imperfectly it is true) many of the duties which christianity prescribes; who, though rudely torn from their country, and placed under the most bloody tyranny, commonly maintain submission; whose affection the smallest kindness will warm, and whose fidelity the least encouragement preserve: if, again, there is found another class of men who, professing a benevolent religion, are yet implacable; who, born in a christian country, contrive to unbaptize themselves in crossing the ocean; who, being members of a great community, and living in times when the interests of nations are thoroughly understood, sacrifice this community and these principles to their views of private advantage; who, if they use the Bible, employ it to establish maxims which the Bible detests: if, Sir, there are found two such classes, and the former be enslaved to the latter, I think we cannot but recognize, in such an institution, the features of the *Saturnalia*. Yet such is the basis of that *African Trade* which has sometimes found a majority to defend it in our Houses of Parliament.

But I have still more flagrant proofs of my assertion to produce.—There is a certain female, capricious, careless, and extravagant. Like the Lama she never dies; but unlike the Lama she is not two days the same. She

was once religious; but since the days of Cromwell she has either deemed religion a bubble, or shunned it as a pest. France was for ages her great instructress, till the revolution interrupted the lesson: for our heroine is too foolish to be ferocious. She is the prolific parent of absurdity. To destroy the maxims of common sense is the purpose for which she lives. Is it January? She clothes you in muslin. Is it June? She imprisons you in brick walls. Is it day? She lays you asleep. Is it night? She drives you from your couch. There is another being in the creation who is naturally reasonable, but she forbids him to reason: religious, but she will not allow him to worship: domestic, but she hurries him into dissipation. She depends upon him for existence, but, (like the pelican its parent) makes him miserable. Nature formed her his subject; he has chosen to become her slave. Is all this possible? Yes—*for man is the slave of fashion.*

“Great father of heathenism, than in these our days were the votaries of thy *Saturnalia* ever more abundant?”

Once more, there is another female half sister to the last. She is bolder in the conception of her plots, and more adroit in their execution. Fashion, indeed, plays but an inferior part in the great drama of which she is the heroine. Fashion is one of those vicegerents by whom her despotism is sustained. Fashion makes fools; she makes criminals. So absolute is her tyranny, that she bids her followers *knowingly* work out their own ruin. She presents them with the cup of intoxication, and shews them the poison amidst the drégs. She leads them to the bowers of pleasure, and points to the snake which lurks among its leaves. She paints the harlot, and tells them her paths lead down to death. They see the punishment, but choose the guilt. Is there a tyrannist such as this; which promises nothing, and yet subdues all things; which affords no protection, and yet subjects all to its penalties? There is, and *man* is its willing victim. When did *man* resist where *vice* commanded? This then is the Saturnalian festival, which, to the honour of heathenism, or at least to the disgrace of christianity, Great Britain commemorates.

And now, Sir, our argument being finished, suffer me to make an

CHRIST, OBSERV. No. 32.

additional observation or two. The Saturnalia, it is to be remembered, wrested the sceptre from the hands of the monarch, and placed it in the hands of the subject. Those only, therefore, became slaves who before were rulers. In the genuine spirit of the Saturnalia, therefore, before we think of submitting ourselves to the dominion of *fashion*, or that of *vice*, it becomes us to examine whether they were ever submitted to our dominion. Let us at *least* not be slaves to them, till they have been slaves to us. If, on the contrary, we have never ruled them and they have always governed us, the *lex Saturnalis* requires that the chains be now shifted from ourselves upon them. It is for us who have groaned under the worst of despots, henceforward to wear the purple. For my own part, Sir, I congratulate you upon those approaching times when, in consequence of this letter, *fashion* being fettered, men shall cease to be fools, and *vice* being subdued they shall begin to be christians. I will finish with one remark. The festival we are about to celebrate is a heathen festival. Let it then be conducted after the manner of heathens. As the mild temper of christianity has never more scope for its exercise, than when we are called to chastise the vices of our neighbours; so the *vindictive* spirit of *heathenism* is never more tolerable, than when we are extirpating our own.

CHRONIDES.

FRAGMENTS.

WEST INDIAN HUMANITY.

AMONG the papers presented to the House of Common in the last session, on the subject of the slave trade, is the following extract of a letter from Lord Seaforth, the governor of Barbadoes, to Lord Hobart, dated Barbadoes, 18 March, 1802. “Your lordship will observe in the last day’s proceedings of the assembly, that the majority of the house had taken considerable offence at a message of mine, recommending an act to be passed to make the murder of a slave felony. At present the fine for the crime is only £.15. currency, or £.11. 4s. sterling.” A committee of the whole house, it seems, was appointed to prepare an answer to the governor’s

message, which should be "moderate and respectful, but calculated to repel insult, and evince, that the house understands its interests and asserts its rights." And this, because the governor recommended that murder, instead of being compensated by £11. 4s. should be made felony!

ANECDOTE OF LORD CHESTERFIELD.

Lord Chesterfield being at supper with Voltaire and Madame C——, the conversation turned on the affairs of England. "I think, my Lord," said the lady, "that the parliament of England consists of five or six hundred of the best informed and most sensible men in the kingdom?"—"True, Madam, they are generally supposed so to be."—"What then can be the reason they should tolerate so great an absurdity as the *christian* religion?"—"I suppose, Madam, it is because they have not been able to substitute any thing better in its stead: when they can, I don't doubt, but in their wisdom, they will readily accept it."

ANECDOTE OF LORD PETERBOROUGH.

This nobleman, like the one last mentioned, was more distinguished

by his wit than his religion. Passing some days with the amiable Fenelon, he was so delighted with the conversation and deportment of the archbishop; that he observed at parting, "If I stay here any longer, I shall become a christian in spite of myself."

RULES LAID DOWN BY ST. AUGUSTINE FOR THE CONDUCT OF CONTROVERSY.

"If in the heat of the dispute an injurious word may have escaped my opponent, I am willing to think it arose from the necessity of supporting his opinions, rather than from the design of offending me. Perhaps he had a kind intention, designing to undeceive me. In that case I am obliged to him for his good will, though I am under a necessity of disapproving his sentiments."—"When I answer any person in speaking or writing, though provoked by contumelious language, so far as the Lord enables me, I bridle myself, and restrain the spurs of vain indignation. I consult for the hearer or reader, and thus endeavour not to be superior to another in railing, but to be more salutary by convincing him of his error."

REVIEW OF NEW PUBLICATIONS.

CLXIX. DAUBENY'S *Vindicia Anglicana*.

(Continued from p. 474.)

MUCH as we admire the maxims occasionally laid down by Mr. Daubeny for the conduct of controversy; yet the volume before us is, in our opinion, far from being calculated to soften the rigours of religious dissension. There is less difficulty in proposing rules for candid controversy and observing them in the letter, than in complying with their spirit. The real lover of peace and concord, whatever may be his sentiments on the metaphysical points of this contest, will continually feel his mind pained by the severity of Mr. Daubeny's animadversions. The pointed harshness with which he invariably treats the Calvinistic system; even under its most moderated form, gives a complexion to his work which is ill adapt-

ed to restore unanimity to the discordant sons of the establishment. Mr. Daubeny, as we before observed, has succeeded in repelling some of Mr. Overton's objections, in which that gentleman had too hastily confounded him with authors of a very different class. In the management, however, of his own cause, he has held up a shield of *common*, as well as *personal*, defence, behind which many will take shelter of whose known principles and published assertions he cannot, in consistency with his own writings, wish to be considered as the champion.

In the third chapter Mr. Daubeny excepts against the mention of his name along with those who object to the important distinction, between *real* and *nominal* christians, among the members of the visible church. Mr. Overton has clearly shewn that such a distinction is maintained by

our church, and was frequently insisted upon by the reformers. He has, with equal satisfaction, proved that this very assertion is avowedly obnoxious to a number of modern divines, who, with their followers, it is to be feared, form a large portion of the community. But Mr. Overton has certainly erred in classing Mr. Daubeny with them; for although Mr. Daubeny in his controversial writings has made use of some strong, and, as we think, incorrect and inconsistent, expressions upon the subject of church membership; yet, in his practical works, we gladly bear testimony to the pleasure we ourselves have received from observing the stress which he has laid upon the very distinction in question. Whether it would be easy to reconcile all Mr. Daubeny's expressions on this subject, in different parts of his writings, with each other, we shall not now examine; but we are clear that in some of his works he is very decisive respecting it. In his Lectures on the Catechism, for example, he expressly maintains that "there are many *nominal* members, and, comparatively speaking, but few *true* members of the church." (p. 99.) That "to be *members* of Christ we must not only be admitted into his church by baptism, but must also put on Christ, *i. e.* must become like unto Christ, by having the same spirit in us that Christ had." (p. 40.)

Mr. Daubeny, in the same work, addresses his parishioners as a congregation consisting both of regenerate and unregenerate persons; and places the condition of the *unregenerate* in an alarming point of view, as one in which he thinks many of his hearers may stand. (p. 58.) He observes, that "to talk to the generality of christian professors about religion, is to discourse to the deaf and blind upon music and painting," and that "spiritual things, to be understood, must be spiritually discerned. The want of this faculty of spiritual discernment, constitutes the great difference between the natural man and the christian; by which they become as *distinct* creatures, as if they did not belong to the same class of beings." (p. 189.) He points out to his hearers: "the difference between real and nominal christianity;"—"the shadow and the substance of religion;" between "the many that are called and the few that will be chosen;" between him that

is a christian outwardly and him who is one inwardly." (p. 195, 197, 160.)

Mr. Daubeny, therefore, in direct opposition to several, whose general cause he nevertheless espouses, does hold and teach the doctrine of regeneration, and of the new creature in Christ Jesus, in the same terms, and with the same emphasis, which are so unjustifiably condemned by many in the case of those to whom the obnoxious name of "Evangelical Ministers" has been affixed.

Our time will not admit of our entering on the verbal discussions to which Mr. Daubeny's defence of the Anti-jacobin Reviewers leads. Suffice it to say on this subject, that, in our opinion, Mr. Overton somewhat misconceived the meaning of these gentlemen, when he represented them as considering all who are baptized to be in such a sense in a state of salvation, as that they will escape future punishment and obtain everlasting happiness, whatever be their character; and that, on the other hand, Mr. Daubeny's interpretation of Mr. Overton's language is not always correct. To bring this particular point of misunderstanding to an amicable conclusion, each party ought to make some concessions*.

Mr. Daubeny (p. 178) considers Mr. Overton as having given a highly exceptionable definition of baptism. Mr. Overton says, that "the initiatory rite of baptism" (alluding to the form of administration in our liturgy) "*enunciates the necessity* of an inward and spiritual grace, of a death unto sin and a new birth unto righteousness." But these words are clearly not a *definition* of that sacrament, but merely an affirmation respecting it; just as Mr. Daubeny himself states in the language of the church at p. 180, that baptism represents unto us our profession, which is to follow Christ and to be made like unto him. We do not see upon what grounds Mr. Daubeny should represent an explanatory observation, fairly drawn from the terms of our baptismal service, as a format

* We are glad to observe (p. 186) that Mr. Daubeny appears to encourage the idea of our church, only presuming, not affirming, that all baptized persons are truly, that is, spiritually regenerate. We are, nevertheless, unable to reconcile all that he says upon this subject with his assertions in other places.

and full definition of that sacrament. Prejudice seems here to have prevented him from doing that justice to Mr. Overton of which the case clearly admits; and to have led him rather hastily into a needless degree of severity.

In the theory of baptism, which Mr. Daubeny then proceeds to lay down, we are sorry to observe some expressions tending to confound baptismal with spiritual regeneration;—that sacramental vocation by which all are equally entitled to the outward benefits of the covenant, with that renovating change of the dispositions of the soul which the holy spirit works in those only, who either die in infancy, or who, in after life, are obedient to the gospel; or, as Bishop Pearson expresses it, *efficaciously called, justified, sanctified.* (Pearson on Creed,) Ed. V. p. 345.

Mr. Daubeny's language will, we think, by many of his readers, be considered as expressive of an opinion that the blessing of spiritual regeneration in its highest and most appropriate sense, is conveyed in all cases to the party baptized. "The sacrament of baptism," he observes, "is that mysterious rite which conveys an immediate spiritual benefit to the party concerned; that benefit of regeneration by which the baptized person is translated by the holy spirit from the state of nature." &c. (p. 179); and again, "as it is God that regenerates, the form appointed by him for that purpose must be productive of its intended effect." (p. 181.) Although we by no means wish to represent Mr. Daubeny's opinion of the nature of baptism to be different from that which we believe to be the true one, farther than his expressions will warrant; yet we think him, in this chapter, much more liable to misinterpretation than when, in another work, he says, "These are the immediate effects which this sacrament was intended to produce, even a cleansing from the guilt of sin, and a restoration to the lost favour of God: where these effects are accompanied with a death unto sin, and a new life unto righteousness, then and then only hath this sacrament attained the end for which it was instituted."—"This new and spiritual life is supposed to be entered upon at baptism."—"Without baptism you are not to expect spiritual regeneration; but if

spiritual regeneration does not follow baptism, you are in the same condition with the Jews in their most corrupt state, when circumcision went no farther with them than to the mere manual operation on the flesh." (Daub. on Catechism, p. 156. 158. 196.)

At p. 182, Mr. Daubeny earnestly recommends to Mr. Overton the perusal of the writings of Bishop Hall. The ground on which he does so is a very proper one; but we cannot help remarking, and it is a remark which reflects considerable light on the general tenor of the whole of this volume, that the high regard and veneration with which Mr. Daubeny always mentions that inestimable author, is not easily to be reconciled with his strong and unqualified reprobation of that very system, when professed by modern clergymen, which Bishop Hall, as well in his public capacity at Dort, as in his private writings, steadily and consistently maintained. This is a proof that the Calvinistic system may assume a form acceptable even to those who think themselves its warmest adversaries; and we take this occasion of stating our own wish to have it unequivocally understood, that when the Christian Observer expresses its opinion, that the Calvinistic system is consistent with the articles and other public standards of the Church of England, and by no means liable to those heavy charges of heterodoxy and immorality which some of our cotemporaries prefer against it, we mean to speak of that system of doctrine which pervades and animates the writings of Bishop Hall. Were the writings of such authors as Jewell, Hooker, and Hall to be faithfully and impartially examined with the express view of ascertaining what were their opinions on these controverted subjects, we are persuaded that a different sentiment would prevail amongst many divines of high name, both respecting the real nature of Calvinism, and the designed exclusion of Calvinists from the Church of England. They would also find that the opinions of these eminent men are precisely those of at least many who are called Calvinists in the present day; and that, whether in themselves true or false, they are not liable to those severe censures which have been so liberally bestowed upon them. These fathers of our church may, doubtless, have been

mistaken in their views of scriptural truth. They were not infallible. But yet it is not, to say the least, very decorous to brand opinions which they held and avowed, as "a system of nonsense," and "an artifice of the devil, &c." Certainly there are many who have ventured to write upon this subject, who know neither what they say nor whereof they affirm. And to us it appears, that even Mr. Daubeny falls into several errors from the want of a deeper acquaintance with the doctrinal system of our oldest divines. The present volume affords several instances of his being sometimes a hasty peruser in doctrinal, as well as in historical, subjects. Even on that point, which he has made so particular an object of his attention, and on which he has, in his writings, said much that is important, he has omitted at least one essential point of view in which those venerable guides, to whom we have alluded, contemplated the subject; and by that omission has led himself and others into error. We allude to the nature and constitution of the christian church.

Whoever reads the works of Cranmer, Hooker, Jewell, Whitgift, Jackson, Hall, Pearson, and Bacon, on the nature of the church, will find that they expound the article of the holy catholic church as in its primary and highest acceptation, applicable only to "that congregation of faithful and holy men who shall be saved;" and that the visible church is constituted for the express purpose of training and building up that spiritual household, which is called in an emphatical sense the true church. This church is not called invisible, because the persons who compose it are not distinguishable from the rest of the world; for with a very few exceptions (exclusive of infants dying before baptism), they are all visible members of some visible church; but because their real title to spiritual churchmanship is only discernable to him who alone "knoweth who are his." To the want of this orthodox distinction between the visible and invisible church, is to be ascribed much of that erroneousness of conception which occasionally clouds the truth and correctness of Mr. Daubeny's conclusions. The old writers*, even

when most warmly contending for the rights and visible constitution of

midst all the corruptions and errors of the visible church, there always was a true and "holy church so unknown to the world, that no man can discern it but God alone, who only searcheth the hearts of all men, and knoweth his true children from other that be but bastards."—"Christ is present with his holy church (which is his holy elected people), and shall be with them to the world's end, leading and governing them with his holy spirit, and teaching them all truth necessary for their salvation: and whensoever any such be gathered together in his name, there is he among them; and he shall not suffer the gates of hell to prevail against them. For a though he may suffer them by their own frailness for a time to err, fall, and to die, yet, finally, neither Satan, hell, sin, nor eternal death shall prevail against them. But it is not so of the church and see of Rome, which accounteth itself to be the Holy Catholic Church."—"The church doth never wholly err; for even in most darkness God shineth unto his elect."—"This church is the pillar of truth, because it resteth upon God's word, which is the true and sure foundation, and will not suffer it to err and fall; but as for the open known church and the outward face thereof, it is not the pillar of truth otherwise than that it is (as it were) a register and treasury to keep the books of God's holy will and testament, and so rest only thereupon."—"If the church proceed further to make any new articles of the faith besides the scripture, or contrary to the scriptures; or direct not the form of life according to the same; then it is not the pillar of truth, nor the church of Christ, but the synagogue of Satan and the temple of Anti-christ, which both erreth itself and bringeth into error as many as do follow it: and the holy church of Christ is but a small herd or flock in comparison to the great multitude of them that follow Satan and Anti-christ, as Christ himself saith, and as the word of God, and the course of the world from the beginning until this day, hath declared." (See Cranmer against Gardiner and Smith, edit. 1580. p. 405, 406.)

Bishop Jewell maintains "that God hath always a church invisible, and a number of elect; neither is this our only saying, St. Paul also saith the same. 2 Tim. ii. 19."—"The general or outward church of God is visible and may be seen, but the very true church of God's elect is invisible, and cannot be seen or discerned by man." (See the whole passage in the Defence of the Apology of the C. of E. edit. 1611. p. 561.)

Hooker is particularly express in his third book of E. P. in distinguishing the

* Archbishop Cranmer states, that a

the church, never lose sight of its spiritual nature as it is holy, mystical, and invisible. Mr. Daubeny has, with great propriety, endeavoured to guard his readers against the schismatical a-

invisible and mystical church from the visible. "That church of Christ which we properly term his body mystical can be but one; neither can that one be sensibly discerned by any man; inasmuch as the parts thereof are some in heaven already with Christ, and the rest that are on earth (all be it their natural persons be visible) we do not discern under this property whereby they are truly and infallibly of that body," &c. (See the whole of the third book.)

Archbishop Whitgift, in his Defence of the Church of England against Cartwright, observes, that "there are two kinds of government in the church, the one invisible, the other visible, the one spiritual, the other external. The invisible and spiritual government of the church is when God, by his spirit, gifts, and ministry of his word, doth govern it by ruling in the hearts and consciences of men, and directing them in all things necessary to everlasting life. This kind of government, indeed, is necessary to salvation, and it is in the church of the elect only. The visible and external government is that which is executed by man, and consisteth of external discipline, and visible ceremonies, practised in that church, and over that church, that containeth in it both good and evil, which is usually called the visible church of Christ." (Edit. 1574, p. 80.)

Bishop Pearson commenting on Ephes. v. 25, 26, 27, directs us how "within the great complex body of the universal church, to find that church to which absolute holiness doth belong." (Exposition of the Creed, edit. 1683, p. 344.)

This distinction is, with peculiar clearness and precision, expressed by Lord Bacon in his well known confession of faith. The same two-fold character of the church is to be found in the confession of Augsburg, in the writings of Melancthon, and in nearly all the public and private writings of that period.

We have inserted these quotations with the view of inviting our readers to the diligent examination of the originals, for we are convinced that the simple and scriptural manner in which those reverend fathers treated the subject of the church, is much less liable to misconstruction and error than that which so many now adopt. It is the only one which connects the genuine nature of ecclesiastical polity with the spiritual character of the true church of Christ, and is the best calculated to preserve a just medium between the unauthorised latitudinarianism of one party, and the unbending rigidity of the other.

buses of this doctrine. But having done this he goes farther: he avows a prejudice against the doctrine itself; and by confining his description of church privileges to the visible constitution of the church he overstrains the argument, and, as we conceive, materially injures the cause which it was his intention to promote. He has thus been led already into many disputes, and we fear may, probably, into many more.

Mr. Daubeny, when distinguishing between a true visible church and the true members of it, introduces several very sensible and appropriate remarks; but still he makes imperfect and partial representations where the ancient authors are full and satisfactory. Now the view we have taken of the subject is so far from being inconsistent with a due attention to the visible constitution of the church, that it places it on the firmest basis; as is evident from the writings of those learned and pious supporters of the Church of England, whom we have quoted in our margin, as well as of many of their contemporaries. This view of the church has the farther advantage of guarding the representations of its real nature, against those untenable conclusions into which some modern writers fall, from their exclusively ascribing to its external constitution those characteristic privileges which are inseparable, indeed, from the true spiritual church; but which only appertain to the visible church so far as it contains the true and invisible church. The visible church is a community of men, making an outward profession of the truth. The invisible church is that portion of the visible which is sanctified by the inward possession of the truth. The former derives its value from its containing the latter: and in proportion as it may be deemed, on scriptural ground, so to do, it has or has not a just claim to the appellation of true, holy, and catholic. Those primitive writers of our own church, whose opinions on this point are most esteemed, did not, with Mr. Daubeny, suppose that episcopacy, however ancient, venerable, and apostolical in its origin, was so exclusively connected with God's covenanted plan of salvation, as that the ministry and ordinances of any ecclesiastical society, not founded on the episcopal system; must be vain and inefficacious. There is no fact

more easy to be deduced from their writings than that while they held, in consonance with the voice of antiquity, the superior claim and even divine authority of episcopacy; and while they firmly opposed the unreasonable pretensions of schismatics, they acknowledged the sister protestant churches, formed on the Presbyterian plan, to be sound members of the universal church, and maintained communication with them as such*. It is true they considered them as mutilated in *circumstantial*s, but not deficient in *essence*†. Mr. Daubeny when speaking of the characteristic marks of the visible church, frequently places one of those marks in so exclusively prominent a light as to convey to his readers an erroneous and confused representation of the subject.

The Church of England, when distinguishing the true church from the church of Rome, thus defines it:—“The true church is an universal congregation or fellowship of God’s faithful and elect people, built upon the foundation of the apostles and prophets, Jesus Christ himself being a head corner-stone. And it hath always three notes or marks whereby it is known; pure and sound doctrine, the sacraments ministered according

* In delivering this statement, we are very far, indeed, from intending to derogate from the honour and importance of episcopacy. Our pages have ever been devoted to its defence, and, we trust, on such grounds as will justly secure us from the imputation either of ecclesiastical bigotry or sectarian laxity of sentiment.

† Bishop Hall, though a well known defender of episcopacy on the ground of its divine authority, says, “Blessed be God, there is no difference in any *essential* matter betwixt the Church of England, and her sisters of the reformation. We accord in every point of christian doctrine without the least variation. Their public confessions and ours are sufficient convictions to the world of our full and absolute agreement. The *only difference* is in the form of outward administration; wherein also we are so far agreed, as that we all *profess this form not to be essential to the being of a church* (though much importing the well or better being of it, according to our several apprehensions thereof), and that we do all retain a reverent and loving opinion of each other, in our own several ways, not seeing any reason why so poor a diversity should work any alienation of affection in us, one towards another. (Peace-maker, edit. 1645, p. 47.)

to Christ’s holy institution, and the right use of ecclesiastical discipline.” (Second part of the homily for Whitsunday.) This is a description of the church which we are fully persuaded “is agreeable both to the scriptures of God, and also to the doctrine of the antient fathers.” We cannot, therefore, help feeling some surprise that Mr. Daubeny should express himself on this head in such terms as the following, (p. 197.) “The characteristic mark, which distinguishes any society, is its *appropriate government*. The appropriate government of the visible church is that episcopal form, which was originally established by the apostles. Where that form of government is to be found, there the church of Christ, as a *visible society*, exists. From whence it follows, that every christian must know, if he will but consider, whether he is living in a state of communion with the church, or in a state of separation from it.” Mr. Daubeny also concludes, if we understand him aright, and we rebel, with sincerity, the charge of *wilfully* misrepresenting him; that if the episcopal government be but preserved, the absence of the pure word preached, and of the spirituality of divine worship, does not destroy the actual existence of the church. Now, however Mr. Daubeny may justly disclaim any intention of establishing some of the inferences to which, nevertheless, the above positions lead, and which Mr. Overton certainly appears to us to have pushed to an undue length, yet we must observe that we do not think either of these opinions to be tenable in those unqualified terms in which they here appear; nor do we see any reason, in consequence of the explanation given by Mr. Daubeny, to alter our former views of the subject (Christ: Observ. for 1802, p. 621*). We still conceive that any branch of the visible church would cease to belong to the church of Christ, whenever the purity of the word, and the doctrine of the sacraments, became thoroughly corrupted; even though the episcopalian form of government should remain. No can-

* In the passage here referred to, Mr. Daubeny’s charge against us received a full, and we will venture to add, unanswerable refutation; yet he repeats his charge, without once noticing our reply. Was this quite fair?

did and impartial reader of the Christian Observer can entertain a doubt of our attachment to episcopacy; yet when we see it affirmed, by writers of the modern school, to be so exclusively and essentially necessary as that where episcopacy exists, there the christian church also exists; and where it exists not, the church of Christ does not, in any legitimate sense, exist; we feel ourselves constrained to say with Bishop Andrews—"That though episcopal government be of divine institution, yet it is not so absolutely necessary as that there can be no church, nor sacraments, nor salvation without it. He is blind that sees not many churches flourishing without it; and he must have an heart as hard as iron that will deny them salvation. Something may be wanting that is of divine right in the exterior regimen of the church; and yet salvation be obtained therein." (See Bingham's French Church's Apology, p. 45.) We have thought it the more necessary to be particular in these remarks, because we have had frequent occasion to observe the very objectionable conclusions which several of Mr. D.'s readers have been led to form, from expressions which evidently betray a partial imperfection at least in his system. Indeed the bias of system seems to us occasionally to have led him into assertions which, for the interest of truth and harmony, had much better not have seen the light.

At p. 199, Mr. Daubeny says "the assurance of salvation certainly has a place among the doctrines of J. Calvin, but it as certainly is not to be found among the doctrines of the Church of England," which "professedly disavows" it. We do not mean to enter into this question ourselves, but cannot help remarking how very different the opinion of Mr. Daubeny is from that of Bishops Jewell and Hall, who are both strenuous advocates for the doctrine, not only as their own, but as being that of the Church of England. The former says in his Defence of the Apology of the Church of England, "Now concerning the assurance or certainty of salvation, the scriptures are full:" and having quoted a number of the fathers in defence of the same tenet, adds, "This is no presumption, but a patient, and an humble, waiting for the redemption of the children of God;" and he concludes by saying,

"To be assured of our salvation it is no arrogant stoutness; it is our faith. It is no pride; it is devotion. It is no presumption; it is God's promise." (p. 67, 68. edit. 1618.) And Bishop Hall, in a sermon upon "the Christian's Assurance of Heaven," says, that "The Romish doctors have been of late times very busy to cry down the possibility of this certainty, they and none but they; for all Protestants of what profession soever, disclaim their doctrine; even those our brethren, that follow the school of Arminius*, are herein (for the possi-

This expression evidently shews, that Bishop Hall did not consider himself as an Arminian; and, consequently, he did not consider the doctrines of the Church of England as Arminian. The following passage, extracted from Walton's Life of Sir Henry Wotton, is well worth the perusal of all those, who feel disposed to be violent on either side of the question; and the incidental manner, in which Sir Henry Wotton mentions the doctrines of the Church of England, as opposed to those of Arminius, is likewise worth attention. "To one, who spake indiscreet, and bitter words against Arminius, I heard him (Sir Henry Wotton) reply to this purpose.—In my travels towards Venice, as I passed through Germany, I rested almost a year at Leyden, where I entered into an acquaintance with Arminius, (then the professor of divinity in that university), a man much talked of in this age, which is made up of opposition and controversy: and, indeed, if I mistake not Arminius in his expressions, (as so weak a brain as mine is, may easily do) then I know, I differ from him in some points; yet I profess my judgment of him to be, that he was a man of most rare learning, and I know him to be of a most strict life, and of a most meek spirit; and that he was so mild, appears by his proposals to our master Perkins, of Cambridge, from whose book, of the order and causes of salvation, (which was first writ in Latin) Arminius took the occasion of writing some queries to him, concerning the consequence of his doctrine; intending them (tis said) to come privately to Mr. Perkins's own hands, and to receive from him a like private, and a like loving answer: but Mr. Perkins died before those queries came to him; and 'tis thought Arminius meant them to die with him; for though he lived long after, I have heard he forbore to publish them, (but since his death, his sons did not). And 'tis pity (if God had been so pleased) that Mr. Perkins did not live to see, consider, and answer those proposals himself; for he was also of a most meek spirit, and of great and sanctified learning. And though,

lity of our present certainty) with and for us:" and in another place he censures popery as "a religion that robs the christian heart of all sound comfort, while it teacheth us that we neither can nor ought to be assured of the remission of our sins, and of present grace and future salvation." (See his *Serious Dissuasive from Popery**)

We are sorry that Mr. Daubeny should have quoted, with so much respect, such a cold, imperfect, and unsatisfactory description of christian *experience* as is inserted at p. 210. The operations of the holy spirit are not even alluded to in it. From Mr. Daubeny's own writings, to say nothing of the old divines, we could have extracted a far more scriptural account of the subject, and one more consonant to the principles of Mr. Overton's book.

Of the quotation from Bishop Hors-

since their deaths, many, of high parts and piety, have undertaken to clear the controversy; yet, for the most part, they have rather satisfied themselves than convinced the dissenting party. And, doubtless, many middle-witted men (which yet may mean well), many scholars that are not in the highest form for learning, (which yet may preach well); men that shall never know till they come to heaven, *where the questions stick betwixt Arminius and the Church of England*, will yet, in this world, be tampering with, and thereby perplexing, the controversy, and do therefore justly fall under the reproof of St. Jude, for being busy-bodies, and for meddling with things they understand not."

* Were any farther confirmation wanting upon this point, we might refer Mr. Daubeny to the account which Bishop Hall gives of his mother, among "some specialities of his life," prefixed to the third volume of his works. He speaks of her as a woman of rare sanctity, who "was continually exercised with the affliction of a weak body, and oft a wounded spirit, the agonies whereof, as she would oft recount with much passion, professing that the greatest bodily sicknesses were but fleabites to those scorpions: so from them all at last she found an happy and comfortable deliverance." For the particulars of this deliverance, which are remarkable, we must refer to the work itself. The most material circumstance to be observed is, his relating that, by *good counsel and her fervent prayer*, she obtained an assurance of God's favour; and it is added, that for this "upon all occasions, in the remainder of her life, she was ready to magnify the mercy of her God."

CHRIST. OBSERV. No. 32.

ley (p. 214), we shall only say that, although Mr. Overton's application of it conveys a more unqualified censure than his Lordship seems to have intended, yet Mr. Daubeny's comment appears to have, at least, an equal tendency to weaken the force of the bishop's just reprehension of a very prevalent, yet dangerous maxim: viz. that it is more the office of a christian teacher to press the practice of religion on the consciences of his hearers, than to inculcate and assert its doctrines.

On this chapter, in general, we shall only add, that, as is often the case after much ink has been spilt on both sides of the question, a Christian Observer will see room for mutual concession. Mr. Daubeny has proved himself not to be chargeable with some consequences which Mr. Overton has drawn from his writings, in common with those of other authors who are justly obnoxious to a large portion, at least, of that reprehension which Mr. Overton has passed upon them. But we think that Mr. Daubeny, by still adhering to a few paradoxical and untenable sentiments, respecting the nature of the church, continues liable to the charge of placing that subject in a light considerably different from that in which it was viewed by our first reformers. We observe also in Mr. Daubeny, although the language which he employs is in general guarded, too frequent an inclination to indulge in personal triumph, (without cause we must confess,) and also in asperity of sentiment.

The next chapter is on the Doctrine of Original Sin. On this we shall not dwell long. We are sorry that Mr. Daubeny should not have more fully admitted the force of Mr. Overton's quotations, in proof of the low and inadequate sentiments which prevail on this important point, amongst many divines of note and authority. Whatever objection he may have felt to the manner in which Mr. Overton speaks of those divines, as well as to his including, in the same censure with them, others of the clergy who do not explicitly profess to follow their heterodox opinions; yet truth ought to have prevailed over prejudice. We rather say this, because Mr. Daubeny's own sentiments, on the doctrine of original sin, appear to be very opposite to those which Mr. Overton

so justly censures in several other authors. Indeed it appears to us that Mr. O. ought not to have introduced Mr. Daubeny's name into this chapter in the company with which it is classed, unless he had entered into a distinct examination of that gentleman's particular views. For although we do not think that Mr. Daubeny is quite so full and clear on this doctrine as the homilies and our old divines are, yet unquestionably he stands acquitted of so depreciating it as to take away its efficacy; and he therefore ought not to have been numbered with those who "set themselves to reduce it to the narrowest compass they possibly can."

The fifth chapter, on Repentance, passes without any censure from Mr. Daubeny. On arriving at this point of our progress we enjoyed the sensations which the mariner may be supposed to feel when a storm is succeeded by serene weather. This truce between the contending parties will afford us a most acceptable, though short, season of repose. We greatly rejoice that, in a part of Mr. Overton's book which has so much excited the spleen of certain irritable and declamatory critics, and on a subject about which so much ignorance and error have been incontrovertibly proved to exist, Mr. Daubeny perceives "nothing but what appears conformable to the doctrine of the Church of England." (p. 232.)

(To be continued.)

CLXX. *Discourses preached on several Occasions.* By JOHN ERSKINE, D. D. late one of the Ministers of the Old Grayfriars Church, Edinburgh. Vol. II. 8vo. pp. 501. Edinburgh, Ogle and Ackman. London, Ogle. 1804.

The volume before us consists of twenty-two sermons, the subjects of which are as follows:—*The Riches of the Poor; Self-denial; Lukewarmness in Religion; Public Spirit; Goodness and Fidelity; Love to God; the unprincipled Contempt of Religion; Views of the Glory of Christ, which produce Humiliation and Penitence; An open Adherence to Vital Christianity; Infant Baptism; Christ bearing Witness to the Truth; Fidelity in personal Duties; The Influence of Religion on National Happiness; The Education of*

Poor Children; Prayers for them in Public Offices; The Sources and Consequences of Anarchy; Sorrow for the Death of Friends; Death.

On these various subjects, many excellent passages occur. We will endeavour to make such a selection from them as may render our review of this volume a useful paper in itself, while it affords a fair specimen of the sentiments and manner of the author*.

Our first extract is taken from the *Discourse on Self-denial.*

"Would we be truly great? Our self-denial must resemble his, (that of Jesus Christ.) Would we approve ourselves his disciples? We must follow him in that rude and thorny path, through which he hath travelled.—Our self-denial must be voluntary. Advantages and enjoyments must be freely forsaken, which we had it in our power to regain or to retain: labours and sufferings in the service of God must be welcomed; and life itself must not be counted dear, if, by the sacrifice even of life, we can finish our course with joy.—Yet our self-denial must, at the same time, be wise, founded on important motives, and flowing from mature deliberation. They, who, through pride, enthusiasm, or weariness with the world, fly from joy as an evil, or court pain as a good, follow not Jesus. There is no merit in despising the gifts of heaven, and acting the part of self-tormentors. But with a quiet and resigned spirit, to mortify our favourite passions, and part with our dearest friends and enjoyments; rather than make shipwreck of faith, and of a good conscience, are acts of self-denial, acceptable to God, through Jesus Christ. It is wisdom as well as piety to sell earthly treasures for the pearl of great price, and to count all things else 'as loss and dung,' that we may know Christ in the power of his resurrection, and may be conformed to his death.—Our self-denial must not be confined within narrow bounds, applied to that which is easy, and not to that which is difficult; but it must be exercised wherever our duty demands it. When danger appears in the high-way of holiness, we must not avoid it by turning to the right hand or to the left. Threatenings must not intimidate, and labours must not weary us; opposition must be encountered with steadfastness; and nothing must seem burdensome or grievous, which we are called to perform or endure. In every circumstance, faithfulness to God and to conscience must be maintained. Perhaps,

* For an account of the character of this eminent minister of Christ, see the *Christian Observer* for 1803, p. 123 and 320.

my brother, thy most extensively useful and disinterested deeds are misrepresented, or reproached, or repaid with ingratitude. But be not thou, on that account, weary of well-doing. Though Envy seek to obscure and blacken thy good qualities which she cannot reach, her sentences, however haughtily pronounced, cannot transform light into darkness, or sweet into bitter. When the love of God or of man requires the sacrifices of riches, ease, pleasure, reputation, or even of life itself, deny it not. Never can we sufficiently love him whose love to us, and whose inestimable benefits, so much merit our love, and whose restraints and precepts are all gracious and kind. Poor is that love which appears only in transient emotions of affection, or in inactive songs of praise. That is the brightest day of the generous Christian, when the strength of love is manifested by some act of self-denying obedience, some conquest of headstrong appetite, some resignation to the disposals of Providence, in opposition to his strong though innocent wishes. No heights, or rather depths, of self-denial are impossible, when the heart burns with love to God. Such a love triumphs over vicious and irregular inclinations, promotes dignity and elevation of spirit, and enables a man to hold fast his integrity, so as never to let it go. It asks not, what have I done for God? but, what can I do for him? Forgetting the things behind, it presses forward to the things before. Love also to our fellow-men, and especially to our fellow-Christians, greatly cherishes that self-denial, without which, the good offices we need, one from another, in many cases, cannot be performed. Hence Paul speaks of "the labour of love." A participation of the same human nature, and much more a participation of the same Divine image, powerfully instigates us to deny our personal ease and convenience, and to engage and persist in the most troublesome exertions for rescuing others from destruction, or for promoting their true happiness. The remembrance of Him who shed his blood to wash us from our sins, reconciles the Christian to the meanest service, and to the bitterest sufferings for the sake of those whom he regards as the friends of his Saviour. He considers the best means of relieving the indigent. He applies to the generous for assistance. Not discouraged by difficulties, he himself lends a helping hand. 'Shall unthankfulness, reproach, or persecution, prevent my services to my fellow-men; when for those who reproached and persecuted him, Jesus laboured, and suffered, and died? Let me convince my enemies that my sentiments and dispositions are more excellent than theirs. Well is my self-denial rewarded in the heaven-born satisfaction of melting their hearts into godly conti-

tion, and overcoming their evil with my good.'" (p. 29—32.)

In a period like the present, when there is so loud a call for a truly Christian patriotism, the sermon on Public Spirit seems entitled to peculiar attention. It consists of two principal divisions: in the first of which, the author shews the guilt and danger of a selfish and interested temper; and in the second, the inconsistency with Christianity of their character, who are little concerned whether religion flourishes or decays in the land.

On the second head of this discourse the author shews, that the true Christian will not content himself with endeavouring to promote the civil conveniencies of mankind. He has his eye on the state of religion, and will be ready to make exertions for its improvement. That this is the most effectual method of promoting the public welfare, is evident from the following observations.

"Union, justice, industry, and fortitude, those great pillars of national happiness, have their firmest foundation in religious principle. Pride and ambition are frequent springs of causeless and fierce debates, and under their baneful influence, the best and wisest schemes are warmly opposed, because another had the honour of suggesting them. Such evils as these will cease when the heart is not haughty, and the eyes are not lofty, and when men exercise not themselves in great matters, nor in things too high for them. He that hath learned to do to others as he would that they should do unto him, and to render to all their due, honour to whom honour, tribute to whom tribute, fear or respect, to whom fear and respect are due, will never, by fraud or violence, disturb the peace of human society. Religion suffers not men to be slothful in their business, and it reconciles them to the labours, the dangers, and the sufferings of their several callings. Fortitude is the genuine offspring of trust in God. And the courage which flows from lower principles is the courage of a madman, rather than of a rational being. Christianity never taught a prince oppression, or a subject faction and unprovoked rebellion. The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and of good fruits, without partiality, and without hypocrisy. He who devoutly loves and adores infinite Goodness, will study to resemble it in being good, and doing good. Sin corrupts the integrity, and impairs the prudence of counsellors; it renders subjects impatient under the necessary restraints of law and government; and by corrupting and ener-

vating a people, it makes them an easy prey to a foreign enemy. The zealous friends of religion, on the other hand, are the chariots and horsemen of Israel, both the ornament and defence, of their country. Their influence and their example are blessings to the public, and their prayers will often turn away the wrath of God from a guilty land. If God rules among the nations, and their prosperity depends on his favour, surely, to despise his authority and his laws, must be the ruin of any people. Profaneness and debauchery, the usual consequences of irreligion, open a wide gap for desolating calamities to enter in and overflow a country; and while they dispirit, effeminate, and debase a nation, provoke the offended sovereign of heaven, by the stroke of vengeance, to hasten its fall." (p. 112—114.)

From the conclusion of the eighth sermon, which is on the Subject of *Love to God*, we give the following extracts.

"In order to attain the love of God, or to preserve this grace in lively exercise, let me exhort you to supply your inability to see God, by the faith, which is the evidence of things not seen. Endeavour to fix on your minds strong and lively apprehensions of God's necessary existence, and of his supreme excellence; for they who come to God by desire, or who rest in him with delight, must believe that he is, and that he is a rewarder of them who diligently seek him; a rewarder of them, by being himself their exceeding great reward, communicating to them, from his own fullness, the best and the supreme good.—Often converse with invisible objects by means of serious and attentive meditation. Firmly believe, and diligently study the gospel, as the brightest manifestation of God's excellence, and of his love. Because no man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, hath declared him. Would you emulate the warm devotion of a David? Like David, think on God in your beds; meditate on him in the night watches; entertain no apprehensions of him, contrary to what is revealed in the sacred oracles. Harsh or gloomy thoughts of God stifle every delightful and ingenuous affection. If Satan or melancholy should suggest, that God is irreconcilable; listen rather to the Divine testimony, that whosoever cometh to Christ, he will in no wise cast out. An entire faith and confidence in that testimony melts the heart into gratitude and love.—God offers himself to thee, to be thy God and portion. Make him really thine, by an entire and cheerful acceptance of the offer. Maintain a realizing sense that God is every where present, and continually doing thee good. Let every creature, every place,

every providence, awaken or strengthen this recollection. Observe, with corresponding acts of admiration, gratitude, and praise, every display of God's glory, every footstep of his power and wisdom, every expression of his goodness. Few are so churlish or so morose, as to feel no kindness for those, with whom they frequently converse. Habitual intercourse with God, and the daily contemplation of his glory, sweetly captivate the heart, and render the exercises of love both natural and familiar.—Withdraw your hearts more from created enjoyments. Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him. We cannot serve two masters, so opposite as God and the world: 'If we love the one, we shall despise the other.' Conscious, how easily sensible objects attract us, and how insensibly they gain an immoderate influence over us, keep the heart with all diligence; and attend to the very first risings of desire.—Above all, earnestly plead, that the Spirit, whose fruit is love, may effectually circumscribe thee to love God, with all the heart, and soul, and mind, and strength. As easily may the unconverted sinner create an universe, as kindle in his own breast this sacred flame. He needs another and a better spirit than his own, even the spirit of wisdom and revelation in the knowledge of Christ, to cure his enmity and disaffection to his Maker. Even where the love of God is implanted, fresh supplies of the spirit of Christ must enable the believer to keep himself in the love of God, and to oppose, with success, the dictates of imperious sense, which would confine his regards to things visible. How inestimably precious the Mediator, who hath not only reconciled God to man, by expiating the guilt of man's disaffection and enmity; but who reconciles man to God, by correcting and effectually subduing the evil principles of the human heart! We have known and believed the love which God hath to us. God in Christ is love indeed; and he that dwelleth in love, dwelleth in God, and God in him." (p. 191—195.)

The sermon on *Fidelity in personal Duties*, is a very excellent discourse, and is happily distinguished from those inefficient discourses, which consist merely in general declamation. We conceive that this sermon, printed separately, would be a most useful addition to the list of religious tracts published for the dissemination and promotion of christian piety. "The general prosperity of human life, and the peace and comfort of individuals, greatly depend," as our author justly observes, "on the dili-

gence, the cheerfulness, and the spirit with which our personal duties are fulfilled. Few men duly consider the patience, the self-denial, or the steady attention to the will of God, which these duties require." To obviate the evils that flow from this source, Dr. Erskine enters particularly into the consideration of personal fidelity. The first particular mentioned by the author, is "an habitual and practical remembrance that God hath appointed us our different conditions, and that a proper discharge of the duties resulting from them, from a regard to his authority, is, indeed, service due, and service done to God." (p. 304.) Having considered this point, he enlarges on the following particulars, included in personal fidelity: honest and assiduous endeavours to *understand* the duties of our callings, and to acquire the talents necessary to perform them well: making conscience of the difficult as well as of the easier duties: not neglecting our proper employments for the sake of pleasures: doing as much good in our calling as we have the means or opportunities of doing: fulfilling *all* the duties of our situation, and not merely a part of them: and performing them in defiance of every worldly motive that may tempt us to neglect or violate them.

From this sermon we extract one passage, as a word in season in this *pleasure-taking* age.

"Men passionately fond of amusements, are slow, careless, and unfaithful in their active duties.—By a strange perversion of their time, and of their talents, amusements become their grand object; and it is chiefly to furnish themselves with the means of procuring and enjoying them, that their active business, or professional duties are pursued with any degree of solicitude.—It is no excuse for this kind of perversion, that the amusements which men follow, are not in themselves inconsistent with religion or with virtue. The abuse of an innocent enjoyment is not innocent; and gratifications, in their own nature allowable, degenerate into vices or crimes, when, in the pursuit of them, the mind becomes vain or dissipated; when by means of them most important duties are neglected; or when the conscience is sensibly grieved or wounded. The pleasures of social intercourse are in themselves both honourable and virtuous; yet when on their account something far more weighty and important is neglected; as for example, the safety of the king or the country; the labours of a professional of-

fice or employment; the faithful education of children; or the provision and government of a private family; social intercourse becomes then indeed a criminal indulgence for which no apology can be pleaded, either to our consciences, or before God the judge of all, however lawful or precious it might have been in different circumstances. To make it the business of every day to kill time agreeably, and when one amusement is past, to long without ceasing for another, is an abuse of the understanding, of the will, of the affections, and of the active powers, neither ruanly nor Christian. Alas! an habitual inattention to purity of heart, to amendment of life, and to preparation for eternity, hath often produced, and hath often been punished by a settled and determined carelessness in the performance of the most necessary duties belonging to men's secular callings. Here, a son of levity and dissipation squanders his precious hours, as if for his manner of employing them he were not accountable to God or man. The most interesting affairs entrusted to him, which he alone can manage with advantage, are completely overlooked or neglected; while those who depend on him for advice, or for support, or for relief, and who have a good right to expect them from him, look and hope for them in vain. There, a daughter of vanity hurries from one place of public entertainment to another; while perhaps her tender infant languishes under a deadly disease, and sighs in vain for a mother's care. Many, on the other hand, do with disgust and aversion that which, to save appearances, they feel themselves constrained to do: and hence they do slightly, and without effect; that which cannot be well or sufficiently done without both exertion and toil. Woe to the nation, to the church, and to the army, in which men occupy important stations, and have no taste for, and find no pleasure in, supporting the labours connected with them. Would you be faithful to him who hath allotted you different relations and employments, be moderate in the pursuit of even the most innocent and lawful pleasures. Let not an attachment to the most alluring objects of present satisfaction or amusement, turn you aside from the important duties for which you were sent into the world, or hold the place assigned them; and watch your own hearts with a constant solicitude, that no present gratification may be permitted to hinder you in any circumstances, from discharging honestly, earnestly, and steadily, the trust committed to you by the Possessor and Lord of heaven and earth." (p. 310—312.)

In the fifteenth sermon, which is on the *Influence of Religion on national Happiness*, the author shews in detail, how christian principles influence the

conduct of the prince, the counsellor, the parliament-man, the judge, and the private christian, both towards his sovereign and his fellow subjects. From this excellent sermon we present our readers with the following quotation, which, like the last passage extracted, we conceive is peculiarly seasonable. We rejoice in being able to produce, from such respectable authority, a passage so congenial to our own feelings on the peaceable tendency of evangelical principles.

“ Will the subject, who has learned of his Saviour to be meek and humble, perplex and embarrass the state, or sacrifice the peace of his neighbour, to caprice and frolic? Whence come wars, and fightings, and strife, and debate? Come they not from pride and avarice, and unruly passion? Is then that principle of grace, which teaches us to mortify our corrupt passions and appetites, an enemy to the tranquillity of mankind? Will high and honourable thoughts of Him, who is the Perfection of beauty, blind us to that beauty in creatures, which is all derived from him as its source, and which reflects, though but obscurely and imperfectly, his superior lustre? Will thankfulness to the Father of lights, from whom cometh every good and perfect gift, promote ingratitude to our fellow creatures, whom he employs as instruments, in conveying to us his benefits? Where is the connexion, between loving God, even the Father; and hating man, who was made after the similitude of God? Is our attaining, what is more rare and difficult, the love of God, whom we have not seen, any hindrance to our attaining what is more common and easy, the love of our brother, whom we have seen? When we esteem and love the Deity, we esteem and love justice, and truth, and goodness, and mercy.” (p. 344.)

We could have added many more extracts, which would have done equal credit with the foregoing to the piety, the good sense, and the ability of the author. Enough, we trust, has been produced, to convey to our readers the impression which we ourselves have received of the excellence and utility of these discourses. They well deserve a place in every christian library. They are solid, judicious, and highly practical: and though certainly deficient in pathos, they are distinguished by such comprehensive views of the nature and various relations of man, as a being formed for eternity; by such an intimate acquaintance with the duties thence arising, and with the secret

springs which usually influence human conduct; and, above all, by such just conceptions of evangelical doctrines and evangelical motives; that they cannot fail to increase the knowledge, and they are certainly well calculated, under the blessing of God, to mend the heart, and improve the morals, of every man, who will give them an attentive perusal.

CLXXI. *The Guide to Immortality; or, Memoirs of the Life and Doctrine of Christ, by the Four Evangelists; digested into one continued Narrative, according to the Order of Time and Place laid down by Archbishop Newcome; in the Words of the established Version, with Improvements; and illustrated with Notes, Moral, Theological, and Explanatory; tending to delineate the true Character and Genius of Christianity.* By ROBERT FELLOWES, A. M. Oxon. Vol. I. II. and III. 8vo. London, White. 1804.

This is the fourth diatessaron which the elegant Greek Diatessaron of Dr. White has produced in the space of a few years. Mr. Fellowes was, undoubtedly, induced to undertake such a work by a tender concern for the cause of Socinianism—a cause, which, with some others, religious and irreligious, we are exultingly informed is in a progressive state. We ought not to be surprised, therefore, to find its patrons increase. In order to the furtherance of this cause, one of its principal patrons, the writer before us, has thought it necessary to represent the four gospels as exclusively the fountain of every theological truth requisite to be known, and of every moral duty requisite to be practised. As Mr. Fellowes takes more advantage even of this defective representation than it will warrant, we consider it of some importance to observe, that it was the proper object of our blessed Saviour's life to lay the foundation, and supply the subject, of the gospel, not to promulgate its peculiar and fundamental doctrines, which, depending entirely upon what he did and suffered, particularly upon his death, resurrection, ascension, and advancement to supreme glory and power, could not with propriety be

fully published till after he had left this world. That the apostles were appointed to make this more open publication of the nature of the new covenant, founded upon the character and actions of the Saviour; and that the holy spirit was given to them, in fulfilment of a formal and solemn promise, for, this very purpose, we believe no competent and unbiassed reader of the gospels themselves will presume to dispute. The scrupulosity with which the evangelists confine themselves to the simple duty of narrators proves, that their narrations were as little intended to convey a perfect system of christianity. The epistolic part, therefore, of the christian code is neither a needless, nor an inferior portion of the holy scriptures; on the contrary, in some respects, we assert its superiority.

We pass over the crude observations, occurring in the preface of the first volume, concerning free and literal translations; as likewise the antiquated Socinian *cant*, (will Mr. Fellowes permit us to say?) about mysteries. We cannot easily reconcile ourselves to the repetition of what has been said a hundred times before, although it be to refute error. But p. xviii contains something curious: it is an attempt to prove, that the sixth article of our church, which asserts the exclusive sufficiency of the scriptures, totally invalidates any obligation arising from subscription to the rest; so that any one who may "differ from the doctrines deduced from those scriptures, in what are called the articles of his church," is justified both in denying and oppugning principles which he has solemnly subscribed. This is an argument, which we hardly expected to find even in a Socinian system of logic. What reception Mr. Fellowes's invitation to parliament, to grant a relief from subscription to articles—an object which the preceding argument seems to have sufficiently effected—will meet with, we pretend not to divine; but we think that the assertion, in which our author has not scrupled to say, that "many" of the articles "have been either openly impugned or tacitly denied by many bishops and dignitaries of the establishment, and by numbers of the inferior clergy," p. xx. will be repelled with some indignation, particularly by the more vehement opposers of Mr. Overton.

The first note on the first passage of the body of this work, (the text of the Gospels itself,) represents that passage (Luke i. 1—4) as "very important," because it proves that St. Luke's Gospel "was not the product of miraculous inspiration." (p. 1.) We do not suppose, that St. Luke was omniscient; and, therefore, we doubt not that he used the natural means of information, as well as the other sacred writers: but that he was really inspired in penning his gospel, and that his gospel affords no contradiction to this supposition, in spite of what Michaelis and others have said, we make no hesitation in asserting.

On the beginning of St. John's gospel, describing the Logos, we have a great deal, as might be expected, but nothing new. Mr. Fellowes observes a similarity between this passage and the description of Wisdom in Prov. viii. But his inference of the personification of a divine attribute in St. John is certainly no better founded than the opinion of the primitive fathers, who interpret the Wisdom in the Proverbs personally of Christ. Mr. Fellowes likewise should understand, that there is much more convincing proof, that St. John's gospel was written against the heretics of the Gnostic school, than against what he calls Gentile Christians. Lardner's prejudices deserve little regard: one of his merits was that he did not officiously bring them forward. The Logos, according to our author, is synonymous with God, or the same being; an interpretation, which reduces the very first sentences of this sublime introduction to absolute fatuity. But the same Logos (or God) is called the light: this light in the fourth verse is God; in the fifth it becomes "the Messiah, the great and divine teacher of righteousness, the visible image of the wisdom of God." (p. 6.) But this light becomes God again, (p. 7.) *Quo teneam vultus, &c.* A note, (pp. 8, 9,) would lead us to suppose, that, in Mr. Fellowes's opinion, the orthodox interpretation, because it asserts the divinity as well as personality of the Logos, does not allow him to be man—a notorious Socinian perversion. Our readers will be inquisitive to know what Mr. Fellowes makes of the fourteenth verse of this important chapter. Their curiosity, however, will not be gratified. Our author probably could not satisfy himself, and

it was not likely that he should take much pains to satisfy them*. We do not feel any pleasure in reflecting upon the morality of this procedure.

We pass over a good deal just to notice Mr. Fellowes's interpretation of the reason given for the name of Jesus; "for he shall save his people from their sins." Matt. i. 21. "Instructing them," says the commentator, "in the way of righteousness by his doctrine, and affording them the strongest motives to righteousness by his resurrection." (p. 33.) And is this all?

Some presumptuous and groundless remarks concerning prophecy follow, (pp. 33-39.)

Some trite and common-place observations, (pp. 53-56,) Mr. Fellowes flatters himself will deserve attention. He has pronounced, (pp. 63-64,) very peremptorily concerning the passage in Josephus, which refers to Christ, in contradiction to Michaelis. We have examined the subject carefully, and think with Mr. Fellowes: but certainly should not have spoken as he has.

We expected that John iii. would give our author some trouble; and a long note verified our expectations. (See pp. 113, &c.) He interprets regeneration rather ambiguously of a radical change, which wicked men must undergo in their evil habits and affections. The spirit is not acknowledged, either as a divine or personal agent, or even as a divine influence. Socinianism and Pelagianism combined to exclude all these interpretations. Read his comment on the words, "that which is born of the spirit, is spirit:"—"signifying," (says Mr. Fellowes) "that his doctrine, if cherished in the mind and affections, and aided, in its salutary operations on the soul, by the favour of the Father of Spirits, would thoroughly change and improve the man," &c. (p. 115.) This ingenious style of interpretation reminds us of its general

* Observe the cursory dispatch, and glaring perversion, with which Mr. Fellowes passes over, and endeavours to suppress the effect of, the greatest part of this important discourse, which contains so clear a declaration of the cardinal doctrine of the gospel, the redemption of man by Jesus Christ, the Son of God. This passage, doubtless, stands by mistake in Mr. Fellowes's Codex Evangelicus, in which morality is altogether.

application by our author; and we take the favourable opportunity now presented us of explaining it. The process is as follows. Mr. Fellowes considers the words that lie in his text; and if he can, by any means, in any connection, and with any sense, interweave them in a sentence purporting to explain them, he imagines that he has thoroughly succeeded, and given, not only a good, but the very best interpretation. This is an important canon of criticism: nothing can withstand it. If dexterously applied, it will extract any given sense from any given text. We have sometimes considered the reader of such a work as the present in the light of a horse, whose rider is constantly employing the bit and bridle to turn him out of the course in which he would naturally go, and as constantly employing the whip or spur to urge him forward in every oblique and unnatural direction. Such a reader feels himself forcibly restrained from pursuing the literal and obvious sense of scripture: he sees his course plain before him; but he is constantly checked, or turned out of the way, by some arbitrary dictate of his instructor. If he betrays a natural reluctance to follow the crooked course in which he is directed, the stimuli of hard names, such as bigot, time-server, enthusiast, &c. are in readiness to enforce the obedience of the rational animal.

P. 118, Mr. Fellowes admits a *mystery*, not only in physics, but even in theology!

In pp. 119 and 157, passages plainly expressive of the divinity of our Saviour, are dismissed without a word of comment.

Our author's sentiments concerning the observation of the sabbath are far from being rigid. (p. 174. See likewise, p. 335, and Vol. II. p. 178.)

P. 237 we are taught, in emphatic italics, that "a good moral life is the only indispensable condition of salvation." And, perhaps, as a proof of his own morality, especially his charity, Mr. Fellowes consigns to the future "place of misery and torment" those, "particularly," who have taught the "false and pernicious doctrines" "of innate depravity, imputed righteousness," &c. (p. 316.)

The remaining volumes will detain us a shorter time.

In Vol. II. p. 124, Mr. Fellowes classes the existence of the evil spirit among the popular persuasions of the Jews, to which he represents, with other writers, chiefly Socinian, our Lord as accommodating his language. We do not think that the authority of Mr. Fellowes requires us to say much upon the subject. We shall content ourselves, therefore, with observing in this place, that we know no more objection, *a priori*, against the existence of this evil being, than against that of any other evil being whatever. German divinity is against us we know, but of that we make little account.

The words "Before Abraham was, I am," or, was, John viii. 58, Mr. Fellowes explains, "I was promised to Adam; to Enoch," &c. (p. 130.)

The satisfaction of Christ is denied and calumniated, (p. 155.)

We were rather surprised to find Matt. xx. 23. justly translated—"It is not mine to give but to those for whom it is prepared," &c. The circumlocutory and faulty manner in which it is translated in our authorized version has often created our astonishment, when we consider that the translation adopted appears to militate against the divine character of Christ, especially when we consider that the same particle (*ὅλλω*), exactly in the same construction, was properly translated at so small a distance before as the chapter immediately preceding, (ver. 11.) Schleusner adopts the same translation. Lex. tom. i. p. 120, ed. ult. and Biel, in his Lex. Sept. on the word, refers to Num. x. 30. and xxxv. 33. for the sense of *nisi*, or except.

Upon the assertion of Christ that he came "to give his life a ransom for many," Matt. xx. 28. Mr. Fellowes observes, that "the death of Christ, by which he bore the most undeniable testimony to the truth of his doctrine, and set his followers an example of patience and hope under similar circumstances of affliction, is spoken of under the idea of a *λύτρον*, a ransom, or price paid for our release from the captivity of the grave." (p. 302.) Of all fallacies, upon an important subject, that is the most plausible and pernicious, which would impose upon us a part only, and an inferior part, of the truth, for the whole truth. Truth itself then be-

comes a purveyor to error. We wish our readers to notice the magic of the words "*under the idea of*," not only on account of their influence in this place, but especially because they afford a specimen of the usual method, by which Mr. Fellowes extricates himself from a difficulty. Idea, and its relatives; image, figure, &c. possess a wonderful potency, and can transform, in an instant, the most solid and tangible substances into vapour, spirit, or nothing. In a Socinian alembic, we have no doubt that Herod and Pontius Pilate, or any other corporeal beings, might be converted into figurative representations with the utmost facility; or that the whole history of the New Testament might be subtilized into allegory, as was done by Woolston, and is said to have been done by some Quakers. With the assistance of M. Volney's powers, the apostles would suffer comparatively little violence by being turned into the twelve signs of the zodiac; and the sun and moon would quickly find their place in the evangelic history.

We dismiss the second volume with just noticing Mr. Fellowes's attempt to invalidate the eternal sufferings of the wicked. (pp. 437, 438.) The objection urged against this doctrine, from the divine attributes, is the same *in kind*, although not in degree, as that which holds against the temporal sufferings we see to be actually inflicted.

Our remarks on the concluding volume of this work will be few. The words applied by our Saviour to the sacramental cup, "this is my blood of the new covenant, which is shed for many for the remission of sins," Matt. xxvi. 28., are interpreted, in the language of Archbishop Newcome, "*blood shed for the ratification of the new covenant; and for the benefit of mankind, that their sins may be remitted to them on the conditions of that covenant.*" Whence Mr. Fellowes takes occasion again to deny and calumniate the doctrine of the atonement of the Lamb of God. (p. 32.) His virulent aversion against this doctrine breaks out afresh, (p. 86.)

To omit much, very much, besides which is offensive, we shall close our immediate reference to the work before us by adverting to what is said upon Matt. xxvii. 43., where Christ is justly reported to have claimed to

himself the title of "the Son of God." To invalidate the force of this title a long passage is transcribed from Lardner, in which, after contending that the title was applied to other persons, that writer admits that it was applied to Jesus "by way of eminence." (pp. 166, 167.) This is another instance in which a part of the truth is disingenuously imposed upon us for the whole. Let a single passage of scripture be produced, in which any person, besides Jesus Christ, is called THE SON OF GOD.

Thus has Mr. Fellowes, in violation of his solemn professions, when he dedicated himself to the service of the sanctuary, constructed a work of much deliberation and labour, that he might disembowel (if the expression may be allowed) the evangelical history of all its peculiar and vital doctrines, and leave it, like a carcase, without any life, any efficacy and dignity, any suitability to the most pressing necessities of those for whose benefit it was intended. The articles of the established religion with Mr. Fellowes are not even articles of peace: he is an avowed traitor to the church, in whose bosom, such is the present relaxation of discipline, he is still cherished.

We cannot close our review of this "Guide" with recommending our readers to follow it; but we earnestly recommend to the author more modesty, greater reverence for sacred things, and a more liberal and extensive enquiry on theological subjects; for we have reason to believe, that the charge of a Stoic against the Epicureans may be applied to Mr. Fellowes. *Vestra solum legitis, vestra amatis; ceteros causa incognita condemnatis.*

CLXXII. *Christian Theology; or, an Enquiry into the Nature and general Character of Revelation.* By the Rev. RICHARD LLOYD, A. M. Minister of Midhurst, in Sussex, and late Fellow of Magdalen College, Cambridge. London, Hatchard, 1804. 8vo. pp. xxx. and 382.

Most readers will make up their minds not to expect much originality in a work of so general a nature as the present, and which must have been so repeatedly discussed by Chris-

tian writers. And, indeed, in the present age, several works immediately occur to us, bearing the titles of Elements of Theology, Theological Institutes, a Familiar Survey of the Christian Religion, a Picture of Christian Philosophy, &c. &c.; doubtless with various merits and design, but all professing to present the reader with a brief outline of Christian Theology. To the prejudices arising from this consideration against the production before us we would answer, that the leading and fundamental doctrines of christianity can hardly be represented or enforced with too much assiduity, or in too great a variety of ways; that these, as truths, must always continue the same; that novelty is the peculiar privilege of error, which can assume any form or degree of deviation from the truth; and that it is necessary to adapt the representation of truth to the peculiar misconceptions entertained concerning it, and to the peculiar mode by which it is assailed. This adaptation of instruction to existing circumstances constitutes the only claim to originality, of which a repetition of old and familiar truths is capable. In this originality we promise our readers they will find the present work peculiarly to excel.

Let us now hear what our author professes to be the object of his work.

"It is not the object of the present undertaking," says he, "to enter into any nice, polemical discussions of subjects, which are either of a doubtful import, or of comparative insignificance; but to propound, illustrate, and enforce those leading doctrines of the christian religion, which are essential to the salvation of man. And these doctrines, which are in themselves few and simple, I have endeavoured, according to my views and abilities, to state in their genuine nature and importance, without any of those multiplied distinctions which often answer no other end than to encumber the truth, and to perplex the mind, more especially of those who are not versed in Theology." (pp. viii. ix.)

After admitting the advantages of fair controversy, he proceeds,

"It is clear, that men want conviction, and not evidence—an application of the truth to their consciences, more than an elaborate defence of it addressed to their understandings. Hence, I have humbly attempted to state the leading and characteristic articles of the christian faith; not in a dry metaphysical form, which has of-

ten proved so unfriendly to their heavenly nature and spirit; but in a strong, affecting, and scriptural manner; being assured, that if the truth be once understood and cordially received, it will illumine and satisfy the mind, and supply it with such an internal strength as will afford the best security against the seductions of error." (pp. x. xi.)

Without following Mr. Lloyd any further, in the description which he has given of the object of his own performance, in order to give our readers a general and comprehensive view of the method adopted by the author in the discussion of his subject, we will lay before them the titles of the chapters into which it is divided.

“**CHAP. I.** *Of the Nature, Design, and Importance of Revelation.*—**CHAP. II.** *On the Unity of Divine Truth, as displayed in the Jewish and Christian Dispensations.*—**CHAP. III.** *Of the Sentiments and Dispositions which the Christian Religion ought to produce, more especially in its Ministers; and of the Means most conducive to this important End.*—**CHAP. IV.** *Of that Doctrine which has a commanding Influence in the Christian System; and of the best Method of enforcing this and other fundamental Articles of our Holy Religion.*—**CHAP. V.** *Of the Nature and Attributes of God; the Relation and Dependence of his Creatures, and the Duties resulting from this Relation and Dependence. Of Adam's State before and after the Fall, and the Provision made for his Restoration to the Image of his Maker. Of the Nature of this Restoration, with some important Observations connected with it.*”

A large table of contents will yet more fully acquaint the reader what he has to expect in this work, and will be of great assistance to him in the perusal of it.

Having, with as much conciseness and perspicuity as we are able, described the plan of Mr. Lloyd's publication, we shall now, by some extracts and remarks, endeavour to ascertain to what judgment it is entitled by its execution.

It would give us great pleasure to transcribe the closing part of the third chapter, pp. 127—133, which contains a faithful account of what a minister, properly prepared, has both to hope and to fear in the discharge of his office, but our limits will not admit of it.

At p. 143, Mr. Lloyd introduces

that doctrine which he affirms to have a commanding influence on the christian system. “The great doctrine, therefore, of the remission of sins, through the expiatory sacrifice of Christ,” (having before shown the necessity of it; he observes,) “is the doctrine which stands, as it were, in the frontispiece of the scriptures, and claims our pre-eminent regard and attention.” Our author then proceeds to discuss this fundamental doctrine in a very able and impressive manner. The following passage, in our opinion, discovers a deep knowledge of human nature, and very superior powers of expressing its most secret, yet most effective, operations.

“Many sin through *despair*, as well as through *presumption*: if a man has far advanced in the career of iniquity, if his reputation be blasted, if all worldly motives to a reform be extinguished, and he feel himself riveted and enchained in bad habits and connexions, he seldom or ever thinks of retrieving his character, of measuring back his steps, through the dark and slippery paths he has travelled; he beholds mountains of insuperable difficulties in his way, and conscious of his impotence, he at length resolves to persevere, and to consign himself over at once to the wild dominion of his passions. Whence this daring determination? Whence this presumptuous defiance of heaven and of earth? If we could draw aside the veil, and look into the secret recesses of the soul, we should often discover *despair* in the back ground, constituting the latent source from whence it proceeds. A man may sustain his infirmities, but a wounded spirit who can bear? Feeling the miseries of life, the stings of a guilty conscience, and encompassed about with the terrors of the Lord, where can the sinner find relief? If he look back, a dreary wilderness presents itself to view,—the phantoms of departed joys pass in retrospective vision before him, whilst his sins assume a terrific form, and surround him like an armed host. If he look forward, he beholds death not disarmed of his terrors, nor the grave of its victory. Beyond the grave he sees an angry God, a neglected insulted Saviour, an offended judge, and an awful throne of judgment, without any beams of mercy to gild and enlighten it. Thus comprehended, and locked up in the blindness and unbelief of his mind, and feeling in himself no power to change his heart, or to burst asunder his captive bonds, he begins silently to acquiesce in the most dangerous temptation of any, that there is no hope for him; that his day of visitation is over; that his sun has set in clouds and in darkness, never more to arise. Out of the very ruins of his despo-

late condition, he sometimes gathers materials for a false magnanimity and courage. Despair not only benumbs and palsies the mind, damps and represses every rising effort, and thus sinks the man into a sullen, gloomy indifference, resembling the silence of death; but it will often kindle a bold insurgent spirit of impiety and rebellion, which pours contempt upon authority, scorns the frowns of justice, and the vengeance of the laws, and laughs at every danger: but in this very laughter the heart is sad; it is the wild laughter of a black despondency; the explosion and coruscations of a deep, sulphureous gloom within." (pp. 154—156.)

For this unhappy state of mind, Mr. Lloyd justly represents the gospel as the only effectual remedy.

The fifth chapter, Of the Nature and Attributes of God, &c. (pp. 221, ad fin.) contains a perspicuous and just statement of the most important doctrines upon that subject; with a constant reference to the errors concerning it which the presumptuous ignorance of modern times has offered to the light. The visionary notions concerning universal benevolence are justly exposed in a note, pp. 232, &c. The obligation of man to do good, we have always considered as regulated in proportion to his power of doing it; and that the first claim upon his benevolent affections is possessed by those who are most within his reach, and most intimately connected with him. As his connections enlarge, his sphere of possible usefulness is extended in the same degree, and with it the duty of exercising his benevolence. This appears to be the rule by which the objects of human benevolence are to be ascertained, and the course of that virtue to be directed. But to reverse this order, and to substitute for private and effectual benevolence a spurious and unproductive affection for millions in the distant circumference of created being, is such an instance of absurdity as well as of perverted morality, as one could hardly imagine would be hazarded by any who have the least interest in the credit of their opinions. But this is not the only case in which, by a judicial infatuation, noxious creatures, of the intellectual kind, seem to have been permitted to afford the antidote for their own poison. Mr. Lloyd does not appear to have seen Dr. Parr's last Fast Sermon, in which that writer combats the well known paradoxes of Soame Jenyns.

In laying down the foundations of morality, Mr. Lloyd has followed the representation of Bishop Warburton, in one of the least exceptionable and best executed parts of his multifarious work. See pp. 249, &c. note. We are happy to find our author joining the increasing phalanx of those, who think it high time to attack and destroy the philosophistic and pernicious doctrine, which Dr. Paley has rendered too popular, of general expediency. The able prelate just mentioned; and in the work just alluded to, does indeed contend that truth and general utility always coincide: but this is a very different thing from supposing that we are able to determine what general utility is, or that our conjectures concerning it are to be accounted the supreme rule of our conduct.

From p. 331, Mr. Lloyd commences a proof of the use and necessity of reason and learning in ascertaining the sense of scripture, in verifying its prophecies, in explaining its parables, in elucidating its doctrines, &c.

In a note (p. 351) Mr. Lloyd says, that it has been absurdly objected to Dr. Kennicott's great work, that it does not enable us to correct a single important passage in the Old Testament. Absurdly enough; for the reason given; and more so, because it is false. Two instances of important corrections immediately occur to us in the Psalms. The first is Ps. xvi. 10. where many MSS. read יְיָ for יְהוָה , making the word singular, with the Septuagint and the New Testament, and so applicable to our Saviour; instead of plural, as it is in our printed copies, and therefore inapplicable to a single person. The next is Ps. xxii. 17. where the reading of a variety of MSS. is נִסָּךְ instead of נִסְךְ , thus confirming the Septuagint, and predicting the very form of the death which our Redeemer suffered, by the piercing of his hands and his feet.

The observations concerning the nature of enthusiasm (pp. 262, &c.) are worthy of peculiar attention, especially from those who love to impute that defect to persons to whom it is least applicable. The suggestions also respecting illiterate teachers, and the increase of Dissenters, are marked by the same judicious discrimination, and the same anxiety for the welfare of christianity.

We could have wished that the notes, in this excellent and seasonable work, had been less bulky. Many of them might have been incorporated with the text. We think a plan should be adopted by every author, according to which what constitutes the text or body of the work, and the adventitious information intended to be conveyed by the notes, might preserve their distinct character and be assigned to their proper places. We were rather disappointed likewise in finding a reference to the sources from whence his quotations are derived, sometimes neglected by Mr. Lloyd. The scrupulosity of the present age, in this respect, is one of its few virtues.

But we should neither do justice to this valuable writer, nor satisfy our own feelings, did we not express the high sense we entertain of the services rendered to the religious world by the work which we are now dismissing from our review. It unites two species of composition, which are seldom combined, and which are generally regarded as incompatible with each other,—the didactic and the impressive. Their union, however, it will be universally acknowledged, is a very desirable object; since the influence of what is taught depends so much upon the force of the motives by which its importance is impressed. This union, although we have at times to complain of a deviation from simplicity, we think, has been effected by Mr. Lloyd with great felicity; and while he has neglected no important topic of Christian Theology, he has infused life, vigour, and activity, into the doctrine, by applying it to the heart and conscience. We scruple not, therefore, to recommend this interesting volume cordially and earnestly to the general perusal of christians, and particularly to candidates for holy orders and the younger clergy, for whose peculiar use it is principally and professedly designed.

CLXXIII. *The Vain Cottager; or, The History of Lucy Franklin. To which are prefixed, a few Hints to Young Women in humble Life, respecting Decency and Propriety of Dress.* London, Hatchard, 24to, pp. 84.

The story of Lucy Franklin is well told, and may be of signal use to young women not only in low, but also in high life; for we believe that few whose habits lead them much into the society of the latter, will hesitate in admitting that vanity, a love of dress, and of personal admiration, the evils which this interesting tract is particularly calculated to expose and repress, are not peculiar to the former. The circumstances of the tale, indeed, are exclusively descriptive of low life: the moral, however, may be advantageously applied by every female from the daughter of the peer to that of the cottager. We shall lay before our readers one extract from it, which will afford a fair specimen of the work.

“Lucy Franklin, with all her faults, had much affection for her parents; and the first week she went to Miss Wiffin’s they could not persuade her to eat a mouthful of breakfast or supper, that there might be the more left for them. On the Saturday morning they had but one three-peony loaf to last the whole family through the day; Lucy kissed them with tears in her eyes, and promised to bring them home a good supper in the evening, with what should remain of her five shillings after having paid for it. In truth, it was a relief at this time much needed. Franklin’s leg, which had been hurt in his fall, was so bad that he was unable to move from his chair without assistance; the mother herself was not well.—The two eldest boys were gone to sea; Kitty, the second girl, happened to be out of place, and the other children were too young to be of any assistance.

“Lucy and Miss Wiffin passed this day, as they had done the rest of the week, talking of dress, lovers, and amusements; and making their business an excuse for admiring themselves every moment in the glass.

“When night came, and Miss Wiffin had paid Lucy her wages, and given her great commendations for her work, she asked her if she went to church on Sundays? ‘Very often,’ said Lucy. ‘Well, it is better than moping at home all the morning,’ said Miss Wiffin; ‘and if you will, we’ll go together.’—‘With all my heart,’ answered Lucy. ‘Well! my dear,’ said Miss Wiffin, ‘and what shall we do with ourselves afterwards? If we were in London, we might go to a tea-garden, or upon the water; but here I am afraid we shall find it a terrible long day. However, you must dine with me, and in the evening we will have a walk in Mr. Anstey’s park.’—‘I am much obliged to you, Ma’am,’ said Lucy; ‘I will certainly come.’—‘What do you go in,’ my dear?’ said Miss Wiffin; ‘they dress very much

to go in the park.—‘Oh! I shall wear the striped gown I had on the first time I called on you.—‘La!’ said Miss Wiffin, ‘it is a pity you cannot wear white; every body wears white, and it is so genteel, and so cool for the summer.’—‘Yes it is indeed,’ said Lucy with a sigh; ‘but I have not a white gown.’—‘Is that all?’ said Miss Wiffin. ‘I’ll lend you one of mine, with a great deal of pleasure.’

“Lucy, who had long wished to see herself in a white gown, was all gratitude; and Miss Wiffin fetched it immediately, telling Lucy, it would become her delightfully. ‘But what do you put on your head, Miss Franklin?’ said she. ‘This hat I have on?’ said Lucy, ‘with a bow of the pink riband Ned gave me.’—‘What, that old coarse straw hat, as yellow as gold, and of a shape, as if it was made in your great grandmother’s time!’—‘Do not you think it will do when the pink riband comes on?’

“‘Do!’ said Miss Wiffin: ‘yes, it may do for you, because beauties may wear any thing; but I would not be seen in it for the world.’ Lucy was perplexed: ‘How shall I manage?’ said she. ‘Just as you think fit, my dear,’ said Wiffin; ‘wear that old hat by all means, if you like it; only, to be sure, with a white gown it is a little out of character.’ Lucy still lingered on the steps. ‘Do you choose,’ said her mistress, ‘to step back into the shop, and try if you can meet with any thing to suit you?’ There is that blue bonnet you finished yesterday, how sweetly becoming that was to you! Blue is so charming for people who have light hair and a fine complexion; come, step in, you may as well try it on, you know.’

“Lucy suffered herself to be drawn back; she put on the blue bonnet, and looked in the glass: she thought she had never seen herself so handsome.

“‘You shall have it for seventeen shillings,’ said Miss Wiffin. Lucy started, and taking off the bonnet, said, it was a great deal more than she could give. ‘Come, you look so well in it,’ said Miss Wiffin, ‘and I have such a friendship for you, that I will do for you what I would not do for any one else; you shall have it for fifteen shillings, and you know very well you have all the materials under prime cost.’—‘Fifteen shillings,’ thought Lucy, ‘the price of three weeks labour, and my parents are starving! No,’ said she, ‘I can never give so much for a bonnet.’

“‘You stingy creature!’ said Miss Wiffin, tapping her on the shoulder, ‘why there is the third of the money in your hand at this moment, and you shall pay me the rest by little and little as you find convenient. I shall wear my blue crape to-morrow. I would lend you my chip hat with artificial flowers, with all my

heart; only it is known to be mine, and it will look so terribly mean to have borrowed a bonnet, as if you were not worth one of your own.’ Miss Wiffin said no more about the chip hat; otherwise Lucy would have told her that the pink riband would so much change it, that no person would take it for the same. ‘Would you like this black bonnet?’ said Miss Wiffin. ‘To be sure it does not shew to advantage by the side of the blue one, but it is perfectly genteel, and you shall have it for a crown.’

“Lucy tried it on, but she fancied it looked frightful after the other. For above an hour she stood before the glass, not knowing how to decide, trying on the two bonnets by turns; and then taking a peep to see if her own straw hat was absolutely too shabby to wear. At last she considered she had kept Miss Wiffin from her supper so long, that it would be very ungentle to take something; and as she could not bear the black bonnet, she fixed upon the blue one, and, thoroughly angry with herself for what she was doing, returned her five shillings in part of payment. She would gladly have kept them for the present, had Miss Wiffin offered to give her credit for the whole sum; but she had learnt to be ashamed of the poverty of her parents, and she could not bear the idea of telling a person, whom she looked upon as so fine a lady, that they must go without their supper, unless she procured it for them with the money she had earned. She was in hopes of meeting Ned Symmonds, who had walked home with her the four last nights, and of borrowing something from him—she crept along, looking behind every moment, but no Ned could she discover. Slow as she walked, she found herself at home before she wished. Her mother had been uneasy at her staying so late; the little ones ran out to tell sister Lucy, they were very hungry, and to ask what she had brought home for them to eat. Her father was seated at the table; and Kitty had laid the cloth, in expectation of the supper Lucy was to have procured them. ‘Guess, how she must have felt, when a fine blue bonnet was all she had to produce!’ The children cried; Kitty looked as if she could hardly believe what she heard; her parents, almost for the first time in their lives, scolded her; and told her, so that she had but fine clothes herself, she did not care how hardly they fared. Lucy’s heart was bursting when she came into the house; but, unused to be contradicted, she pertly told her father and mother, ‘she had a right to do what she would with her own;’ and snatching up a candle, she sullenly banged the door after her, and went into her room; and there she staid up very late, curling her hair all over, and darning an old muslin handkerchief, to serve as a veil to wear with her new bonnet.’ Out of hu-

mour with all about her, because she felt she had reason to be angry with herself, she would not say one word to Kitty or the children, when they came up to bed. I will leave my readers to conclude; whether she closed her eyes in that state of mind in which a Christian would wish to do, should it please God to call her out of the world during the night.

"Her wretched parents, now they felt the sad consequences of her excessive love of dress, acknowledged to each other, when it was too late, how much they had been to blame in bringing her up to suppose that her principal care should be to adorn her person." (p. 43—50.)

CLXXIV. *An Essay on the Christian Sabbath, including Remarks on Sun-*

day-drilling. By JOSEPH HUGHES, A. M. Second Edition. London, Williams. 8vo. pp. 34. Price 1s. 1804.

THIS tract is very creditable both to the talents and piety of the author. It contains a forcible and convincing exposition of the nature, obligation, and uses of the christian sabbath, and of the mischievous effects resulting from that open disregard of its duties which too much prevails in the land. The author's observations on the infraction—we are sorry to say, the legalized infraction—of this sacred institution, by drills and other military exercises, are peculiarly deserving of attention.

REVIEW OF REVIEWS, &c. &c.

To the Editor of the *Christian Observer*, I took occasion, in a former number, to expose the *inconsistency* of the *BRITISH CRITIC* with himself. According to the promise which I then gave, I now proceed to point out his *heterodoxy*. I will assume, as the ground of my argument, what neither you nor the *British Critic* will question; that the articles, homilies, and liturgy of the Church of England "do contain the true doctrine of that church agreeable to God's word*." This being granted, my task will be rendered very easy: for it will only be necessary to compare the assertions of the *British Critic* with those of the church, in order to manifest their contrariety. It may be convenient to state that the edition of the homilies, to which my appeal shall be made, is that printed at Oxford in 1802.

The following passages are extracted from the *British Critic*, and I must refer the reader to the notes upon them for the proof of their inconsistency with the opinions maintained by the Church of England.

"We cannot help expressing our astonishment," say the conductors of that work, "as Warburton expressed his, that any other death should have been understood by the denunciation, 'In the day that thou eatest thereof,

thou shalt surely die,' than the forfeiture of immortality." Vol. XXI. p. 592. And it is added (p. 593) "We know nothing from which all mankind are undoubtedly redeemed by Christ, except the everlasting power of the grave (1.)."

(1.) The homily of the nativity (p. 338) states, that by Adam's breaking the commandment of God, "it came to pass that as before he was blessed, so now he was accursed; as before he was loved, so now he was abhorred; as before he was most beautiful and precious, so now he was most vile and wretched in the sight of his Lord and Maker: instead of the image of God, he was now become the image of the devil; instead of the citizen of heaven, he was become the bond-slave of hell, having in himself no one part of his former purity and cleanness, but being altogether spotted and defiled; inasmuch that now he seemed to be nothing else but a lump of sin, and therefore by the just judgment of God was condemned to everlasting death." And to shew what is meant by the expression "everlasting death," it is added a little lower down, "O what a miserable and woeful state was this, that the sin of one man should destroy and condemn all men, that nothing in all the world might be looked for but only pangs of death and pains of hell." But could this have been the case had Adam's soul, as well as his body, been mortal?

The homily of the passion is still more express in affirming, that the death to which Adam was sentenced, was not merely "the forfeiture of immortality:" for after quoting (p. 355) the very passage of

* See his Majesty's declaration prefixed to the articles.

"Nothing can be clearer than, that the first great purpose, though by no means the only purpose for which Christ came into the world, and suffered death upon a cross, was to restore to all mankind that immortality which was forfeited by the fall of Adam." Vol. XXI. p. 596 (2).

scripture, which is marked with Italics in the above extract from the British Critic, the following words are added—"Now as the Lord had spoken, so it came to pass. Adam took upon him to eat thereof, and in so doing he died the death, that is to say, he became mortal, he lost the favour of God, he was cast out of paradise, he was no longer a citizen of heaven, but a firebrand of hell and a bond-slave to the devil. To this doth our Saviour bear witness in the gospel, calling us *lost sheep, which have gone astray and wandered from the true shepherd of our souls*. To this also doth St. Paul bear witness, (Rom. v.) saying, that by the offence of only Adam, death came upon all men to condemnation. (See note (3).) So that now neither he, nor any of his, had any right or interest at all in the kingdom of heaven, but were become plain reprobates and castaways, being perpetually damned to the everlasting pains of hell-fire." Many other passages to the same purpose might be pointed out, but surely these are sufficient to establish, at least in one important instance, the difference between the British Critic and the Church of England.

(2.) It undoubtedly must appear very extraordinary, if the *first great purpose* of Christ's incarnation and death be correctly stated by the British Critic, that it should not once have been mentioned by our church, although she dwells much on the nature and purposes of these great events. In the second article it is stated, that Christ was made man and crucified, "to reconcile his father to us, and to be a sacrifice, not only for original guilt, but for actual sins of men." Surely it might have been expected, that something of the *first great purpose* of our Saviour's mission would have been noticed in this place.

In the homilies, as well as in the Bible, our Saviour is distinguished, not as the restorer of the forfeited immortality of the soul, (though he is as the revealer of immortality,) but as "the Lamb of God which taketh away the sins of the world." (p. 13, 341, &c.) See also the Liturgy passim. And at p. 345, we are distinctly told by the church what it was she considered as the end of Christ's coming: "The end of his coming," it is there said, "was to save and deliver his people; to fulfil the law for us, to bear witness unto the truth, to teach and preach the words of his Father, to give light unto the world, to call

"What is meant in the article by *God's wrath and damnation*? Evidently not *eternal torments*, unless the doctrine of the articles be at variance with that of St. Paul, Rom. v." Vol. XXI. p. 601. (3).

"But was not human nature depraved and corrupted by the fall, so as to have been ever since 'utterly indisposed, disabled, and made opposite to all good, and wholly and continually inclined to all evil'? So said the rebellious divines at Westminster." Vol. XXI. p. 596. (4.)

sinners to repentance, to refresh them that labour and be heavy laden, to cast out the prince of this world, to reconcile us in the body of his flesh, to dissolve the works of the devil, last of all," meaning, as I conceive, that this was the *first great purpose* of his coming, "to become a propitiation for our sins, and not for ours only, but also for the sins of the whole world." See also p. 361.

(3.) By comparing the above extract with the homilies, p. 355, (quoted in note (1.) the reader will, at once, perceive how widely the British Critic differs from our church in the interpretation of St. Paul's meaning, Rom. v. Our reformers; it will be seen, did not think that to understand by *God's wrath and damnation* eternal torments was at all inconsistent with the doctrine of St. Paul in that chapter, for they adduce it in proof of our "being perpetually damned to the everlasting pains of hell-fire."

(4.) But what said the framers of our homilies? Some passages have already been produced, which serve very much to strengthen the view which the rebellious assembly of divines took of the subject. Let us hear what our church has still to say upon it. "Thus we have heard how evil we be of ourselves, how of ourselves and by ourselves, we have no goodness, help, or salvation, but contrariwise sin, damnation, and death everlasting." (p. 14.) Again—"We are of ourselves very sinful, wretched, and damnable."—"of ourselves, and by ourselves, we are not able to think a good thought, or work a good deed, so that we can find in ourselves no hope of salvation; but rather whatsoever maketh unto our destruction." (p. 15.) "Before Christ's coming into the world all men, universally in Adam, were nothing else but a wicked and crooked generation, rotten, and corrupt trees, stony ground, full of brambles and briars, lost sheep, prodigal sons, naughty unprofitable servants, unrighteous stewards, workers of iniquity, the brood of adders, blind guides, sitting in darkness and in the shadow of death: to be short, nothing else but children of perdition and inheritors of hell

"The infant mind seems to be merely passive."—"In this state many associations, the source of future passions, are formed in it long before it acquires or can acquire the use of its reasoning and moral powers; so that every man, naturally engendered of the offspring of Adam, must, as the article teaches, be very far gone from original righteousness before he arrive at the years of discretion."—"Such, however, must have been the moral state of his descendants, though the forbidden fruit had never been tasted." Vol. XXI. p. 600. (5.)

"By original righteousness nothing can be meant but the equal balance of Adam's faculties." Vol. XXI. p. 600. "Adam, at his first creation, we believe to have been"—"fully able to perform '*civilem justitiam, et diligendas res rationi subjectas,*' but an absolute stranger to spiritual things, till by the first covenant of grace he

fire." (p. 344.) From many other passages to the same purport, I shall select only one more at p. 390. "Man of his own nature is fleshly and carnal, corrupt and naughty, sinful and disobedient to God, without any spark of goodness in him, without any virtuous or godly motion, only given to evil thoughts and wicked deeds." Compare these passages with the expressions which the reviewers reprobate when employed by the divines at Westminster, and they will be found to have included our church in the same condemnation.

(5.) The above passage is as dexterous a perversion of the ninth article as I have ever seen. I must beg the reader to compare them together. What, on the hypothesis of the British Critic, can be meant by the "infection of nature" in that article? and by "the first infection of our first father Adam," in the homilies? (p. 9.) At p. 41 it is asserted, that all that came of Adam "have been so blinded through original sin, that they have been ever ready to fall from God and his law." See also p. 338, already quoted in note (1.) where it is further said, "If this so great and miserably plague," (viz. everlasting death) "had only rested on Adam, who first offended, it had been so much the easier, and might the better have been borne. But it fell not only on him, but also on his posterity, and children for ever; so that the whole brood of Adam's flesh should sustain the self-same fall and punishment which their forefather, by his offence, most justly had deserved." I need take no trouble in shewing how contradictory to these views are the sentiments of the British Critic.

was made an heir of immortality, and 'endued,' as the church teaches, 'with all kind of heavenly gifts.' Vol. XXI. p. 605. (6.)

"It is a matter of no importance whatever, whether a man believe the corruption of human nature to be positive or negative." Vol. XXI. p. 605. (7.)

"Why we should perplex ourselves about the depravity of human nature, or what good can possibly result from unfeigned sorrow, or deep anxiety, in the soul on that account, we are unable to conceive. (8.) We did not

(6.) Here again the British Critic and the homilies seem to be strangely at variance. In proof of this I need only quote one passage from p. 337. Man, it is there said, in the beginning of the world "was made according to the image and similitude of God, he was endued with all kind of heavenly gifts, he had no spot of uncleanness in him, he was sound and perfect in all parts, both outwardly and inwardly, his reason was uncorrupt, his understanding was pure and good, his will was obedient and godly, he was made altogether like unto God in righteousness and holiness, in wisdom, in truth; to be short, in all kind of perfection." Surely this is something very different from "the equal balance of Adam's faculties." I would just notice the British Critic's extraordinary perversion of the passage in the homilies which has been last quoted. The homily states Adam, when he was "created and made," to have been "endued with all kind of spiritual gifts." The reviewer asserts, that he was an absolute stranger to spiritual things at his first creation, and that it was not till after his fall that, by the covenant of grace, he was first endued with heavenly gifts. See also the first extract, note (1.), for a decisive contradiction.

(7.) So far is our church from agreeing with the British Critic in this sentiment, that the homily of the Passion opens with a direct contradiction of it. "That we may the better conceive," says our church in that homily, "the great mercy and goodness of our Saviour Christ, in suffering death universally for all men, it becometh us to descend into the bottom of our conscience, and deeply to consider the first and principal cause wherefore he was compelled so to do. When our great grandfather Adam had broken God's commandment in eating the apple forbidden him in paradise, at the motion and suggestion of his wife, he purchased thereby, not only to himself, but also to his posterity for ever, the just wrath and indignation of God."

(8.) Let any candid man read the

make ourselves, and can therefore feel nothing of that godly sorrow for such depravity which worketh in actual sinners repentance unto salvation, (9.) If it be the author's meaning that we should feel unfeigned sorrow and deep anxiety, because Adam entailed weakness and corruption on his posterity, to what can this possibly lead, but to the secret execration of our common ancestor?" Vol. XXII. p. 32, (10.)

The British Critic, after all this, with great appearance of candour, admits it to be "extremely probable that our reformers, or at least some of them, did believe a moral disease, or deprivation of the mental faculties, to have been propagated from Adam through all his posterity; and there are a few detached places of scripture which seem to countenance this opinion." Vol. XXI. p. 605. But after the reader has perused the notes, subjoined to this letter, he will not think that the British Critic has conceded much; on the contrary, he will see, not only that probably *some* of our reformers *believed*, but that our church repeatedly and unequivocally affirms, the propagation of a moral disease from Adam through all his posterity; a truth which the British Critic has

twelfth, thirteenth, fourteenth, and fifteenth pages of the homilies, and then say whether the spirit of our reformers has been transfused into the above extract. I cannot conceive, except for reasons which will be found in 1 Cor. ii. 14., how such a sentence should ever have been penned.

(9.) Something very like this is the hackneyed plea of the sensualist, who gives the rein to his passions.

(10.) This is surely a strange inference to be made by a christian divine! Ought not the knowledge of our weakness and corruption rather to lead us to embrace with joy and gratitude, the deliverance wrought out for us, and offered to us by Jesus Christ? Would it be right in me to execrate my father's memory, because, in consequence of his extravagance I was now a beggar; or, what is still more to the point, because I had inherited from him a painful disease, which his debauchery had engendered? It is worthy of remark, that the passage of Mr. Overton's work, which has excited the above extraordinary criticism, occurs in his chapter on Repentance, respecting which Mr. Daubeny says, that he observes "nothing in it but what appears conformable to the doctrine of the Church of England," Vind. Ang. p. 292.

employed all his ingenuity to invalidate.

I might have pointed out many other passages in the British Critic, at least equally heterodox with those which I have selected, and I might also have swelled my paper by proofs drawn from the liturgy, as well as from the articles and homilies, but the above may suffice for the present*. I shall be extremely happy if this letter, which I know will meet the eyes of the editors of that work (for they regularly read the Christian Observer) should induce them to be more cautious in future, how they venture, for the sake of depressing an obnoxious author, to impugn tenets which they have solemnly subscribed in their individual capacity; and on their attachment to which, has rested their claim as reviewers to public patronage.

A SINCERE FRIEND OF THE
CHURCH OF ENGLAND.

§ We wish to take this opportunity of adverting to a passage in the last number of the British Critic, p. 25, in which he has thought proper to honour our work with a particular notice. "It is the aim," says he, "of these writers" (the Editors of the Christian Observer and Mr. Overton) "to represent him," (Mr. Daubeny) "and every Anti-calvinist, who con-

* "It is our opinion," says Mr. Overton in his chapter on Repentance (p. 160), "that in order to salvation, a *change of mind, of views and dispositions*, must be effected in *every person*, wherever born, however educated, or of whatever external conduct." We should not have supposed that any candid believer in the Bible, much less any conscientious subscriber of the doctrines of our church, could have objected to this scriptural statement. The British Critic, however, says, that this is by no means his opinion. Vol. XXII. p. 31. and produces the case of a man whose "soul thirsteth for God, whose flesh longeth for him," as one in which no change is necessary. But why is it not necessary? Why, but because it has already taken place. It is remarkable, that Mr. Daubeny, of the whole of whose "Vindicia Anglicana" the British Critic speaks in terms of the most unqualified eulogium, has expressed his approbation of the above passage of Mr. Overton's book; for it forms a part of the chapter in which, he says, he has observed nothing but what appears conformable to the doctrine of the Church of England. See the close of the last note.

tends for the apostolical constitution of the church, and considers schism as a heinous sin, as a mere formalist in religion, who, in the cant of the party, 'makes little use of the Saviour, and rests every thing on external profession.' The main defect in this representation, as far as it respects us, is, that it is totally destitute of truth, and has not even the shadow of a foundation to stand upon. We have never employed the phrase which is attributed to us. We have never spoken of Mr. Daubeny as a mere formalist, who rests every thing on external profession; and so far have we been from regarding in that light every Anti-calvinist who contends for the constitution of the church and regards schism as a sin, that one object of our work has been to defend pious men of that description from the intemperate of the opposite party. We here, therefore, formally deny the charge, and we take upon us to aver, that the British Critic cannot produce a single passage from our pages to substantiate it. He ought, therefore, from a regard to his own

character, and from a regard also to christian charity, to retract it*."

We should not have said so much on this subject but for a hope that, although the prejudices of the British Critic have led him, rather precipitately, to prefer an unfounded accusation against us, yet he will not wilfully persist in it. We trust he is not disposed, like some of his contemporaries, to set aside, in the conduct of his work, the consideration of truth and justice, and to violate the established laws of literary warfare, in order to blacken an opponent.

* The reviewer states in the same page, that many instances are produced by Mr. Daubeny, in which we are convicted of having so mutilated his words as to exhibit him teaching the contrary to what he actually taught. Now Mr. Daubeny himself only alleges one instance of the kind, and if the British Critic will read with care our volume for 1802, p. 621, he will, probably, see reason to think that, even in that instance, the charge is wholly unfounded. Surely the British Critic does not expect to enhance his, in some respects, well earned reputation, by such misrepresentations as these!

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

DR. HOLMES, recently promoted to the Deanry of Winchester in reward of his indefatigable Biblical labours, has just published a "Statement of the Receipt and Expence for the Fourth Year since the Commencement of the Subscription to the Publication of the Septuagint Collations." The whole Book of *Deuteronomy* has been printed since the last account. A *Preface to the Pentateuch*, containing, among other things, an account of the MSS. and other Copies so far collated, has also been prepared and printed, and is now produced, together with the Book of *Deuteronomy*, completing the first volume of the work. The sum in hand for publication is £556. 2s.; and the Subscriptions unpaid £78. The money in hand for the Collation, which has now been engaged in sixteen years, is only £88. 12s. 8d. The Dean, therefore, still continues his earnest application to all the friends of sacred learning for farther assistance, and engages to apply the utmost attention in his power towards forwarding the publication.

In the press, the Seventh and last Volume of the *Bibliographical Dictionary*.—Two new editions, fine and common, of BOUVE'S *Essay on the New Testament*, with very considerable alterations and improvements.

Some valuable MSS. of Archbishop LEIGHTON are said to have been recently discovered, viz. 1. *A Commentary upon the first Nine Chapters of St. Matthew*.—2. *A Lecture upon the Sixth Chapter of Isaiah*.—3. *A Lecture upon Romans xii. 9—12*.—4. *A Sermon preached to the Clergy, from 2. Cor. v. 20*.—5. *A Discourse upon the Creation, from Psalms viii. 3—9*.—6. *A Fragment upon the Woman of Canaan*. The Archbishop is said to have left behind him also, *An Exposition of the Epistle to the Ephesians*, which, it is said, there is some hope of recovering. It is intended to publish a new and uniform edition of the Archbishop's Works, in six volumes octavo, one volume quarterly; in which the above pieces, and what may yet be obtained, will be included, together with his life enlarged from authentic materials.

The Editor of Calmet's Dictionary has put to press, a new Work, intended as *A Companion to the Holy Bible*: the First Part being Dr. WELLS'S "Historical Geography of Scripture," revised, corrected, and improved; with *Geographical Excursions*, intended to ascertain certain facts of importance; accompanied by Maps, Plans, Views, Medals, and other Plates suitable to the subject. The Second Part of this *Companion* will contain the History of the Sacred Books, the Lives of the Writers, Remarks on their Styles of Composition, &c. Of this work there will be Two Editions, one on common paper, in Shilling Numbers, crown 8vo.; published monthly. Another on fine paper, in Five Shilling Parts, demy 4to, each containing Three Shilling Numbers; published every three months.

Preparing for the press, *Memoirs of the Life and Writings of the late Rev. HUGH FARMER*; to which will be added, some *Original Pieces*, and several of his *Letters*.—A new and uniform Edition of the *Works of Dr. WITHERSPOON*, comprising several Pieces never before printed in this country; a volume to be delivered monthly, price 3s. 6d. in boards.

Mr. THOMAS TAYLOR is employed in translating into English the *whole Works of Aristotle*, with the substance of the best Greek Commentaries upon his Writings.

The late Professor CARLYLE has left *Poems suggested chiefly by Scenes in Asia Minor, Syria, and Greece*. It is proposed to publish these in one volume, price 2ls. with Prefaces selected from the Author's Journal, and embellished with Two Views; one the Source of the Scamander, and the other the Aqueduct over the Simois.

Proposals have been circulated for publishing by Subscription, the *principal Works of the late Rev. DAVID SIMPSON, M. A.* to be comprised in three volumes 8vo. price 8s. per volume in boards.

Mr. JOWETT, of High Holborn, has obtained a patent for a new *Fire-guard Stove*, which is simple in its principle, easy in its application, and an effectual preservative against the fatal accidents which so frequently arise from children's clothes, and ladies' dresses catching fire. It is a sort of Wire Fender, which, when fixed in its proper position as a guard, covers the front of the fire completely at a short distance; and, when not used, is made, by means of a narrow opening at the side of the stove, to run back behind it. It turns on centres at top and bottom, by means of cranks; nor is it liable to be out of repair. The expence is from two to four guineas.

Mr. J. D. ROSS, of Bateman's-buildings, Soho-square, has been presented with ten guineas by the Society of Arts, for his contrivance of a Ring, with an expanding and contracting power to fit various sized Fingers, on the same Finger, however varied in size by the seasons or other circum-

stances. This is effected by means of a spring-gauge; the additional expence of which is trifling.

It appears from a Report published by Sir JOSEPH BANKS, that the wool of his Majesty's Spanish Flock has improved since the sheep were imported from Spain; and that it will, in a very few years, equal, if not excel, the very best imported into this kingdom. His Majesty's patriotic views in the introduction of the breed begin to be duly appreciated; and as the speculation on Spanish Sheep is evidently on the increase, his Majesty has been pleased to permit the rams and ewes, which are to be annually parted with from the Royal Merino Flock, to be sold by auction, on the presumption of this being the most likely manner of placing the best individuals of these improved breeds in the hands of persons most willing to preserve and improve them.

Some cases having been recently brought forward, in which patients received the Small Pox who were considered to have passed through the Cow Pox, a statement was delivered in, on the 24th of July, of at least sixty persons who had been vaccinated from two to five years ago, and who, within these few weeks, were inoculated for the Small Pox at the Small Pox Hospital, and in other public situations, under the eye of, at different times, one hundred gentlemen, who had watched the progress of the inoculation with unexampled attention. It appears, that *not one of these patients took the Small Pox, though pains were bestowed to produce the infection before unpractised for that purpose*. Inexperienced inoculators may, indeed, sometimes imagine, that their patients have received the vaccine infection when they have not; and hence the public will continue to be alarmed with accounts of instances of Small Pox in persons asserted to have had the Cow Pox; but the above-mentioned experiment confirms all previous enlightened experience, and may satisfy every reasonable person, that the vaccine matter, when properly received into the habit, is a security against infection from variolous matter.

In our last (p. 438) we gave some account of the formation and object of the *LADIES' COMMITTEE for promoting the Education and Employment of the Female Poor*. Circular letters have since been addressed to the Members of the Ladies' Committee, and to such other Ladies in the country as are likely to co-operate in the designs of the Society, requesting their assistance in forming district committees in their neighbourhood, on the same plan, and with the same views, as that established in the metropolis. These Ladies are desired, among other things, to use their utmost endeavours to procure subscriptions*, and

* The qualification for election into the

collect information for the society during the summer: and such of them as reside in the country are particularly requested to enquire into the state of education of the female poor in their neighbourhood*, and to transmit an account of it to the Ladies' Committee as soon as possible, as well as to inform them, from time to time, what progress has been made in its improvement. The Members of the Ladies' Committee are further desired to attend to the conduct of the Charity Schools in their parish or vicinity; to enquire for proper School Mistresses willing to undertake Day Schools or Sunday Schools; and to establish, at least, a Sunday School, where no plan of education now exists. The Ladies' Committee will be happy to receive communications with respect to the objects of their institution, addressed to 190, Piccadilly.

FRANCE.

CUVIER, the well known Naturalist, has lately published a work on the *Species of Animals which no longer exist*.

ANQUETIL DUPERRON has published the second volume of his *Translation of the Dupnek Cat*, which contains the ancient and secret doctrines of the sacred books of the Hindoos. The same scholar is engaged in preparing a Dictionary and Grammar of the Sanscrit Language.

GERMANY.

BOTHE has published a complete *Version of Euripides in German*, in five volumes 8vo.

In Germany a work is published, intitled, the *Italian Cabinet*. It is divided into Seven Parts.—1. Minerals, and Species of Lava.—2. Bronzes.—3. Etruscan, Roman, and Egyptian Vases.—4. Shells found in the Gulph of Naples.—5. Notices of the most distinguished Persons at present living in Rome and Naples.—6. Engravings of Views in and near those cities; and 7. Accounts of the present state of the Fine Arts there.

At the Easter Leipsic Fair of last year, three hundred and fifty booksellers brought four thousand works to market; and at the Michaelmas Fair following, about two hundred booksellers brought one thousand works.

Ladies' Committee, is the subscription of one guinea a year or more.

* A very judicious set of queries accompanies the circular letter, which will considerably facilitate the procuring of the necessary information.

RUSSIA.

A large Collection of Books, to the value of £ 62,000, is to be disposed of, under permission of his Imperial Majesty, by way of lottery, at Moscow. The largest prize will be of books to the value of £.1250. Besides this there are thirty-five thousand other prizes, the least of which is valued at ten roubles. The Emperor has purchased one thousand tickets, which he means to distribute among the various Establishments for Public Instruction.

Public Lectures are delivered in Petersburg, to the Artillery Corps, on Mathematics, Physics, Chemistry, &c.; at which the officers are obliged diligently to attend, as it is understood that those only will in future be promoted who have made a proficiency in those sciences.

Prince URUSOFF, who some time since gave a valuable Collection of Medals to the Academy of Sciences at Petersburg, has just presented to the University of Moscow, a large Collection of Greek, Roman, and Russian Antiquities, valued by judges at one hundred thousand roubles; and to the Gymnasium of the same city, a Collection from his Cabinet of Natural History, valued at fifty thousand roubles.

Vaccination is making rapid progress in Russia. In the year 1803, about fifteen thousand children were inoculated in Lesser Russia with success. Drs. RAMUR and HAHN have lately published an account of the progress of their Vaccine Institution at Riga; by which it appears, that, in the course of five months, they inoculated four hundred and forty-four children and adults with entire success. Above one thousand children belonging to the peasants have been successfully inoculated in Livonia, Esthonia, and Courland, with matter distributed by these physicians.

NEW SOUTH WALES.

Captain M^rARTHUR has found, from an experience of many years; (see our volume for 1803, p. 758), that the climate of New South Wales is peculiarly adapted to the increase of fine woolled sheep; and that, from the unlimited extent of luxuriant pastures with which that country abounds, millions of those valuable animals may be raised in a few years, with but little other expence than the hire of a few shepherds. He has solicited, in consequence, the protection of government; permission to occupy a sufficient part of unoccupied lands to feed his flocks; and the indulgence of selecting from among the convicts for shepherds, such men as may, from their previous employments, know something of the business.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A SERMON preached before the Lords in the Abbey Church, Westminster, 25th May, 1804, being the Day appointed for a General Fast. By the Bishop of Gloucester. 1s. 6d.

The Authenticity, uncorrupted Preservation, and Credibility of the New Testament. By Godfrey Less, late Professor in the University of Gottingen. Translated from the last Edition of the German. By Roger Kingdon, A. M. 8vo. 7s. boards.

The Limit of our Enquiries with respect to the Nature and Attributes of the Deity: a Sermon preached before the Universities of Cambridge, July 1, 1804. By Charles Law, D. D. 4to.

The Importance of Education to the Christian Minister; a Sermon preached at Exeter, June 1804, in Recommendation of the Academical Institution in that City. By John Kentish. 8vo.

MISCELLANEOUS.

Ancient and Modern Malta; containing a Description of that Island, its Productions, Government, Monuments of Antiquities, &c. as also the History of the Knights of St. John of Jerusalem; with a particular Account of the Events which preceded the Capture of the Island by the French, &c. By Louis Boisclin, Knight of Malta. Illustrated with views, &c. 3 vols. 4to. £4. 4s. boards.

The Third Volume of the Abridgment of the Philosophical Transactions; edited

by Drs. Hutton, Shaw, and Pearson. 10s. 6d.

The *Æneid* of Virgil, translated into French Verse. By the Abbé Delille. 2 vols. 8vo. 14s. boards.

An Answer to Mr. Goldson, proving that Vaccination is a permanent Security against the Small Pox. By John Ring, Member of the College of Surgeons, London. 1s. 6d.

A Treatise on Gun-shot Wounds (which obtained the Premium given by the Royal College of Surgeons, for the Year 1803.) By Thomas Chevalier. 4s. 6d. boards.

A Letter to the Rev. R. Warner, By the Rev. Thomas Falconer. To which is now added a Postscript. (The Postscript gratis to the Purchasers of the Letter only.) 1s.

A Letter to the Rev. Thomas Falconer; in which a Vindication of the Rev. R. Warner's Sermon, entitled, "War inconsistent with Christianity," is attempted. 1s.

The Bibliographical Dictionary, Vol. VI, which finishes the Alphabet; containing, among other important Articles, an ample Account of Testaments.

Letters on Silesia, written during a Tour through that Country in the Year 1800, 1801. By his Excellency John Quincy Adams. Embellished with a New Map. 8s. boards.

The History of Leicestershire, containing the Hundred of West-Goscote. By John Nichols, F. A. S. Embellished with ninety-five Plates. *The Fifth Portion.* Folio.

RELIGIOUS INTELLIGENCE.

MISSIONS OF THE UNITED BRETHREN. THE Fortieth Number of the periodical accounts of these Missions has just appeared, from which we extract a few particulars.

WEST INDIES.

From the WEST INDIA Islands, in general, the accounts to May last are said to be pleasing.

At ANTIGUA, "the blessed work" of converting the Negroes to christianity is said (April 5, 1804) to go on progressively, and there are, in general, more who attend public worship than last year. A weekly meet-

ing with the children has proved the means of exciting in many, both young and old, a concern for their salvation.

"The Passion Week and Easter-Sunday," says one of the Brethren, "were seasons of much blessing. On Good Friday, the chapels, in all three places, could not contain the number of still and attentive hearers. I mean at nights; for in the day-time there are but few that have leisure to attend. However, for the sake of those who, being unemployed in the fields*, either from age or infirmity, or

* On Good Friday, it would therefore appear, that the Negroes who are not incapaci-

other causes, may find an opportunity to meet together and hear a word of our Saviour, we have been diligently engaged in visiting the different estates, and in the Passion Week alone, had meetings on 34 plantations, besides the usual evening services in the chapel. I mean only in the district belonging to St. John's: how many estates may have been visited by our Brethren at Gracehill and Gracebay, I cannot tell. At St. John's, at day-break, on Easter Sunday, our whole yard was crowded with people who could not find room in the church. During the Easter-morning Litany, in the burying-ground, the most awful silence prevailed, notwithstanding the numerous auditory. At the time of the public preaching our whole place was again crowded. About 2500, or perhaps 3000 negroes listened attentively to the sermon, preached by Brother Light, on the text of the day: "*Jesus Christ hath abolished death and brought life and immortality to light through the gospel.*" The rest of the meetings were also well attended throughout the day.

"From Easter 1803 to Easter 1804, there have been admitted to the Lord's Supper: at St. John's, 84; at Gracehill, 59; at Gracebay, 41; in all, 184 negroes. During the same period were baptized, or received into the congregation (being baptized as children): at St. John's, 108 adults and 101 children; at Gracehill, 57 adults and 46 children; and at Gracebay, 35 adults and 26 children; in all, 333 persons." (p. 281, 282.)

SOUTH AMERICA.

At PARAMARIBO, the Mission among the negro slaves prospers. On Christmas-day five were baptized. The Mission to the free negroes at BAMBAY, seems less promising: and that at *Hope*, on the CORENTYN, has likewise to struggle with great difficulties; which, it is supposed, the capture of Surinam by the English may in part remove.

NORTH AMERICA.

A new Mission Settlement is about to be established among the Indians on LAKE ERIE.

A Mission has commenced among the *Cherokee* Indians at SPRING PLACE, in which the brethren have been greatly assisted by Colonel Meigs, the American agent, but hitherto with little or no success. Indeed, "It appears," say the brethren (p. 315), "as if nothing less than the destruction of the whole Mission were meditated by the enemy of souls, who, by tated by age or infirmity, are employed in the field. A strong proof of the regard of West Indians to religious institutions!" EDITOR.

his emissaries, is raising every kind of difficulty to prevent its success."—"But we trust," they add, "in our Almighty Saviour, whose power is infinite, and who will not suffer the evil one to keep possession of his prey, but in due time deliver this benighted nation from the power of darkness and death, and bring many of them to the knowledge of the truth, and the enjoyment of salvation, by his grace and the power of his atonement."

A Mission is likewise meditated among the *Creeks*, to which Colonel Hawkins, the American agent, promises to give every facility. The following account of the Creek nation will, probably, interest our readers.

"The Creek nation consists of about 70 to 80,000 souls. They are divided into two principal tribes, the Muscogulgee (singular, Muscogee) and the Seminoles. The Muscogulgee are the largest and most civilized part of the nation. They live on the rivers Mobile and Chatahochie, and their several branches, within the territory of the United States, in 37 towns. Every town has two, three, or four villages belonging to it, some of which are as large, or larger, than the town itself. Those living on the Mobile and its branches, are called the Upper Creeks, and those on the Chatahochie (which, after its junction with the Flint, is called *Apalachicola*), the Lower Creeks. The Seminoles, which is the smallest division of the nation, live in seven towns, with their dependent villages, chiefly in East Florida. The Creek language is bold, and sounds well. It is also more easily learnt than some other Indian languages; but it has several dialects. The purest of them is that of the Upper Creeks, and generally understood, being used in all public transactions. The Creeks are, at present, pretty well disposed towards the white people, and they begin to acknowledge, that the Government of the United States is sincere in its friendship towards them; though this is chiefly to be understood of the Muscogulgee. The Seminoles are rather more disaffected, their well-known chief, Bowles, having influenced them against the white people; nor can they hide their grief, that he is still a prisoner.

"The Creeks are rather jealous of the christian religion, which proceeds from their having heard much of the cruelties formerly practised by their neighbours, the Spaniards, and the Romish priests. They likewise accuse some ministers of the English church, of having interfered in their political concerns.

"By the unremitting exertions of the government, and particularly the great

attention of Colonel Hawkins, for these seven years past, the Muscoguees have been, in some places, prevailed upon to attend to agriculture, the rearing of cattle, and a few manufactures. For these several years past, they have raised corn, reared pigs, and black cattle, planted cotton and wove cloth, and also established a pottery. However, in all these branches, they are, as yet, inferior to the Cherokees. Colonel Hawkins is now endeavouring to establish schools among them, which he means to begin next year." (p. 317—319.)

Attempts have likewise been made by the brethren to preach the gospel to the negroes in the neighbourhood of their settlements, and eighteen converts have been made. In their meetings, both on Sundays and other days, such negroes sometimes attend as travel with their masters, or "are brought into the country for sale by the negro-traders," and they always behave with becoming devotion. In October last a gentleman, with his family and negroes, in all 60 persons, passed through *Salem*. Almost all came to see the church. A hymn accompanied by the organ was sung: after which one of the brethren addressed them on the subject of what our Saviour had endured for us, and asked whether any of them had heard the gospel and been baptized. On this a negro rose, and said—"Yes, we have heard the gospel! I, and that aged brother," (pointing to a man 80 years old, who had been shedding many tears), "and more of us are baptized, and we believe in our dear Lord and Saviour, that he has suffered all this for us."—"I also know I ought to love him more than I do, and to be more obedient to his word. I often pray to him for his grace. I also wish to live in peace with all men, and in fervent love to my dear Lord. And now, brethren," (turning to the rest of the negroes) "I hope you have all heard, and taken to heart, what this servant of Christ has told us, how our Lord suffered and died for us to cleanse us from sin."

Some extracts from the Diary of the Mission at *Baviankloof*, near the CAPE OF GOOD HOPE, we must defer till next month.

BENGAL.

We have been much gratified by an account, with which we have lately been favoured of the state of reli-

gion in CALCUTTA. From this it would appear, that a very considerable amelioration in the manners of that great city had been gradually taking place since the administration of Lord Cornwallis, when a new tone was given to the general sentiment on the subject of religion. The influence of religious principle has become much more predominant. The churches are well attended, and the decorum and attention of the congregations strike new comers with surprise. Family worship has been established in several houses; and a great comparative degree of regularity and correctness of conduct has, very generally, taken place of the dissipation for which the capital of our Indian empire was formerly distinguished. In Calcutta there are neither plays nor masquerades; and gaming is absolutely put down. As a proof of the growing regard of the people of that place to religion, it is stated, that no less than forty-two thousand rupees were raised among them in one year, for religious and charitable purposes. The college is represented as flourishing, and the discipline of it to be so strict, that idleness, inattention, neglect of study, the contracting of debt, or any open immorality is deemed sufficient grounds of expulsion.

OTAHEITE.

Accounts lately received from this island, dated in April 1803, state that the Missionaries having attained the native language, frequently preach to the natives, in some places to few, in other places to considerable numbers. About 3700 adult natives had had an opportunity of hearing them during a tour round the island; but though a few are inquisitive, no positive fruit of their labours, in the conversion of the heathen, has yet been perceived. Disease and war are said to have made such havoc in the island, as to reduce its population to 6 or 7000.

Accounts of a still later date, September 2, 1803, have been received, which contain the news of the sudden death, by an apoplectic fit, of *Pomarré*, the principal chief of the island, and the great protector of the Missionaries. The Missionaries, who had been greatly alarmed for their safety, were, however, to continue in the island, by the assurances of *Edca*, that whatever changes might take place they should be secure.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

THE French official papers have been chiefly filled, during the last month, with accounts of the vain parade and ceremonies which have taken place at the court of the new Emperor; or with details of the amiable condescension and affecting benevolence shown by him and his imperial consort on different occasions. He is said to be now on a visit to the camps on the coast, with a view of hastening the preparations for the invasion of this country, and of superintending himself the embarkation of his troops.

As yet there has been no acknowledgment, on the part of either Russia, Austria, Denmark, or Sweden, of the new title by which Bonaparte has thought proper to dignify himself. Such sovereigns, however, as feel their power to be dependent on the will of France have deemed it advisable to pursue a different course, and to employ, towards the new Emperor, the same ceremoniousness of etiquette, which is observed in the case of established governments.

Rumours of continental confederacies have of late been very frequent. It has for several days been confidently asserted, that a treaty offensive and defensive had been entered into between Great Britain and Russia, for the purpose of circumscribing the enormous power of France. No credit, however, appears to be due to these reports.

Louis XVIII. is said to have quitted Warsaw, where he had resided for some years, and at the request of the Emperor Alexander, who has assured him of his protection, to have removed into the territory of Russia.

A very extraordinary paper has just appeared, authenticated by the signature of seven of the exiled nobles who are in the suite of Louis XVIII., containing a detailed account of an attempt made, as is alleged, by the emissaries of Bonaparte, to poison that unfortunate monarch and his family. The plot was discovered by the person who had been pitched upon to execute the atrocious deed. The Prussian governor, resident in Warsaw, shewed so evident an indisposition to take active steps for the apprehension and punishment of the conspirators, that the departure of Louis XVIII. from Warsaw, was, probably, hastened by an apprehension of danger to himself and family by his continuance there. If the account be true, and it bears strong marks of truth, it will serve to crown the enormities which have already raised Bonaparte to so distinguished a place in the temple of infamy.

CHRIST. OBSERV. No. 32.

GERMANY.

It appears that the violation of the integrity of the German Empire is now brought fairly before the Diet of Ratisbon for their consideration. His Britannic Majesty, as Elector of Brunswick, and the city of Bremen voted that it should be referred, by the act of the Diet, to the Emperor of Russia, to take suitable measures for procuring a full and satisfactory explanation on the subject. The King of Sweden, as Duke of Pomerania, has voted on the same side. But no opinion having been expressed by the other members of the Diet, it is to be feared that no ulterior measures will follow from these votes. Indeed Bonaparte seems inclined to pay little regard to the feelings of the German Empire, or to the remonstrances of the Diet. He has made a fresh requisition from the Senate of Hamburg to the amount of about £.250,000. About two-thirds of that sum are also demanded from Bremen, and one-third from Lübeck. These demands, it is affirmed, have not been complied with; in consequence of which Bremen is said to have been invested by a detachment of French troops, no person suffered to enter or depart from that city, and all supply of provisions stopped. It is even rumoured that the French had proceeded to levy the money in that place by military execution.

Our government have so far mitigated the blockade of the Elbe and Weser, that the passage of small craft will henceforth be free.

EAST INDIES.

An overland dispatch has been received from India, bringing the satisfactory intelligence of the final ratification of the treaties entered into between the British Government and the Dowlat Row Scindia, and the Rajah of Berar.

NEW SOUTH WALES.

The last dispatches from that country state, that an insurrection had broken out there, which, for some time, threatened serious consequences. The designs of the insurgents were, however, frustrated by the activity of the government, and 300 of them were taken. Of these 10 were selected for trial, and sentenced to death; but four only were executed.

AMERICA.

The American government, without waiting for any official remonstrance on the part of Great Britain, is said to have disavowed the language of Mr. Livingston respecting the charges made by the French government against Mr. Drake.

The most important occurrence which has taken place in that quarter of the world is the death of GENERAL HAMILTON, who fell in a duel with Mr. BURR, vice-president of the United States; Judge Pendleton being second to the former, and Mr. Vannes to the latter. It is said that Mr. Burr was favourable to the views of the French party, while General Hamilton, the early friend and constant associate of Washington, was in the habit of expressing a marked disapprobation of all who favoured the schemes of violence and aggrandizement which have distinguished the progress of the French Revolution. The circumstance which first gave rise to the dispute between them is said to have originated in the difference of their political opinions on the above points. After a detailed correspondence *the law of honour* was referred to, and the consequence was that General Hamilton fell in the field, and died soon after. Upon his death-bed he solemnly declared to the bishop of New York, who has published a short account of the interview; that he had ever disapproved of the practice of duelling as contrary to the laws both of God and man, and never more than at the moment when he consented to meet his antagonist. He was led, however, he said, to accept the challenge, by this consideration, that his influence and usefulness in society would be completely destroyed were he known to have violated *the law of honour* by refusing it. He likewise declared his cordial forgiveness of all his enemies; and his firm persuasion, that it was only through the merits of his Redeemer he could hope for forgiveness. His repentance seemed to the bishop to be sincere, and he particularly expressed his abhorrence of the sinful step by which he had shortened his life. No death since that of Washington appears to have been so generally lamented by the Americans. His remains were followed to the grave by all the great civil and military authorities of New York; and his funeral oration was pronounced by the governor, Mr. Morris. General Hamilton has left behind him a wife and four sons. It is a very remarkable circumstance that one of his sons was killed on the same spot about two years ago, in the twenty-first year of his age, in a duel with an intimate friend, who is said to have since died partly of grief on account of that event.

These are the main particulars of this unhappy affair, as they are narrated in the American newspapers. On the perusal of them it is scarcely possible not to feel shocked at beholding the second magistrate of a great country, countenanced and assisted, in a flagrant and premeditated violation of the law, by one of the judges. What respect can the people, in general, be supposed to entertain for the laws, when they are thus

deliberately violated by those whose paramount duty it is to cause them to be respected, and to punish those who disobey them? Suppose it possible, that the example which these gentlemen have given were to be generally followed; and that even the common people, should think it right each to avenge his own quarrel in a similar manner: with what propriety could Judge Pendleton condemn to death the man who had taken the life of his neighbour, or President Burr sign the warrant for his execution? Or with what propriety can a government, professing to be impartial in the administration of the laws, interpose its authority to punish such proceedings in the lower classes of the people, while they overlook similar crimes among the higher classes, and even decorate with the most splendid funeral honours the man who has given a sanction to such crimes, by the weight of his influence and example?

We do not wish to reflect with severity on the conduct of the deceased. He himself acknowledged it to be criminal, and professed to repent of it. Dubious and equivocal as a death-bed repentance must ever be, it is still a matter of satisfaction to witness, in those who are standing on the border of the grave, any solicitude about their eternal state, and General Hamilton has, at least, borne a testimony to christianity which may be of use to the living.

We think it right, however, to advert to the principle which General Hamilton avows to have influenced him to commit the crime which shortened his life. He knew duelling to be contrary to the law of God; but he concluded that his usefulness in society would be destroyed if he did not violate this law. Here we have a striking illustration of the mischievous tendency of that principle of utility, which makes this world our end, and, constituting man the judge of expediency, pronounces no law of his Maker to be so rigid as not to bend to exceptions. What is now become of that *usefulness in society*, for which General Hamilton chose to sacrifice the claims of conscience and the favour of his God? Let us even look to the immediate misery which his rash act has occasioned—a wife bending under the anguish of a broken heart; children deprived of their natural protector, and left, perhaps, to languish in poverty—and we must be convinced of the miserable fatuity of those sophistical reasonings by which man would persuade himself that he is wiser than God. But our limits forbid us to enlarge on this interesting subject. We may resume it in some part of our next number.

ST. DOMINGO.

Of events on this interesting theatre we have no authentic information; and

scarcely a single rumour, since the North American accounts noticed in our last number.

On the 21st of this month dispatches from Jamaica were received by his Majesty's government, which were said to relate to the affairs of St. Domingo, but they have not been given to the public. The massacre of the French, therefore, still stands on the authority of the accounts we mentioned to have been received in July, and on the evidence of the proclamations there alluded to, which, supposing them to be genuine, clearly establish that melancholy fact.

Upon a fuller examination of those instruments we see no reason to doubt their authenticity; for in avowing the crime in question, they contain some passages which the usual motives of misrepresentation, with the calumniators of the negroes of St. Domingo, would have prevented the insertion of in a forgery: since they tend to account for, and extenuate, an act so shocking in itself as the alleged massacre, and so opposite, we may add, in its spirit to the former conduct of that unfortunate people.

Those instruments also prove that the crime they avow was not the act of the negro populace, but of Dessalines their governor; who ostentatiously claims it as his own, glories in his superiority to the vulgar feelings which would have opposed such severity, and at the same time, evidently labours to reconcile his followers to his sanguinary conduct, by insisting upon its justice and necessity.

"Yes," says he, "I have saved my country. I have avenged America. The avowal I make of it in the face of earth and heaven, constitutes my pride and my glory. Of what consequence to me is the opinion which contemporary and future generations will form of my conduct? I have performed my duty; I enjoy my own approbation; for me that is sufficient." Again, he says, "the terrible example I have just given, shews that sooner or later divine justice will unchain on earth some mighty minds above the weakness of the vulgar, for the destruction and terror of the wicked, &c."

He also affects to contrast his own system with that of the mild and humane Toussaint, pretty plainly imputing to that great man weakness, at least, if not treachery, and warning his own successors against following the same conciliatory plan. In short, these papers do not more clearly attest the reality of the crime, than they exculpate the people at large from having willingly shared in the guilt.

It appears further, upon a comparison of these with the former proclamations noticed in our preceding numbers, that Dessalines had previously laboured in vain to make the people his instruments in this bloody transaction. In the month of Ja-

nuary he published a most inflammatory proclamation, stating truly, but vindictively, the enormous crimes of the French, and urging the people to vengeance. On the 20th of February he pronounced another, less intemperate, and which nothing but his breach of the promised amnesty rendered objectionable, for it enjoined only judicial proceedings against the actors and accomplices in the inhuman massacres coolly perpetrated by the French; by which he asserted, that 60,000 of his innocent brethren had been drowned, suffocated, and otherwise put to death. Yet so strongly were the people, and that part of the army not under his own immediate command, disposed to mercy, that these proclamations, sufficient one would suppose, with the memory of recent outrages, to have excited a popular massacre in any country upon earth, wholly failed to produce that effect; for, on the 20th of April, it was necessary for Dessalines to march a body of troops into Cape Francois, and accomplish in person his own sanguinary purpose there, as he had previously done at Port-au-Prince. Not only the last proclamation, but all the accounts we have seen, concur in representing the crime as having been every where perpetrated by the forces of that general, under his own personal orders and inspection.

We think it material to invite the attention of our readers to these facts, because great pains are insidiously taken in the newspapers, not only to rob the people of St. Domingo at large of the praise which their extraordinary clemency deserved, but to represent them as uncommonly ferocious and cruel, and to draw inferences from that gross aspersion hostile to the cause of the African race in general.

As to Dessalines, we feel no disposition to palliate his misconduct. He seems clearly to be a revengeful and ferocious character; but let us be just in our judgment even towards the most criminal. To estimate his conduct fairly we must advert to some circumstances of great moment, which the eager expositors of his crime have not pointed out to the eye of the public.

The negro government, let it be remembered, was far from being in a state of peace or security, and still farther from having reason to think itself in such a state. The French frigates and troops which had taken shelter at St. Jago de Cuba, were cutting off their supplies from without, and menacing them apparently with a new invasion from a coast within sight of their own. The same terrible and remorseless enemies still occupied, as they continued to do at the date of the last advices, the city of Saint Domingo, a very strong position on the Spanish part of the island, and well situated for the reception of reinforcements by sea. To dislodge them from this position Dessalines had not

only a formidable march to make, but to subdue in his way the Spanish-inhabitants, who, seduced by their priests, had withdrawn their promised obedience from him, as governor elect of the whole island, and espoused the cause of the French, as is evident from a proclamation addressed to this people in the beginning of May.

But a still nearer danger, and, at the same time, an extreme provocation appears to have arisen. "A plot was formed, or supposed to have been formed, at Jeremie, in which the French inhabitants, notwithstanding the mercy recently shewed them, were engaged. "Shall I again," says Dessalines, "recall to your memory the plots lately framed at Jeremie, the terrible explosion which was to be the result, notwithstanding the generous pardon granted to these incorrigible beings at the expulsion of the French army?" Of the reality of such plots the proclamation may be deemed questionable evidence; but that they were at least credibly imputed, and generally believed by the people, if not by the general himself, may be reasonably presumed from this appeal to the knowledge of the public. Nor is there any thing incredible in the fact itself, when we consider the situation of affairs, and the character of the supposed conspirators. After their behaviour to the generous Toussaint, by whom they had been brought back from exile, protected and restored to their estates, there is no favourable presumption due to the planters of this island against a charge of perfidy and ingratitude.

This was not all. A report was propagated that a French armament had arrived at the city of St. Domingo, as may be seen by the above-mentioned proclamation to the Spaniards. Dessalines, indeed, affects to discredit this rumour; but his language and his measures shew, that he really apprehended an immediate invasion from Europe. "Let them come, these homicidal cohorts, &c." He speaks with boldness, but he avows a design of abandoning the sea coast, and retreating into the interior; and we know by report that he had actually dismantled the towns on the land side, and raised forts on the mountains.

Dessalines, let it be considered, must have known more than any politician in Europe, to be sure that the war between this country and France would continue even to the present period. It is certain that the French commanders, in his neighbourhood, hoped for a speedy accommodation, and their obstinately remaining at Cuba, and Spanish St. Domingo, was strong evidence that they expected soon to be enabled to renew the war with their sable enemies in a more effectual way.

In addition to all these grounds of alarm we are sorry to remark, that the conduct of our commanders on the Jamaica sta-

tion, and of a negotiator sent from that island, left no reasonable hope of the protection, and scarcely any of the amity of this country. We had seized and cartied away their means of defence. We had refused to negotiate for their trade to make arms and gunpowder articles of supply by our merchants; and the treaty had been broken off for that cause. We were too jealous of them to provide them, in exchange for their produce, with those necessary means of compelling a common enemy; an enemy bent on their total destruction.

Whatever political reasons there might be for such conduct on the part of Great Britain, (we must treat our newspaper politicians to forgive the remark), it was not, as a hundred paragraphs have strangely assumed without contradiction, an unreasonable ground of disagreement on the part of the negro chief. It might, indeed, be unsafe for Jamaica that the negroes of St. Domingo should have ammunition and arms; but it was much less safe for the negroes of St. Domingo to dispense with being supplied with those articles by the purchasers of their sugar and coffee. Having no marine, military or commercial, they could only derive those essential imports from foreigners; and no foreigner could be expected to bring them but such as came to profit by the purchase of their produce. To treat for their trade, and to refuse these important articles of barter was to ask them to abide, unarmed, the leisure and opportunity of France to resume effectually the work of their extermination. Instead of exclaiming with our West Indian paragraph makers at the rejection of such a treaty, we respect the good sense of the late administration too much to believe that it was ever seriously proposed by them.

But thus much is certain, that overtures tending to an amicable intercourse with this country had, a short time subsequent to the expulsion of Rochambeau, failed of success; and that Dessalines, therefore, at the critical period, to which these remarks apply, had no room to reckon upon our protection or friendship.

In the neighbouring Spanish government he saw nothing but hostility. It must have seemed, therefore, like a general conspiracy, internal and external, against himself and his unfortunate brethren; to which all of the European race were open or secret parties. In vain had France trampled upon every moral principle in her atrocious conduct towards them, and outraged every feeling of humanity. In vain had her insolence provoked a new maritime war, and thereby suspended her barbarous project in St. Domingo. Neither fear nor hatred of this unprincipled power could so far dissolve that bond of interest, by which the colonising natives of Europe were confederated against the

African race, as to make the foes of France the friends of her sable enemies.

That Desalines reasoned thus can scarcely be doubted; and when we add this to the former considerations, it cannot be matter of surprise that the suspicion and resentment he felt towards his French inmates were fatally inflamed. He saw in every white face the badge of deadly and inevitable enmity. He expected speedily to have again to contend, not only for power and freedom, but for life itself: for *extermination*, let it be always remembered, was the horrible object of the war which the French government, in despair of restoring slavery, had coolly and systematically pursued; and to which upon a new invasion it would doubtless recur. He prepared, therefore, for a desperate conflict. But he knew by fatal experience the perfidious arts of his enemies, and the dangerous credulity of his followers. He wished, therefore, to shut for ever the door against the renewal of a treacherous conciliation; and the crime in question, while it gratified his vengeance, appeared to him the most effectual mean for that purpose.

Such apparently were the motives of this massacre. They cannot excuse so horrible a measure; but they sufficiently account for it, without imputing to the negro character, even in the breast of Desalines, a greater degree of depravity than has often been found among the revolutionary leaders of Europe.

It appeared by the last accounts that this general was marching against Spanish St. Domingo. We think doubts may be entertained of his success. His recent crime must have inspired the Spaniards with horror, and they are not like the

French an enemy inferior from the influence of the climate. They are chiefly negroes, or a mixture of the African races of whom there were, by the best accounts, at the time of Toussaint's conquest of their country, 110,000 free persons and 15,000 slaves. The latter are in so mild a species of slavery as to be strongly attached to their masters, and both have always been from national prejudice injurious to the French negroes. Their country also presents great obstacles to the advance of even an African enemy.

BRITISH WEST INDIES.

A very general sickness prevails throughout our islands in this quarter. At JAMAICA, a great mortality is said to have taken place among the white inhabitants, by which, at this critical moment, the comparative extent of black population is of course much increased. And yet the planters of Jamaica are very indignant that the British parliament should interfere to prevent the enlargement of this fearful disproportion. To what can we attribute such egregious folly, but to judicial infatuation, *quem Deus vult perdere, &c.*; for we are unwilling to suppose that they hug the murderous slave trade to their bosoms for its own sake.

In the LEEWARD ISLANDS the same mortality is stated to prevail. It is a very remarkable circumstance, that the sickness and mortality are almost exclusively confined to Europeans. The crews of the ships of war on the West Indian station, and even of the merchantmen, have suffered considerably. At TRINIDAD immense damage has lately been sustained by a fire which extended itself over nearly half the cultivated part of the island.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

ON the 31st of July the session closed with a most gracious speech from the throne, in which his Majesty applauded the zeal and assiduity with which both Houses had applied themselves to various great objects of public concern, and particularly to the national defence; and recommended to them to inculcate on the minds of all classes, of his subjects the necessity, at the present crisis, of unremitting exertions.

"The preparations," observed his Majesty, "which the enemy has long been forming, for the declared purpose of invading this kingdom, are daily augmented, and the attempt appears to have been delayed only with the view of procuring additional means for carrying it into execution."

"Relying on the skill, valour, and discipline of my naval and military force,

aided by the voluntary zeal and native courage of my people, I look with confidence to the issue of this great conflict, and I doubt not that it will terminate, under the blessing of Providence, not only in repelling the danger of the moment, but in establishing, in the eyes of foreign nations, the security of this country, on a basis never to be shaken.

"In addition to this first and great object, I entertain the animating hope, that the benefit to be derived from our successful exertions will not be confined within ourselves—but that by their example and their consequences, they may lead to the re-establishment of such a system in Europe as may rescue it from the precarious state to which it is reduced, and may finally raise an effectual barrier against the unbounded schemes of aggrandizement and ambition, which threaten every independent nation that yet remains on the continent."

The only measures of consequence adopted in parliament before its prorogation, which have not been already noticed, were an Act for the Relief of Insolvent Debtors, by which the persons of imprisoned debtors are liberated, but their future estate is still subjected to the demands of their creditors, unless they should have paid fifteen shillings in the pound: And the Corn Regulation Bill, the object of which is to encourage the growth of corn, by permitting its exportation when the price falls below a certain rate. Considerable clamour has been excited against this last measure, but, we conceive, without any just ground.

MIDDLESEX ELECTION.

The Middlesex Election is the subject which has chiefly interested the feelings, and occupied the conversation, of the metropolis during the last month. At the last general election, Sir Francis Burdett offered himself as a candidate for the county, professedly on the ground of Mr. Mainwaring, one of the old members, being the protector of Mr. Aris, keeper of the prison in Cold Bath Fields, which Sir Francis denominated the Bastille; and of Mr. Aris being guilty of much cruelty towards the prisoners. In our review for 1802, p. 594, we noticed a little pamphlet, containing authentic extracts from the report of the commissioners appointed by the king to inspect this prison, from which it appeared, that though Mr. Aris had been faulty in some respects, "his character for humanity," to use the words of the commissioners, "was unimpeached," his very "deviations from the rules" he was charged with violating, being stated "to have been uniformly on the side of indulgence to his prisoners."

The cry raised by Sir Francis Burdett nevertheless prevailed. The populace readily believe tales of misery and torture: their passions are quickly roused, and the first impression is not to be effaced by a subsequent answer, containing a long detail of the facts which ought to decide the question. The democratic violence of Sir Francis; however, raised against him many enemies among the middling and higher classes, and therefore, although the voices of the multitude seemed unanimous in his favour, the election was likely to turn against him, when, by the introduction at the end of the poll of three hundred and seventy fictitious voters claiming a right to vote, on the ground of having a share in a mill at Isleworth, which was not yet built*, a majority of two hundred and se-

venty-one over Mr. Mainwaring was unexpectedly procured. These voters, though without the shadow of a right to vote, were advised by Mr. Clifford, counsel for Sir Francis, to take the usual oath of qualification.

Mr. Mainwaring petitioned the House of Commons against the return of Sir Francis Burdett, and he also charged the sheriffs with partiality in admitting these and a multitude of other fictitious voters, and in tolerating various outrages during the poll at Brentford. The committee appointed to try the merits of the petition decided, that the majority of votes was in favour of Mr. Mainwaring, and that he ought to have been returned. Of Mr. Mainwaring's voters nine hundred and twenty were disqualified, chiefly owing to inaccuracies in taking down their names, qualifications, and places of residence, and of these it is affirmed, that not ten were found to be without freeholds in the county. About one thousand three hundred of the voters for Sir Francis were disqualified, and it is supposed that had it been necessary to pursue the investigation, many more would have been struck off the poll. It is almost unnecessary to observe, that all the mill voters were set aside. We are thus particular in stating the enormous quantity of bad votes on the side of Sir Francis, because the principal contention in the late election has a reference to this subject.

Sir Francis Burdett then attacked his competitor on another unexpected ground, that of his having violated the law against treating. The party of Sir Francis, it is acknowledged, had carried the system of treating even to a far greater length than the friends of Mr. Mainwaring; but no delicacy was observed on this account. We by no means regret that a violation of the law has, in this instance, been exposed, and followed by its just consequences: but we do not think that this lesson of virtue comes with the best grace from Sir Francis Burdett. We should be glad to know what he would have said if a member, for example, of the Society for the Suppression of Vice, had turned informer against any one who had committed a crime, only the same in kind, and somewhat less in degree than had been perpetrated by the informer himself†. Would not Sir Francis and his friends have been very ready to exclaim in language, which may as justly be applied to Sir Francis, "Thou, therefore, that preachest a man should not steal, dost thou steal?" Thou that accusest another of treating, dost thou also treat? Happily for Sir Francis, how-

* For an account of these mill voters, see the review of the above pamphlet, entitled, "Considerations on the late Elections for Westminster and Middlesex," printed for Hatchard, Christ. Obser. for September 1802, p. 595.

† During the late election, some of the advocates of Sir Francis endeavoured to stigmatize this society as hypocritical and punitanical.

ever, it was now too late for Mr. Mainwaring to retaliate, as his case was closed.

The decision of the committee, by which the election of Middlesex was declared void, and Mr. Mainwaring rendered ineligible during the present parliament; and by which also the sheriffs were declared to have admitted persons having no right to poll, and to have given the greatest encouragement to perjury, was stated in our number for July, p. 448.

Sir Francis having again announced himself a candidate, some difficulty arose in finding a champion bold enough to enter the lists against him. Near a week was lost in hesitation. A considerable subscription having at length been raised, Mr. Mainwaring, Jun. declared himself his opponent, and another poll protracted through fifteen days (the whole of the period allowed by law) has been the consequence.

Nothing could well exceed the violence of the language which has been used on this occasion. The prison in Cold Bath Fields was, indeed, not often adverted to by Sir Francis, though it was occasionally mentioned. The corruption and servility of all the persons who supported Mr. Mainwaring were his daily topics. They were all placemen, contractors, and loan-jobbers. And the impropriety and even illegality of supporting a candidate by a subscription was strongly insisted on. Mr. Mainwaring, on the other hand, was not disposed to spare Sir Francis, and in his first speech, which through the clamour of the mob was most indistinctly heard, he denominated him "the eulogist of traitors." After the first day every effort to reply from the hustings to the assertions of Sir Francis proved wholly in vain. Much use was, however, made in print of a speech delivered by Sir Francis last year at Hackney, in which the newspapers reported him to have said, that the country, as now governed, was not worth defending. And his intimacy with O'Connor, who is understood to be assisting Bonaparte to plan his expedition against these kingdoms, and with Despard who was executed for treason; as well as his employing, as the principal agents in his election,

* By the multitude Sir Francis was styled the friend of the people, the enemy of corruption, the man of virtue and independence: his opponent was termed the begging candidate. Bread was to be sixpence a loaf, if Sir Francis was returned. The late rise in the price of that article was attributed to the Corn Bill recently passed. That bill was called Mr. Pitt's bill, and young Mr. Mainwaring a tool of Mr. Pitt. And yet the bill in question was brought in by Mr. Western, an opposition member, and was supported by the landed interest on both sides of the House.

Bonney, the secretary to the corresponding society, and Frost the delegate at the bar of the French Convention, who was sentenced to the pillory, were proclaimed by numerous hand-bills through the streets of London.

During the progress of the poll, violent complaints were urged by Sir Francis Burdett of a plan, on the part of his opponent, of making frivolous objections in the case of persons offering to poll for him. On the other hand, strong assurances were given to the public by Mr. Mainwaring of the existence of a systematic design, adopted by the agents of Sir Francis, for again carrying the election by perjured voters. As the election drew to a close the contest respecting dubious votes grew still more violent. The friends of Sir Francis Burdett were in the habit of coming to the hustings late, and in crowds, in the hope, as was alleged by Mr. Mainwaring's inspectors, of escaping examination. Objections were, therefore, taken against them somewhat generally, and a number of tendered votes was usually reserved for examination on each succeeding morning.

At three o'clock on the fifteenth day, when the law requires that the poll shall be closed, the votes admitted by the sheriffs on the poll were, for Mr. Mainwaring 2823, for Sir Francis Burdett 2823. Between 30 and 40 votes however which before three o'clock had been tendered for Sir F. but objected to; as well as eight tendered for Mr. M. remained unexamined. A question therefore arose whether the validity of these votes should be equired into after three o'clock. The point was argued by counsel, and the sheriffs proceeded, amidst the impatient clamour of an immense multitude to investigate, as well as they were able, the title of the voters; and they added, the same evening, such a number to the poll as produced a majority of one in favour of Sir Francis. On the next morning the point was again argued, and the sheriffs, being convinced that the law did not allow of their adding any votes to the poll after three o'clock on the fifteenth day, erased the votes which had been so added, and on the evening of the sixteenth day made a return in favour of Mr. Mainwaring.

This proceeding excited, as may naturally be supposed, the strongest sensations of disappointment among the friends of Sir Francis; and a subscription has been entered into by them for the purpose of prosecuting what they consider as their rights before the proper tribunals; the surplus being applicable to defraying the expences incurred by Sir Francis in the contest. It thus appears, that to subscribe to support a candidate at an election is not deemed by the party of Sir Francis to be so illegal as he had represented it.

With respect to the law in this interest

ing case, the friends of Mr. Mainwaring say, that the sheriffs acted erroneously in adding votes to the poll after three o'clock on the fifteenth day, and that they were therefore bound to cure their own error. The friends of Sir Francis Burdett, on the other hand, contend, that the conduct adopted by the sheriffs amounted to the granting of a scrutiny, in which case they are empowered to administer oaths and investigate votes. But almost every requisite, which the law makes essential to a scrutiny, was wanting in this case. No scrutiny was demanded; nor did the sheriffs investigate votes already on the poll, which is the object of a scrutiny; neither did they proceed as the law directs in examining a vote of each side alternately. Sir F., if he pleased, might have demanded a scrutiny. But this he did not do. So confident, we are told, was Mr. M. of his having a real majority, that had the return been favourable to Sir F. it was his fixed determination to demand one.

It is asserted on the one side, and not denied by the other, that the sheriffs made every possible exertion to prevent frivolous objections; and to decide on the validity of the tendered votes before three o'clock. It is also affirmed by Mr. Mainwaring, that had all the tendered votes been examined, so many on the side of Sir Francis were bad, that he would still have retained his majority. All these facts however remain to be substantiated before the proper tribunals. We are sorry to add, that many violences were committed by the populace on the last day of the election. These were, probably, diminished by the suspense in which they so long remained as to the final issue of the poll; but it required the utmost activity of the police, and the presence of some volunteers to prevent farther outrages.

We have given a more than usual share of attention to this subject, because we consider it to be not so much a question of common party politics, as the case of a young man, of a good family, and of a large fortune, openly availing himself of whatever spirit of jacobinism may subsist in the metropolis: profusely spending his patrimony in pursuing the favourite object of representing Middlesex: strengthening himself, it is true, by the names of Mr. Fox and other persons, who were nominally stewards at his dinner; but taking counsel of Mr. Horne Tooke, Mr. Bonney, and Mr. Frost, and appealing like them to the lowest passions of the people. We doubt not that many well meaning persons, and, we have heard with surprise, that some even of a religious cast joined his standard: For our own part we think it our duty, as the friends of truth and virtue, while we allow of a great latitude of political opinion, to mark our abhorrence of disloyalty, and to expose popular delusion; and we think that we cannot better

close our observations than by the following quotation from the pamphlet to which we have already alluded.

"It is not, therefore, because Sir Francis Burdett ranks on the side of opposition that we deprecate his success. As human nature is imperfect, and as we must on this account submit to take some good with its proportion of evil, it may be of public advantage that there should be an opposition as a rallying point for conscientious men, who vigilantly superintend the interests of their country, and watch with jealousy the exercise of power and the conduct of those in office. *But we would watch with tenfold suspicion the march of those who aim at acquiring popularity by flattering the prejudices and inflaming the passions of the people.* To declaim against the government, institutions, and authorities, of the kingdom may be only the exhibition of intemperate zeal and a weak judgment; but it is also the most efficacious mode of sowing the seeds of revolutionary principles. The progress from discontent to dissatisfaction is natural and rapid. *But gross misrepresentation and calumny admit of no excuse;* and when by such means the popular prejudice and indignation are inflamed, every honest man should expose them, every prudent man take alarm.

"Patriotism without judgment is dangerous, in proportion to its activity. In its anxiety to attain its ends, it blindly overleaps those prudential considerations which cannot be neglected without hazard to the public safety: and hence it has sometimes happened, that some few men, of the first rank, property, and talents in a nation, are seen coalescing with those of the lowest class and worst principles."

NAVAL OCCURRENCES.

The naval intelligence of the present month affords many grounds of satisfaction and thankfulness.

In the course of one week the following fleets arrived safe in this country, viz. 16 sail of Chinamen, 5 South Sea Whalers, 150 Jamaica ships, 225 from the Leeward Islands, and a small fleet from Portugal; and one from Newfoundland. One vessel only, belonging to these valuable convoys, a Demarara ship, has been captured. None have been lost. The Baltic fleet has also arrived.

The report mentioned in our last of the defeat of Linois' squadron by our China ships is fully verified. The defeat of a squadron of men of war, consisting of an eighty gun-ship, two frigates, and a sloop, by a fleet of heavy laden merchantmen unattended by a single man of war, affords a very striking proof of our naval superiority. Five of our ships only were engaged, and after a few broadsides the enemy sheered off. Our loss was one man killed and one wounded. The

court of directors of the East India Company have bestowed most munificent rewards, amounting altogether to £50,000, on the different persons concerned in this brilliant exploit. Captain Dance, the commodore of the fleet, who has also received from his Majesty the honour of knighthood, has been presented with 2000 guineas, and a piece of plate of the value of 200 guineas. His steady valour, and eminent skill contributed greatly to the success of the day. Captain Timins, who led the attack in a very bold and animated manner, has received a present of half that amount. The other captains have received £500. each, and a piece of plate of correspondent value. All the officers, petty officers, and seamen, have had proportionate rewards. Each seaman's share was £.6.

Some alarm was excited early in the month, by a report that a considerable part of the Brest squadron had eluded the vigilance of our blockading ships, and put to sea. It appeared, however, that they had only gone a few miles and returned again to their station.

Two attacks have been made by our ships on the town of Havre de Grace, and the vessels within and without the pier. The bombardment is said to have been attended with considerable damage to the town and shipping, but with little injury to our ships, and with no loss of lives.

It is said that Lord Nelson has taken possession of the largest of the Hieres Islands to the southward of Toulon, and fortified it.

The blockade of the French harbours has been extended from the mouth of the Seine to the mouth of the Rhine, a measure which will oblige Bonaparte to have recourse to land carriage for the provisioning of his army, and will also deprive him of any aid in the conveyance of his troops, which he might derive from neutral vessels lying in any of his harbours.

Two French national corvettes have been destroyed near Bourdeaux by the Aigle frigate: but an attempt to cut out a French lugger from Boulogne roads failed after a terrible conflict, in which we lost a boat, and twenty-four out of thirty-eight men.

Government are said to be building at Newcastle, Leith, and other places, a number of gunboats of about 200 tons burthen, and of an easy draft of water, to carry twenty-four to forty two pound carronades, and to be employed on the enemy's coast.

The expectation of invasion seems to gather strength daily. The latest accounts (Aug. 29) state, that considerable movements had taken place in the Boulogne flotilla.

DOMESTIC OCCURRENCES.

The Marquis of HERTFORD has been appointed master of the horse to his Majesty; Sir EVAN NEPEAN, a lord of the admiralty; the Marquis of BLANDFORD, a lord of the treasury; and JOHN SMITH, Esq. under secretary of state for the home department.

The Rev. Dr. CHRISTOPHER BULSON, Dean of Waterford, has been promoted to the Bishopric of Clonfert and Kilmacduagh in Ireland.

An Estimate of the Duty on Property, due and outstanding on the 5th of April, 1804, so far as the same can be made up.

An estimate of the produce of the property tax, from returns received at this Office	£4,129,745
Ditto from twenty-eight districts in England, and the whole duty from Scotland, not returned to this office; estimated proportionally to the produce of the income tax in the same districts.....	836,565
	<u>4,966,310</u>
Deduct, probable charges at 6½d. in the pound.....	154,342
	<u>4,825,968</u>
Paid into the Exchequer up to the 5th of April, 1804	338,877

Due and outstanding £.4,487,091

The heads of the different synagogues in London, and opulent Jews, have addressed to their sect a strong exhortation to obey the laws; not to carry on any trade on the christian sabbath; not to keep houses of ill-fame, or commit other irregularities; under their high censure, and forfeiture of the privileges attached to them as belonging to their community.

The unfavourable weather which occurred about the middle of the month had the effect of considerably raising the price of grain, and the quarter loaf, on the 21st, was fixed at one shilling. Wheat, however, we are happy to say, has again fallen to nearly its former price.

ECCLESIASTICAL PREFERMENTS.

Rev. — Moore, third son of the Archbishop of Canterbury, Lachingdon R. Essex, vice Jones, deceased.

Mr. John Mansfield, B. A. of Trinity College, Cambridge, elected to one of the

CHRIST. OBSERV. No. 32.

travelling fellowships founded by the late William Worts, vice Mr. William Wilkins, fellow of Caius College.

Rev. Mr. Daubeny, appointed archdeacon of Sarum, vice Whitworth, deceased.

Rev. William Manning, M. A. Weeting All Saints and St. Mary R. Norfolk, *vice* Holden, deceased.

Rev. Phineas Pett, D. D. principal of St. Mary's Hall, Oxford, appointed arch-deacon of Carlisle, *vice* Paley, resigned.

Rev. James Carlos, M. A. Drinkstone R. co. Norfolk.

Rev. Henry Sill, M. A. Dean Living, co. Cumberland.

Rev. P. N. Jodrell, B. A. Porchester V. in Hampshire.

Rev. Thomas Brown Simpson, Keynsham V. co. Wilts.

Rev. P. Egerton, M. A. Malpas R. in Cheshire, *vice* Heber, deceased.

Rev. George Glover, B. A. South Repps R. Norfolk.

Rev. John Artcott, Rame R. co. Cornwall, *vice* Baron, deceased.

Rev. Wm. Sadler, M. A. Clare V. and Postlingford V. Suffolk.

Rev. James Foulkes, B. A. Crostwick R. co. Norfolk.

Rev. Edward Rogers, to a prebendal stall in Salisbury cathedral.

Rev. Richard Yates, Essa alias Ashen R. Essex, *vice* Charles Stewart.

Rev. Charles-Augustus Stuart, M. A. Edmondthorpe R. co. Leicester.

Rev. Edward Turner, Noke R. co. Oxford.

Rev. John Smith, M. A. rector of Silkstone, co. York, and one of the Ushers of Westminster School, St. Nicholas V. in Newcastle, *vice* Carlyle, deceased.

Rev. Jonathan Cope, son of Sir Jonathan Cope, Bart. N. Wrexall R. Wilts, *vice* Still, deceased.

DEATHS.

A short time since, at Orton-on-the-Hill, Leicestershire, the Rev. WILLIAM CHURCHILL, rector of that parish, and youngest brother to the Poet.

Lately, at Offchurch, Warwickshire, aged seventy-two, the Reverend GILES KNIGHTLEY, rector of Charwelton, in Northamptonshire, and Vicar of Exhall, near Coventry.

June 29. At Bath, the Rev. THOMAS COLLINS, late second master of Winchester College.

A few days ago, the Rev. Mr. HAWKINS, rector of Halstead, and Vicar of Willingham Spain, in Essex, and a magistrate for that county.

July 7. In Hatton Garden, the Rev. JAMES DAVIES, Minister of Clerkenwell Church, and of Pentonville Chapel, Islington.

July 10. At Hurstperpoint, the Rev. THOMAS MARCHANT, rector of Patcham, Sussex.

Lately, in Maddox-street, London, the Rev. B. F. Wood, late of Diss, in Norfolk.

A few days ago, the Rev. R. Ingram,

Vicar of Wormingford and Boxted, in Essex.

Aug. 6. Aged seventy, the Rev. Thomas Twining, Rector of St. Mary's, Colchester.

May 24. At Hillhouse, near Edinburgh, in his eighty-fourth year, Colonel ROBERT RICKART HEBBURNE, of Rickarton.

June 3. Mr. SLATER, the senior State Messenger.

June 2. At Egremont House, Piccadilly, RICHARD SLATER RICH, Esq. of Frystone, Ferrybridge, Yorkshire, in his fifty-fourth year. He was representative of the City of York in the three last parliaments.

June 5. In a fit of apoplexy, JAMES HESLITINE, Esq. of Bedford-square, the King's Proctor.

Same day, at Hutton, in Essex, DONALD CAMPBELL, Esq. of Barbreck.

Lately, at Taunton-lodge, in the meridian of life, JAMES COLES; one of his Majesty's Receivers General of Taxes for the Western District, and Clerk of the Peace for Somersetshire.

In Upper Brook-street, Mrs. ELLERKER, mother of the late Countess of Leicester.

June 2. Mrs. CHADWICK, wife of Charles Chadwick, Esq. of New Hall, Warwickshire.

June 6. Mrs. WILSON, wife of Robert Wilson, Esq. of Bedford-row.

May 8. At Verdun, in France, the Marchioness of Tweedale.

May 26. At Ladyburn, in the parish of Galston, Scotland, in child-bed, Mrs. HELEN NISBET, spouse of Mr. W. Wardrope, of Ladybairn. On the 29th, MARGARET, his daughter; the mother and daughter were laid in one grave. And on the 1st of June, NISBET WARDROPE, his infant son.

June 7. At Capenoch, Scotland, Sir JAMES KIRKPATRICK, Bart. of Clozeburn. Last week, Mr. KENNETH DIXON, of Trinity-square, Tower-hill, aged eighty-four years.

June 13. At Bath, General CONWAY.

Same day, at the Seat of Lord Frederick Campbell, Coombank, Kent, the Viscountess CURZON.

June 18. At the Marquis's house in Arlington-street, Lord W. L. Gower, youngest son of the Marquis of Stafford.

On Thursday evening the 21st. inst. at St. Alban's, in the 83d year of his age; Mr. ALDERMAN BASKERFIELD, the father of that Corporation; he had been fifty-eight years a member of the same, and twice served the office of mayor.

June 21. In Leadenhall-street, JOSEPH THACKERAY, Esq. many years of the Receiver General's Office, Custom-house.

June 23. At Bourne-Hall, Cambridge-shire, where he had arrived only a few days before, with an intention of residing there, GEORGE WEBB, Esq. an opulent West India merchant.

June 24. In Harley-street, aged eighty-three, the Hon. Lady SALUSBURY, of Offley Place, Hertfordshire, and of Bransbury, Middlesex, widow and relict of Sir Thomas Salusbury, formerly Judge of the High Court of Admiralty.

June 24. Aged sixty-four, Mrs. HALL, of Charlotte-street, Bedford-square, relict of Richard Hall, Esq. many years a Director of the East India Company.

June 25. In Gloucester-place, New Road, General Edmeston, Colonel of the First Royal Garrison Battalion.

June 27. In the prime of life, Mr. JOHN BUTT, late Proprietor of the Public Library on the Walks, at Bath.

June 28. At Enfield Town, Middlesex, aged seventy-two, THOMAS SQUIRE, Esq. of Chempside.

July 2. In his 28th year, SAMUEL MANCELIN, Esq. one of the Moniers of his Majesty's Mint.

July 3. At Hackney Terrace, aged seventy-six, ALEXANDER COUTTS, Esq. formerly of Princess-street, Bank.

Same day, at Salt-Hill, on her way to Bristol, for the recovery of her health, Mrs. WOODCOCK, wife of John Woodcock, Esq. of Bloomsbury-place, second daughter of the Hon. Baron Hotham.

Lately, at Huntecombe Park, Berkshire, Sir B. GORE, Bart.

Lately, at Edge-Hill, near Liverpool, aged twenty-three years, GEORGE DUNBAR, Esq. second son of Sir George Dunbar, of Mockrum, Bart.

July 9. In his eighty-second year, Mr. SOUTHAN, of Henwick, formerly a mercer in Worcester.

A few days ago, at Parkgate, Mrs. MAINWARING, of Nantwich, mother of Sir Henry Mainwaring, Bart. of Peover, in Cheshire.

July 7. In consequence of an accident received by the overturning of a stage coach near Worcester, Miss CAROLINA HANDS, of Edmund-street, Birmingham.

July 13. At his house, at Clapham, after a short illness, JOHN MARCH, Esq. of Harley-street.

July 14. In Lincoln's-inn-fields, PETER HOLFORD, Esq. Senior Master in Chancery.

Same day, in Lincoln's-inn-fields, JOHN SPRANGER, Esq. one of the Masters in Chancery.

July 14. In his eighty-fourth year, Mr. NOBLE, Merchant, Taunton, Somersetshire.

July 15. In New Cavendish-street, Mrs. POLE CAREW, wife of R. Pole Carew, Esq.

July 12. At Clifton, Sir EDWARD WYLLIAMS, Bart. of Elngood, Breconshire.

July 1. At Lady Webster's, in Charles-street, Berkeley-square, THOMAS CHAPLAIN, Esq. of Rischold, Lincolnshire.

July 7. After a long illness, General Ainslie.

July 10. In Bedford-square, after an illness of seven months, JAMES WILLIAMS, Esq. in his seventy-third year.

Lately, at the advanced age of 103, Mr. WHINÇOP, father of the late town-clerk of Lynn.

Last week, at Farnham, Dorset, the Lady of Sir W. Oglander, Bart. of Nunwell, Isle of Wight.

ANSWERS TO CORRESPONDENTS.

We have received several letters respecting a communication in our number for June, p. 370, signed by A SINCERE FRIEND OF THE CHURCH OF ENGLAND, in which a heavy censure is passed on some insertions in the *Evangelical Magazine*. We freely concede to our correspondents, that there are several things in that paper which are liable to just objection. It wants discrimination; and it is tinctured with an undue degree of severity. We sincerely wish that the writer had been more moderate, and had taken the pains to point out more fully the precise object of his attack. These, however, are the only concessions which we feel it our duty to make. In the general sentiments expressed by the writer in question, on the subject of the extravagancies recorded in the *Evangelical Magazine*, we perfectly concur: and we are of opinion, that they come as fairly under the cognizance of a CHRISTIAN OBSERVER, as any other error either in doctrine or practice.

One of our correspondents seems to imagine, that we mean to doubt the authenticity of the facts recorded in the *Evangelical Magazine*. Neither we ourselves, nor the letter writer, have ever expressed any doubts on this subject. We no more doubt them, than we do the occurrences of the same kind which are recorded and censured by Mr. Edwards; or which took place at the tomb of the ABBE PARIS. We do not even doubt, nay, we have expressed our belief on several occasions, that a revival of religion has taken place in America, though accompanied with many irregularities. What we have intended to censure, and to censure strongly, is, that ministers and other religious persons, both on this and the other side of the Atlantic, have not discouraged these irregularities; but, on the contrary, seem to have done what in them lay to encourage and extend them. We never have denied—we never meant to de-

is—for even if we wished to do so we have not the means) that great good is doing in America. But because great good is doing, does it follow that we are to be blind to the evils which accompany it; or going still farther, that we are to permit, without comment or objection, those very evils to be produced before the world, not as things to be deplored and counteracted, but as evidences of a divine work?

One of our correspondents, CANDIDUS, seems to consider those very facts to which we have objected “as indisputable evidences of a very great revival of religion.” Now when a man of his sense, and candour, and acknowledged piety, can thus bring himself to believe and maintain that either bodily agitations, or convulsions, or strong nervous affections (the species of facts to which we have objected) are evidences of conversion, it is high time for those who think more soberly on the subject; who think with us, that such an opinion is not only unscriptural, but highly mischievous in its tendency, to prepare to stem the enthusiasm, and wild extravagance, which it is calculated to produce. Such an unexpected avowal as that of Candidus leaves us little to regret in the Letter of a *sincere Friend of the Church of England*, except that he should have weakened the force of his reasoning by any undue sharpness.

We do not think CANDIDUS fair in interpreting the term of probation, which the letter-writer recommends, “before those who had been leaders in iniquity are admitted to take the lead in the work of God,” as “a middle state of indifference between the hatred and the love of religion, between the service of the world and of God.” The letter-writer understands by leaders in the work of God, ministers. And surely CANDIDUS will allow that men should undergo a term of trial or probation before they are appointed ministers; or, if he pleases, leaders in the work of God.

We assure CANDIDUS that we do not object to the evidences of a revival which have been exhibited, because they do not quadrate with our reason; but because they do not quadrate with scripture, and because we have had every proof which the nature of the case will admit, that to countenance such extravagancies is deeply to injure the cause of vital christianity.

Another correspondent, “A sincere Friend of the Church of Christ” asks why the letter-writer should assume on this occasion the signature of “A sincere Friend of the Church of England.” We presume for no reason but because he had hitherto used it, and because he conceived it to be descriptive of his real character.

We do not think the same correspondent fair in regarding the letter-writer as singularly averse to religious impressions. His aversion seems to us to be directed against the error of representing *bodily impressions* as marks of religion.

We are disposed, with this correspondent, to attribute much of the extravagance which has occurred in America to the force of *sympathy*. (See our volume for 1802, p. 669.) But why then should men attribute to the spirit of God emotions arising from such a source, and which we have seen produced in an equal degree by the Animal Magnetizer? Does not our correspondent believe that in as much as these emotions proceed from sympathy, they are likely to be greatly increased by being exhibited as marks of the divine favour and acceptance, (the point to which we mainly object)? And does he not also think that Satan will be ready to avail himself of the miserable delusions thence arising, in order to extend and secure his dominion? We sincerely wish that our correspondents, instead of suffering any irritation to remain in their minds on account of what has been said, would calmly and candidly review the subject. We should not, in that case, differ very widely respecting it.

Several papers have reached us on extemporaneous preaching, viz. MODERATOR, CHURCHMAN; K. H. and S. D. R. to which we shall pay as early attention as we can. G. B.; TITLES; PHILARIO; ANNA; B. T.; B. V.; and CLERICUS; are under consideration.

H. G.; P. R.; MARGARET JOHNSON; and C. S. will appear.

PALÆMON; E. Q.; ALYPIUS; JOSEPHUS; BETHOS; W. X.; and J. have been received. We hope the biographical sketches to which EUSEBIUS objects, will at least have the salutary effects of exciting those to the pursuit of moral excellence, who think themselves already sound in the faith.

ANTONINUS, we hope, will learn before he writes again to distinguish between an objection to a scriptural sentiment expressed in scriptural language; and an objection to the use of a quaint and obsolete mode of expression drawn from scripture.

The list of New Publications came to hand too late. We shall endeavour to bear with patience the determination of PACIFICUS.

ERRATA.

Number for June, p. 369, col. 1, line 23, for of read and.

July, p. 430, col. 1, line 6, from bottom, for *Doradora* read *Dordrac*.

Present Number, p. 508, col. 2, line 4, from bottom, after *however* insert *induced*.

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Religious Communications.

ACCOUNT OF SAINT POLYCARP.

POLYCARP was, probably, born towards the latter end of Nero's reign. The place of his birth is a matter of uncertainty, although some writers suppose it to have been the city of Smyrna. In his youth he had the happiness of being instructed by St. John the beloved apostle of our Lord; and Irenæus, who was the disciple of Polycarp, informs us, that he enjoyed a familiar intercourse with the apostles and with many others who had seen our Lord in the flesh. Having been made a deacon of the church of Smyrna, and having in that office displayed an exemplary zeal and assiduity, on the death of Bucolus, the Bishop of Smyrna, Polycarp was ordained his successor, some say, by St. John himself: Eusebius says by those who had been "eye-witnesses" and ministers of our Lord; of whom however St. John was probably one. The appointment of Polycarp took place about the latter end of Domitian's reign. He must, therefore, have been the angel of the church of Smyrna, whom St. John addresses in the apocalypse. This is a point, indeed, which the learned Usher seems to have satisfactorily proved; and it receives additional confirmation from the coincidence observable between the passage in the Revelations, which has been alluded to, and the character and sufferings of this holy man. "And unto the angel of the church in Smyrna write, These things, saith the first and the last, which was dead and is alive. I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold the devil shall cast some of you into prison that ye may be tried; and ye shall have

tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear let him hear what the spirit saith unto the churches."

In the volume for 1803, p. 65, is mentioned the interview which took place between Ignatius, then Bishop of Antioch, and Polycarp, when the former, in the course of his voyage to Rome, where he was about to suffer martyrdom, had occasion to call at Smyrna. Their meeting, doubtless, was productive of much mutual support and consolation: they had been fellow disciples of St. John; and as Mr. Milner observes, "the holy joy of their interview may be conceived by those who know what the love of Christ is, and how it operates in the breast of those in whom he dwells." This event took place about the year of our Lord 107, some years after the death of St. John. An epistle which Ignatius wrote to Polycarp before his arrival at Rome is still extant, and will be found in the Christian Observer for 1803, p. 581. This letter is particularly entitled to the attentive perusal of all ministers, both as a model of pastoral fidelity, and as a just exposition of the duties, temptations, and dangers of the pastoral office. If the reader will turn to it he must be struck with observing the numerous admonitions and exhortations of a practical kind which it contains: and it seems to furnish an argument in favour of that mode of preaching, which, after laying a foundation of evangelical doctrine, proceeds to delineate the various features of the christian character, and to press its various duties, as well as a reply to the reasoning employed to justify the too prevalent neglect of such a practice; that the dying letter of the martyr Ignatius to the holy Polycarp should consist almost en-

tirely of an exhortation to the strict performance of his various relative duties as bishop of the church of Smyrna. We find Ignatius pressing upon his friend by considerations drawn from the grace of God, and the love of Christ, the obligations under which he lay to discharge with exactness and punctuality the duties of his station, and to cultivate the graces of the christian temper. Let this example serve to exempt those from the invidious charge of legality; who, with that holy man, while they uniformly exhibit to the view of their hearers Christ and him crucified as the only ground of a sinner's hope, and the Holy Spirit as the only agent in our sanctification, yet think it a high and important part of their ministerial office to pursue the doctrines of christianity to all their remote consequences, and to particularize, with faithful minuteness, every branch of christian temper and practice which is connected with a humble and lively faith in Christ. That Ignatius, at the same time, regarded Polycarp as a man of an apostolic spirit and character is evident, from his recommending to his vigilant superintendance the church of Antioch, which was now left without a bishop. A letter written about this time by Polycarp to the Philippians, and breathing a similar spirit to that of Ignatius, is still extant; and will be inserted in a future number.

Between the period of which we are now speaking and the year of our Lord 167, a lapse of about sixty years, we hear little of Polycarp. The only material occurrence in his life, during that space of time, which comes to us with sufficient authenticity, is a visit which he paid to Rome (according to the most probable accounts) in the year of our Lord 158. The object of his journey was to confer with Anicetus the bishop of Rome, concerning the controversy which had arisen between the eastern and western churches, about the proper time of observing Easter; and which had now grown to a great height. The discussion produced no change in the opinions of either of these bishops on this point. They, therefore, with a candour highly creditable to their character, agreed to retain their own customs, without regarding the difference between them as any breach

of christian charity, or any bar to christian communion.

At the present day, when we look back to the trivial circumstance which occasioned so many bitter contentions in the church, we are apt to feel a sentiment rising in our minds derogatory to the good sense and liberality of the christians of that age; and yet if we will candidly consider the causes which have given birth to separations from the church, and to the endless divisions and subdivisions of the christian name, amongst ourselves, we shall be constrained to acknowledge that some of them do not yield in insignificance, even to the controversy about the observance of Easter. — a strong proof, in the first place, of the corrupt state of human nature which can find room for the indulgence of its worst passions, even in subjects the least likely to furnish it; as well as a salutary monition not to lay an undue stress on the mere circumstances of religion.

But Polycarp did not confine his labours, while at Rome, to this ineffectual attempt to reconcile the contending churches. He employed himself with zeal and success in opposing the heresy of Marcion, which at that time was gaining great ground at Rome, and which consisted in the denial of Christ's real manhood, in the rejection of the Old and the mutilation of the New Testament; and in the affirmation of the existence of two principles after the manner of the Manicheys. The testimony of Polycarp, who was known to have been familiar with the apostles, served to reclaim many who had embraced these pernicious errors.

Irenæus relates that, upon this occasion, Marcion, anxious to conciliate the regard of Polycarp by whom his influence was likely to be greatly lessened, meeting him one day in the street, called out, "Polycarp, own us." — "I do own thee," replied the bishop, "as the first born of Satan." Irenæus adds, that such was the common practice of the apostles and their followers, agreeably to that rule of St. Paul, "A man that is an heretic, after the first and second admonition, reject;" and that St. John, in particular, as Polycarp himself used often to relate, going into a bath and seeing Cerinthus there, exclaimed, "Let us be gone, lest the bath in which is Ce-

rinthus, the enemy of the truth, should fall upon our heads." Polycarp was probably influenced by the example of St. John, in the conduct he observed towards Marcion: a conduct, however, which perhaps is not in all respects to be defended. But so abhorrent was he of those noxious principles which had begun to corrupt the purity of the christian faith, that it was his custom when he heard any thing of that nature, to stop his ears and cry out, "Good God, unto what times am I reserved, that I should hear such things?"

Of the close of this holy man's life we have a much more copious account than of any preceding part of it. This account is contained in a circular letter of the church of Smyrna, a great part of which had been preserved by Eusebius, and the whole of which has been recovered by Abp. Usher. With the help of this highly interesting remnant of antiquity, a succinct account will now be given of the martyrdom of this eminent saint.

In the year 167, the persecution which had commenced some years before, raged with increased violence. In Smyrna many fell victims to its fury, who by their magnanimity, their patience, and their love of the Lord excited general admiration; for though torn with whips till their bodies were laid open even to their veins and arteries; though tormented with fire, condemned to the wild beasts, and exposed to various other tortures; they endured these extremities of suffering with a meekness which astonished the beholders.

After many had sealed their confession of Christ with their blood, the multitude, with insatiable rage, began to call out for Polycarp, who when he received the intelligence was quite unmoved by it. Induced, however, by the intreaties of his people he retired to a small distance from the city, and with a few friends spent day and night in praying for the peace of all the churches in the world. A dream which he had at this time, he told his friends, was a prophetic presage that he should be burnt alive for the cause of Christ.

The place of his retreat being discovered by means of a young man of his household, who was forced by stripes to a confession; his enemies went out at night with arms in their hands to seize him. They found him

lying in an upper room whence he might easily have made his escape: but he would not; saying, "the will of the Lord be done." He came down and entered into conversation with those who were present, all of whom greatly admired his age and his composure. Some said, "What needed all this stir to apprehend so old a man?" He immediately ordered some refreshment to be set before his pursuers; and requested that in the meanwhile they would allow him time for prayer; which being granted, he continued praying near two hours together, fervently recommending to God the cases of all his friends in every station of life, and the state of the catholic church throughout the world, to the great astonishment of his hearers, who now began to repent of having any hand in apprehending so divine a character.

His prayer being ended, he was set upon an ass, and led into the city. On the road Herod the tetrarch, or keeper of the peace, and Nicetus his father-in-law, who indeed were the main springs of the persecution, met him, and taking him up into their chariot, endeavoured, by plausible insinuations, to undermine his constancy, asking, "What harm is it to say, *Lord Caesar*, and to sacrifice, that you may escape?"

Polycarp was silent at first, but being importunately urged, he told them that he could not follow their counsel. On this they loaded him with vehement abuse; and thrust him out of the chariot with such violence that in falling he bruised his thigh. Unmoved, however, by this treatment, he proceeded cheerfully under the conduct of his guard to the hall of judgment. During the tumult which took place on his appearing before the tribunal, a voice from heaven (none seeing the speaker, but many hearing the voice) said, "Polycarp be strong, and play the man." The proconsul began to persuade him to recant. "Consider thy great age. Swear by the genius of *Cæsar*, and say, take away the atheists." The holy martyr, with his hand directed to the surrounding multitude, and his eyes to heaven, said, "Take away the atheists." The proconsul still urged him, "Swear, and I will release thee: reproach Christ." "Fourscore and six years," said Polycarp, "have I served him, and he hath never wronged me; how then

shall I blaspheme my king and my Saviour?" The other still urging him Polycarp replied, "I am a christian." The pro-consul finding it in vain to use persuasion, observed, "I have wild beasts to whom I will expose you, unless you recant."—"Call them," answered Polycarp, "we are not to be changed from better to worse, for we hold it only good to turn from vice to virtue."—"Since you make light of the wild beasts," says the pro-consul, "I will tame you with fire, if you repent not."—"You threaten me," replied the martyr, "with a fire which burns only for a moment, but art ignorant of the eternal fire reserved for the wicked: But why do you delay? Bring forth what you please." This and much more he spoke with a cheerful confidence, undaunted by menaces, while grace shone in his countenance; so that even the pro-consul himself was astonished at it: The herald then proclaimed that Polycarp had professed himself a christian; on which the multitude, both of Jews and Gentiles, shouted out, "This is the great doctor of Asia, and the father of the Christians. This is the destroyer of our gods, who teacheth men not to sacrifice or adore."

They now desired Philip, the Asiarch, to let loose a lion upon him; but he refused, the shews of the wild beasts having been finished. They then demanded that he should be burnt alive; which was done with all possible speed, many of the people, but especially the Jews, being active in procuring fuel. The fire being prepared, Polycarp, undressed himself, an office to which he had been unaccustomed, as those around him had, from affection and reverence, always been assiduous in performing it for him. When the executioners, according to custom, were going to nail him to the stake, he begged to remain as he was, for he who gave him strength to endure the fire would enable him to remain unmoved in it: on which they only bound him. He, now standing as a sheep ready for the slaughter, and clasping his hands which were bound behind him, poured out a prayer, in which he gave thanks to God; even the Father of our Lord Jesus Christ, for having counted him worthy to receive a portion with the holy martyrs who had gone before, and to drink of Christ's cup;

praying also to be received as an acceptable sacrifice, prepared by God himself, "Wherefore," he adds, "I praise thee for all thy mercies; I bless thee, I glorify thee, through the eternal high priest Jesus Christ, thy beloved Son; with whom to thyself and the Holy Ghost be glory both now and for ever. Amen."

When he had finished praying, the executioners lighted the fire, and a great flame burst out, "But behold a wonder," says the Church of Smyrna, "seen by many of us! The flames assuming the form of an arch, like the sails of a ship swelled by the breeze, encircled the body of Polycarp; who was in the midst, not as burning flesh but as gold or silver purified in the furnace, while his body sent forth a delightful fragrantcy as of costly spices." The surrounding crowd, however, instead of being convinced were exasperated by the miracle, and commanded a spearman to plunge a sword into his body: on which so much blood flowed from the wound as to extinguish the fire, to the astonishment of the spectators.

But the malice of Satan did not end here; for by means of the Jews, he prompted Nicetus to advise the pro-consul not to grant his body to the christians, who were desirous of giving it an honourable burial, lest leaving their crucified master they should begin to worship Polycarp. "They little knew," observes the church of Smyrna, "how impossible it is that we should forsake Christ who died for the salvation of the whole world, or ever worship any other. We adore him as the Son of God; but we love the martyrs on account of their distinguished affection towards their Lord and master. May we be numbered with them!"

The centurion perceiving the malevolence of the Jews, caused the body to be burnt in the usual manner. The christians gathered up the bones as a valuable treasure, and inferred them, resolving to meet annually at his burying-place to commemorate his martyrdom, and to encourage others to bear a similar testimony to the faith: a circumstance that gave rise to those solemn anniversary commemorations of the martyrs which were generally kept in the first ages, and which were eventually productive of much superstitious abuse.

Thus died Polycarp about the

hundredth year of his age; eleven brethren from Philadelphia suffering with him. "But he alone," says the letter already alluded to, "is particularly celebrated by all. He was in truth not only an illustrious teacher, but also an eminent martyr, whose martyrdom all desire to imitate, because it was regulated exactly by evangelical principles. For by patience he conquered the unjust magistrate, and thus received the crown of immortality; and now exulting with apostles and all the righteous, he glorifies God, even the Father, and blesses our Lord, even the ruler of our bodies, and the shepherd of his church dispersed through the world."

"I cannot but observe," says the learned Dr. Cave, in his account of this eminent saint, "how heavy the divine displeasure, not long after St. Polycarp's death, fell, as upon other places, so more particularly upon this city, by plague, fire, and earthquakes,"—"by which means their city, before one of the glories and ornaments of Asia, was turned into rubbish and dust, their stately houses overturned, their temples ruined;"—"their traffic spoiled, their marts and ports laid waste, besides the great number of people that lost their lives." The account of the holy Polycarp cannot be better closed than by transcribing a passage from Mr. Milner's excellent history, of which free use has been made on the present occasion.

"A comparative view," says that pious and judicious writer, "of a christian suffering as we have seen Polycarp, with a Roman stoic, or untutored Indian undergoing afflictions, where we have an opportunity to survey all the circumstances, might shew, in a practical light, the peculiar genius and spirit of christianity, and its divine superiority. At the same time, those who now content themselves with a cold rationality in religion may ask themselves, how it would have fitted them to endure what Polycarp did, and whether something of what is falsely called enthusiasm, and which the foregoing account breathes so profusely, be not really and solidly divine."

To the Editor of the Christian Observer.

ON looking over the Review of G. Sharp's Remarks on the Hebrew Syn-

tax, p. 417, it occurred to me, that the Septuagint might be applied, with some prospect of success, to determine the pronunciation of the Hebrew vowels. Take the following specimen from the first four chapters of Genesis. It consists of proper names, in which the Hebrew letters, we may reasonably suppose, are attempted to be converted into equivalent Greek ones.

א is represented by α in the name Adam, chap. ii. 16.; by αα in Methusael, iv. 18.; by ε in Enos, 26.

א is represented by α in Havilah, ii. 11.; by α in Eve, iv. 1.; by α in Abel, 2.; by α in Adah, 19.; by α in Zillah, 19.; by α in Naamah, 22.; therefore, without one exception, by α.

ב is represented by ω in Phison, ii. 11.; by υ in Havilah, 11.; by α in Gihon, 13.; by υ in Eve, iv. 1.; by α in Nod, 16.; by ω in Enoch, 17.; by ε in Methusael, 18.; by υ in Jubal, 21.; by α in Tubal, 22.; by ω in Enos, 26.

ג is represented by ι in Phison, ii. 11.; by ι in Havilah, 11.; by ε in Gihon, 13.; by α in Cain, iv. 1.; by ι in Irad, 18.; by α in Jabal, 20.; by ι in Jubal, 21.

ד is represented by ε in Eden, ii. 10.; by α in Irad, iv. 18.; by α in Adah, 19.; by α in Naamah, 22.

The vowels which the Greek translators have supplied where there are none in the Hebrew, in the portion of scripture here examined, and in the above proper names, are

After ז, ε, iv. 2.; η, 20.; α, 21.; ε, 22.

After ט, ε, ii. 10.; α, 16.; (τ or γ) α, iv. 18.

After ו, α, iv. 18.

After פ, ε, iv. 19.

After ש, η, iv. 25. None of these letters are broad, although two are long. If such an enquiry was carried on to any extent something might possibly be determined by the preponderating instances.

J. M.

To the Editor of the Christian Observer.

I THINK the extract from Bishop Kidder's Demonstration of the Messiah, with which G. S. has favoured your readers, (Christian Observer, Vol. III, pp. 330, &c.) fully establishes the point, that actions in the scrip-

tures are frequently attributed to God, when there is no intention to ascribe them to him as the immediate author, and nothing more seems necessarily to be designed than that they take place. Many difficulties are solved by this view of scriptural phraseology. But no sooner do we establish any doctrine, than it is necessary to guard against its abuse. It is well known, that this mode of interpreting the language of the sacred oracles has suffered considerable abuse, and that, by an unqualified application of it, critics of a certain description have contrived to get rid of all the peculiar and fundamental doctrines of christianity.

I apprehend that the phraseology in question was not without a cause, and that the prevailing custom of attributing all actions, events, &c. to the Divine Being, originated from contemplating him as the great Creator and Disposer of all things; so that not only good, but even, in a certain sense, evil is ultimately to be ascribed to him—to be ascribed to him at least as permitting it. The object was unquestionably to give the entire government of creation to Jehovah, and to exclude, from any share in that government, the fictitious deities of heathenism, fate, chance, &c.; agreeably to Is. xlv. 7: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."

But to infer from the above-mentioned canon of interpretation, that the conversion of the human soul, so frequently and emphatically ascribed to divine agency in scripture, is nothing more than a natural and ordinary process, is a conclusion as little justifiable, as it would be to infer, from the same cause, that the creation, so particularly described as the work of God in the beginning of his word, is only a hold oriental figure, to express the self-production of the universe out of nothing.

Yours, &c.

P. R.

For the Christian Observer.

The superstitions of ancient idolaters, which he buried in the remoteness of antiquity, may well be left there, unless their recovery tends to throw

light on some passage of the word of truth: thus Dr. Cudworth; by a quotation from an ancient Karate MS.* has shown the meaning of that prohibition, Exod. xxiii. 19—"Thou shalt not see the a kid in his mother's milk." And I am inclined to think the three prohibitions, Deut. xxii. 9, 10, 11, had also their origin in some idolatrous practices of the Canaanites or neighbouring nations. I mean, however, at present to confine my observations to the third injunction—"Thou shalt not wear a garment of divers sorts, of woollen and linen together," which Maimonides expressly says he takes "to have been intended as a preservative against idolatry, the heathen priests of those times wearing such mixed garments of the product of plants and animals;" (More Nivoch: p. iii: chap. 37), and this interpretation is favoured by the prohibition being immediately followed by a command to the Israelites to wear fringes on their garments; the reason for which ordinance is declared in Num. xv. 39, &c. "That ye may be holy unto your God which brought you up out of the land of Egypt to be your God."

The text forbids the mixture of linen and woollen *only in a garment*, and the Hebrew canons say, "It is lawful to dwell in a tent made of linsie-woolsie, and to sit upon carpets, beds, &c. made thereof." It is further to be considered, that since the holy garments of Aaron were woven of divers threads mixed with gold, it does not appear that the prohibition respected mixtures *as such*, but only this particular one of linen and woollen, which therefore seems to have originated in a particular cause.

The word which we translate mingled of linen and woollen, is *תערוב*, and is, probably, not pure Hebrew. Mr. Ainsworth, in his notes on the Pentateuch, gives a quotation from R. Menachem on Lev. xix. 19., from whence it appears that the doctors of the Cabbala understood

* "It was a custom of the ancient heathens, when they had gathered in all their fruits, to take a kid, and boil it in the dam's milk, and then in a magical way to go about and besprinkle with it all their trees and fields, and gardens and orchards, thinking, by this means, they would bring forth fruit more abundantly the following year."

this prohibition as having reference to some idol worship, expounding it after their own manner thus—"The word means *Sathim*, one of the high rulers, clad with *Sathnes*, and able to do hurt; by the transposition of one letter it is *ןן סוּוּ*." *ןן* being a root denoting strength, vigour, fierceness, the name may therefore signify a *potent adversary*, and if not to his worshippers, a powerful defender, at least sufficiently formidable as an enemy to be deprecated. It seems, probable, that the priests; (and perhaps, on some occasions, the worshippers,) of this idol, wore a linsie-woolsie garment, whereby Bishop Patrick supposes, "they might hope to bring a blessing upon their sheep and their flax," or, as I rather think, to avert a curse, if fear was the principle of this superstition. A magical ring of divers metals was also worn as Maimonides says. These and similar practices would have been highly criminal in the Israelites, who held their land, and the whole of its increase, as the bestowment of Jehovah, on the condition of their obedience and loyalty to him, which, if maintained, *insured to them* the blessings of plenty. (See the whole of the 26th chapter of Leviticus). We may from this, and some other particular prohibitions of the divine law; be led to consider the great evil of many superstitious customs which even well disposed persons sometimes fall into: it may justly be suspected that they involve a latent fear of some unknown powers, not only distinct from, but supposed to act independant of, the living and true God: and though no such belief be explicit in the mind, it becomes us to be very jealous of whatever may weaken our dependance on Him, *of whom, and for whom, and to whom, are all things.*

I would further take occasion to remark the propriety of ascertaining the genuine import of a text, before we attempt to use it as an illustration of some point which is evidently foreign to its *literal* meaning; lest we lose the real instruction it was meant to convey, and build the costly fabric of a true doctrine (not to say the wood and stubble of our own fancies) on a foundation which, being incapable of supporting it, may be likened unto *the sand*. Matt. vii. 26.

C. K.

EVENING PRAYER FOR A FAMILY.

ALMIGHTY and most merciful Father, in whom we live and move, and have our being: to thy tender compassion are we indebted for all the comforts of the present life, and for the hopes of that which is to come. We bless thy great goodness for the measure of health which we have this day enjoyed; for our food and raiment; for our peace and safety; for our domestic and social enjoyments; for the use of our reason; and for the opportunities of religious improvement with which we have been favoured. But above all, we acknowledge, with thankful adoration, thine inestimable love in sending thy Son Jesus Christ into the world, to die for our sins; and to rise again for our justification. To this love we owe thy forbearance with us, thine unwearied patience towards us, the gracious invitations of thy word, thy promises of pardon, reconciliation, and eternal life, and the gift of thy holy spirit to renew our fallen natures, and to enable us to perform thy righteous will.

Here, O Lord, in thy presence would we bewail our carelessness and inconsideration in time past, and the innumerable sins whereby we have provoked thee to withdraw thy tender mercies from us, and to abandon us to the natural blindness and hardness of our hearts. Our lives, even during the day which is now drawing to a close, have little corresponded with those obligations which our christian profession lays upon us, and which, by our baptismal engagement, we have solemnly promised to fulfil. We have loved the world more than God; and we have been pursuing its vain and worthless objects, far more eagerly than the glory and the treasures of thy kingdom. How little, O Lord, have we felt the force of gratitude to thee and to Christ, as the animating spring of our obedience! How little have we been restrained by thy fear and by the recollection of thy presence from transgressing thy commandments! How little has it even been in our thoughts or intentions to please thee and to do thy will!

O Lord lay not our sins to our charge. Be merciful, we beseech thee, to our unrighteousness, through the blood of the Lamb of God which was shed for the sins of the world.

Remember not against us, O Lord, the vanity of our thoughts, the errors of our judgment, the pride of our spirit, the inordinateness of our desires, the violence of our passions, the inconsistency of our resolutions, the selfishness of our motives, or the unworthiness of our ends. Let not the time we have wasted, the talents we have misapplied, or the grace we have abused; let not our unkindness to others, nor our ingratitude to thee, rise up in judgment against us. But grant unto us thy gracious pardon for the past; and bestow on us the grace of thy holy spirit to renew us in body, soul, and spirit, and to enable us to amend our lives according to thy holy word. Inspire us, O Lord, with such an affecting sense of thy love to us, as may powerfully excite our love to thee, and produce in us a greater earnestness, zeal, and diligence, in all our duty. May thy favour be the great object of our desire and pursuit, and by thy grace may we be restored to such a lively image of thyself in all righteousness, purity, goodness, and truth, that we may have an abiding testimony of thy love. May the holy dispositions of Jesus Christ be formed within us, that we may walk in all humility, meekness, patience, contentedness, and self-denial, and make an entire surrender of our souls and bodies to thy holy will and pleasure. May Christ reign in our hearts, that we may no longer live to ourselves but to him; and that the life we lead in the flesh may be by the faith of the Son of God, who loved us, and gave himself for us.

And the same mercies which we implore for ourselves, we desire also for the rest of mankind, especially for all who are called by the name of Christ. Put an end, O Lord, to the wars which desolate the earth, and cause the gospel of peace to extend its influence from the rising to the setting sun. Avert from this nation the evils which we feel or fear. May our king reign in the hearts of his subjects, may they be dutiful and obedient, and may both live to thy glory. May the ministers of Christ guide their flock with true wisdom and fidelity; and may the people follow their godly counsels. May the rich have compassion on the poor, and learn to trust, not in uncertain riches, but in the living God,

May the poor of this world be rich in faith and a contented spirit, and heirs of thy kingdom. Give thy grace to husbands and wives, parents and children, masters and servants, that in their several relations they may so behave themselves as to adorn the doctrine of God our Saviour in all things. May all who are endeared to us by whatever ties be dear to thee, and have their final portion with the saints in thy glorious kingdom.

And now that we are about to lay ourselves down to rest, receive us, O Lord, into thy gracious protection. Refresh us with comfortable sleep: and when we awake in the morning may our first thoughts be directed to thee, our merciful Preserver. Defend us from the powers of darkness, and from all evil accidents; and may our minds enjoy such delightful views of thee and of thy glory, and be so weaned from this world, that we may be willing, at thy call, to depart hence, and to be with Christ.

Hear, O Lord, these our imperfect prayers which we present unto thee in the name and through the mediation of Jesus Christ. *Our Father, &c.*

For the Christian Observer.

ON THE CONNECTION BETWEEN THE GRACE OF GOD AND A HOLY LIFE.

THERE is in many a strange desire of separating what God hath joined together—the grace of God and the righteousness of man. One set of persons exalt the grace of God, and speak in the loftiest terms of the gospel of Jesus Christ; but say little of the duties of man and the obedience which is required of him; as if the bare knowledge of the gospel scheme were to be substituted in the place of true holiness; or as if it were wholly unnecessary to enter into the detail of that obedience which man ought to perform. Others, equally unreasonable, insist exclusively upon the importance of moral practice, and view with jealousy every attempt to give prominence to the doctrines of grace; as if a blow were thereby aimed at morality, and as if the obligation to a righteous life were thereby undermined. Both are equally in error. The grace of God supplies a most

efficacious motive to holiness; and holiness is the inseparable result of the grace of God, when it is received into the heart. The one is the means, the other the end. Can the end be answered without the means? Look at the success of those philosophising schemes of reformation which inculcated the beauty and the excellency of virtue, but applied no adequate motive to the mind. On the other hand, can the doctrines of christianity be of any use, except as they conduce to their proper end? To allege this would be to degrade the gospel, since its superiority above every other moral system arises from its more powerful effects in meliorating the character and conduct of those who embrace it. In perfect harmony with this view of the subject we are told in scripture, that the Son of God gave himself for us for the express purpose of *redeeming us from all iniquity, and purifying unto himself a peculiar people zealous of good works.*

In order, therefore, to acquire a just view of the christian dispensation, we must regard a right system of faith, and a righteous and holy life as indissolubly connected. We must consider it as a vain attempt effectually to reform our conduct, unless we embrace the holy principles which christianity inspires. And on the other hand, we must deem it unnatural, and ever impious, to hold the truth in unrighteousness; to exalt the doctrines of the gospel, and to neglect the practical effects which these doctrines were intended to produce. Few indeed avowedly separate the doctrines of the grace of God from a righteous and holy life, but many do it practically. Many, who will fully admit the holy influence of the gospel, yet act as if the bare reception of its truths were a kind of compensation for, at least, what they would call the lesser sins of man. Hence, with a strange inconsistency, they will say, such a person is, without doubt, a religious man, but he is passionate. Another is exceedingly pious, but he is sullen and morose. A third is very devout, but he is worldly. Is it not plain that a separation is here made between religion and its practical influence? It is supposed that a man can be religious, and yet not gentle; pious, and yet not benevolent; devout, and yet not detached from the world. In the same

inconsistent manner do multitudes reason, who are religious on the Sunday while they are wholly engrossed with the world through the week: who can attend with the same punctuality the church and the theatre: who would not on any account neglect the preaching of the gospel, but in their families discover nothing of its benign influence: who very carefully settle the articles of their faith, and hold them strenuously; but take little pains to regulate their temper, evidently overlooking that necessary duty, as if it were no essential branch of religion. In a word, we are chargeable with the same inconsistency whenever the holy doctrines which we believe are not embraced as principles of action, influencing and regulating our whole conduct, teaching us how to feel, to act, to suffer, in our families, in our shops, in our retirements, in our converse with the world; in short, in all the various circumstances of life.

The inconsistency which I have been condemning, is greatly supported by our resting in general ideas of religion without entering minutely into the detail of its duties; and by our being satisfied with approving generally of its doctrines without a particular application of them to our own cases and circumstances. On the other hand, nothing shews more decidedly a truly upright spirit than the full and complete manner in which religion is applied, with distinctness and particularity, to a man's own case, carried through all the business of life, and made to regulate every part of the conduct. It is an easy thing to express an admiration of the scriptures, to speak in high terms of an excellent treatise on religion, or to be loud in commendation of a pious discourse. But the only solid proof which we can give in either case of *cordial* approbation, consists in the close and faithful application of what we have read or heard to our own consciences; in the alteration we are induced to make in those parts of our temper and conduct which have been shewn to be wrong; and in the abiding nature of the effects which, through the blessing of God, have been produced in us. Herod knew that John was a just and holy man: he heard him gladly and did many things because of him. But when John plainly applied his preaching to Herod's own case, and said it is not lawful for thee to have thy bro-

ther's wife, then the insincerity of his heart appeared; he could not bear the application of the doctrine which he had previously professed to approve; and he put John to death.

The true remedy for this evil is the practice of close and diligent and daily self-examination; and the habit, not merely of reading the scriptures and hearing sermons, but of applying both, with fidelity, to our own circumstances. The words of a particular text are soon repeated: the propriety of the conduct it inculcates is easily acknowledged. But to examine its contents in detail, and to consider with attention, and with a view to ourselves, the temper and the practice which it enjoins, is a work of no small labour and self-denial. I trust, Mr. Editor, that neither you, nor your readers, will think me presumptuous, if, with a view of lessening the difficulty, I should venture to propose a few questions which every individual may advantageously put to himself; and on his fair and honest reply to which, as in the presence of God, ought to depend his judgment of his own state.

We acknowledge that man is a sinful and guilty creature, and that naturally his heart is "enmity against God." But are we conformably to this doctrine resisting that desire which we feel to be independent of God; and are we striving to bring every rebellious thought into subjection to the rules of his holy word? Do we feel that there is in ourselves an evil heart of unbelief which leads us to depart from God; and are we, therefore, afraid of loving other things better than God, of trusting to human support rather than to him, of honouring man more than God, and of valuing the world more than his favour? Is it our grief that we have hitherto served and obeyed God so imperfectly; and is it our serious wish and our sincere endeavour to honour him for the future, by setting him ever before our eyes, by making his will the rule of our actions, and his glory our end? What pains then are we taking to do this; and wherein do we shew that we are in earnest about it? Unless we are daily and earnestly engaged in resisting and subduing that enmity against God, his law, government, and authority, which so much prevails in all by nature; what proof can we have of being right in our faith?

Too many there are who, wholly selfish in their views and desires, seek no farther to serve God than they think will be sufficient to prevent their incurring the dreadful effects of his displeasure. But are these true christians? Certainly not. The object of the gospel is to teach us to strive against sin; to love God with all our heart, and soul, and strength, and to make his glory our aim in all that we do. This will readily be acknowledged. But let me ask, is it our unvarying endeavour to exercise that habitual regard to God which will influence us in all we say, do, or think? Does every thing bow in our esteem to the will and command of God? Do we adopt those principles and live that kind of life which we know God will approve; or is there nothing in either which we can alter for his sake? Do we labour to maintain in our minds a lively sense of his presence? Do we exercise a constant submission to his will, a constant dependance on his power, wisdom, and goodness? Are we habitually thanking him for the mercies we enjoy, ascribing them only to his free and unmerited grace in Christ Jesus; and are we striving by some more substantial proofs than words to testify our gratitude to him? In our troubles, do we look to him alone for deliverance, resigning ourselves to his holy will, and even bearing affliction cheerfully for his sake? Do we value him as our chief good, as the only proper object of our happiness; and do we prove that we do so by preferring no gratification to his favour, by making every requisite sacrifice, and renouncing every evil habit, readily, for his sake? In short, do we set him before us as the witness of our actions, the judge of our conduct, the end of all that we do?

But let me now request your readers to take another view of the subject. They acknowledge, I doubt not, that this is a sinful world, and that therefore a christian is not to be of the world even as Christ is not of the world, but is to make it his study to "mortify his members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for the which thing's sake the wrath of God cometh on the children of disobedience." Now allow me to enquire, do we really

believe this doctrine? Let us bring the matter to a point with our consciences. Are we renouncing the spirit of that world, whose friendship is represented as enmity against God? Are we crucifying the flesh with its affections and lusts? Are we engaged in a secret warfare with all our evil inclinations, and labouring to bring them into subjection, that our hearts may be as a temple sacred only to Christ? If this is the case, how do we shew it? Are we daily examining ourselves? With what perverse dispositions are we maintaining this struggle? Are we as much and as earnestly engaged in subduing ourselves, as in pursuing honour, wealth, or worldly comfort? In what do we deny ourselves? I ask not what open and public sacrifices we are making—vanity may prompt to these: nor whether we are imposing penances on ourselves—that is comparatively an easy task. But are we mortifying our vanity, curbing our pride, subduing our self-will, renouncing our love of consequence and power, giving up our own pleasure; and especially are we resisting our besetting sin? Many of the commandments of God, let it be remembered, it is both easy and creditable to fulfil. Herod himself seems to have executed these. But he would not give up the gratification of a criminal passion, from regard to those doctrines of which he acknowledged, generally, the truth.

The due reception of the gospel farther implies the attainment of a meek and quiet spirit. Do we then controul our anger? Is the power of religion clearly visible in the restraint which we put upon those ebullitions of passion, and expressions of peevishness, which would otherwise break forth? Can we govern ourselves under provocation? If others are angry with us, are we calm with them? But perhaps some one may say, "My passion is soon over." Yes, this is natural to you: but why was it not restrained by religion? "But has religion," it may be asked, "any thing to do with our petty quarrels and resentments, which are soon excited and soon allayed?" Yes, for religion consists in restraining these from a regard to God, and reverence to his law. True religion is an habitual restraint on every evil temper; a powerful principle which keeps

under and subdues every other which stands opposed to it. It is a principle derived from God, and it should be exercised in the resemblance of him who was meek and lowly in heart; and who, when he was reviled, reviled not again, when he suffered, threatened not.

Then as to covetousness: are our desires of worldly things moderate? Are we contented with our present station, or are we *impudently* striving to be delivered from its difficulties? Are we apt to be cast down when we meet with disappointment, and easily elated by worldly success? Are we making the wealth or the happiness of this world our principal objects: or are these wholly subordinate to religion? In a word, are we more anxious to possess the favour of God and his peace in our souls, than to possess any earthly treasures? Religion, it is true, does not require that we should relax in the just and proper duties of our calling, or be less diligent, industrious, and frugal than others; but then, if we are living as men whose conversation is in heaven, and whose hearts are chiefly set on things above, we shall pursue our business with far less eagerness than others do: we shall be far more anxious that our children should be holy than that they should be rich: we shall take far more pains to give them a heavenly inheritance than an earthly one. Our children themselves should be able to perceive that it would make us more happy to see them religious than accomplished or rich.

I would further ask, what it is from which we derive our pleasures? Knowing how impure and polluting many of the sources of earthly pleasure are, and how apt to draw away our hearts from God; are we so indifferent to them, as to renounce them entirely whenever the interests of our souls require it? Are our pleasures derived from other and purer sources, sources pointed out and sanctioned by the law of God, which in this, as in every other particular, ought to be our guide and director? Do we consider eating and drinking as principal sources of gratification; or do we regard them in their true light, as necessary indeed to the support of our bodies, but at the same time as liable to become instruments of temptation, and hindrances to a holy and spiritual life,

and therefore requiring to be regulated by the rules of strict temperance?

Thus also are we to guard against the inordinate love of any earthly object. We are to beware lest we should love even a wife, a husband, or a child, to such a degree, as to forget that God requires the chief place in our affections. In short, we must be habitually employed, would we really be christians, in watching over and subduing every evil propensity; so that all the thoughts of our hearts may be brought into subjection to the will of God. To hear the gospel preached, to acknowledge its truth, to enjoy a measure of its comforts, is but a small thing. The essential business of religion consists much more in the secret warfare which I have described; in carrying our knowledge into practice, and regulating by it our daily conduct.

There is a class of duties which still remains to be noticed, I mean the duties of justice between man and man. The law of God with respect to these is, that we should do unto others as we would they should do unto us; nay more, that we should seek our neighbour's welfare as truly as our own, and in some points even in preference to our own. Now how are we acting in this respect? We acknowledge the rule: are we following it? Can we withstand the temptation of profiting by the ignorance or carelessness of our neighbour? Shall we be able to say at the day of judgment, "it has been my rule in life to take no advantage of another?" There will be daily occasions of exercising the principle of true righteousness, if we are influenced by it. It will lead us to judge favourably of our neighbour's actions, and to defend him when unjustly accused; to rejoice in his prosperity, to sympathize in his distress, to supply his wants as far as we are able; and, above all, it will teach us to promote the welfare of his soul. It will prevent our flattering him to his hurt, or ministering to his corrupt passions; and it will induce us faithfully, but kindly, to oppose him when he is in the wrong; though we incur his ill-will by it. There is nothing, perhaps, in which men are apt so much to pride themselves as in the discharge of their duty to their neighbour; and yet, when tried by

the word of God, there is nothing in which they are generally more deficient.

I have already extended this paper to an unreasonable length, otherwise the inquiry which I have proposed might be branched out into a variety of other particulars. What I have said, however, will suffice to shew the manner in which the genuineness of our faith may be brought to the test, even in cases to which I have not adverted.

If any one of your readers, Mr. Editor, should object to this paper as legal, and as manifesting an ignorance of the grace of the gospel, I would intreat him to peruse, among many similar passages which might be pointed out, the second chapter of St. Paul's Epistle to Titus. "Speak thou," says the venerable apostle, "the things which become sound doctrine." But what were the things becoming sound doctrine respecting which Titus was instructed to preach? They were the distinct and particular duties of aged men and aged women, of young women and young men, of servants and subjects. We see then how practical the preaching of Titus was required to be, and how particular also: not merely dwelling in general, as too many are apt to do, and recommending holiness in a loose and vague way; but entering into the detail of the tempers which his hearers ought to possess, of the duties which they ought to practise, of the sins they ought to avoid: bringing religion home, to their families and extending its influence to the ordinary business of life: regulating their whole conduct in such a manner as to adorn the doctrine of God our Saviour, and to command the admiration even of heathens. And to confirm this view of the matter, the apostle states it to be the very design of the gospel to produce in all men such a conduct as he had recommended. *For the grace of God hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly in the government of our appetites and passions; righteously in the due discharge of the duties we owe to our neighbour; and godly in the conscientious fulfilment of the duties we owe to God: and that we should be ever looking forward, as the object of all our expectations and hopes, to the*

second coming of Jesus Christ, our God and Saviour, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.

M. A.

To the Editor of the *Christian Observer*.

IN your number for last May (see p. 273) is an interesting paper signed *Churchman*. I by no means agree with the author of it in the whole of his remarks, but I coincide with him in some, and I approve of the spirit in which the paper is written. The perusal of it excited in me the hope that your *Miscellany* will render essential service to the general community of christians, by discussing in a mild and prudent manner certain smaller subjects of difference. Surely pious men ought to state with freedom their several opinions on such topics; and the amicable spirit which is manifested, while they express their differences, may afford an edifying example to those who are not aware how much candour and kindness the christian doctrines inspire, when received into a humble heart. The result of such disquisitions will, probably, be to throw light on many topics not altogether without importance, to expose little extravagances on each side, to draw good men insensibly towards a common centre, and to unite us all in closer bonds of christian love one with another.

Your correspondent professed to consider the most effectual measures which "a faithful clergyman" can take during his life, in order to prevent his flock from quitting the communion of the church. By introducing the term "a faithful clergyman," I think that he evidently signified his intention to enumerate only those measures which would be consistent with ministerial fidelity; not those which implied a dereliction of duty; not those, for example, which, while they might fesset Dissenters, might also diminish the number of true christians within the church. He proceeds to express an opinion that though a main cause of the multiplication of Dissenters has been the unholy lives of too many of the clergy, yet even pious ministers of the church have prejudiced that establishment which, as he very fairly observes,

they are under an engagement to support, by the several following means, viz. "by extemporaneous sermons; by the manner in which they too often conduct their private religious meetings; by reading the public prayers in an irreverent manner; by not impressing the minds of the people with suitable ideas of the value and excellence of the service of our church; by exerting themselves to get young men not duly qualified into the ministry; by placing young inexperienced clergymen in important stations; by recommending books which contain what is good and useful, but are decidedly adverse to the church; and by not explaining the nature of schism and its probable final consequences."

It would afford me much satisfaction to see many of these points fairly and temperately discussed. The *Churchman*, however, in the paper to which I allude, has chiefly confined himself to his first topic, that of extemporaneous preaching; and he appears to me to go much too far in his objection to it.

A correspondent, in your number for June, offers some good and temperate remarks on the paper of *Churchman*, from whom he differs on the subject of extemporaneous preaching. For my own part, I agree, though only to a certain extent, with your June correspondent.

Another correspondent, in your number for July, (signing himself *Napue*), takes up the same side, but with a much higher tone; and I write for the purpose of offering some observations on his manner of conducting the attack which he has made on *Churchman*. He begins by saying, that "he wonders that the *Churchman*, in the enumeration of causes tending to increase the number of Dissenters in the nation, should have omitted one which to him appears more important than any he has mentioned. It is so obvious (he adds) that I question whether it have escaped the notice of one thoughtful individual except himself. It bears, in all its consequences, so striking a resemblance to the one which has principally occupied his mind and pen, that as I read it I could not help drawing the parallel between them. I mean, Mr. Editor, that new fangled way of preaching, which a set of well meaning enthusiasts call evangelical."

He then proceeds to quote a passage from the paper of the Churchman, (p: 274, col. 1), substituting only the term *evangelical* in the place of the word *extemporaneous*. The passage then stands as follows: "I know there are persons who think that *evangelical* sermons are more useful than any others—I am confident that such sermons have supported the cause of Dissenters. By far the greater part of dissenting ministers preach *evangelical* sermons; but the number of clergymen who do so, is comparatively small: there is, therefore, a very great probability that, when an *evangelical* preacher in the Church of England is removed from his present situation, he will be succeeded by a man who preaches only moral sermons. This change is disliked by many persons; and to some weak minds it is an insupportable evil, and is considered as a grand mark, distinguishing one who fully preaches the gospel of Christ, from another who declares only a part of the will of God, or who is a mere hireling that careth not for the sheep." And we cannot altogether wonder that such sentiments are entertained by such congregations, &c."

I think that I am rendering no more than justice to Churchman, by pointing out the extreme unfairness of this remark. I have already observed to you, that the Churchman professes to enumerate only those means of preventing the increase of Dissenters, which a minister of the church may adopt consistently with ministerial fidelity. His object is to suggest to his brethren certain things which ought to be done, and which, according to his judgment, will conduce at once to the prevention of a defection from the Church of England, and also to the greater edification of its members. He does not mention, indeed he was not bound to mention, those means which ought not to be taken, such as to cease from preaching evangelically, because evangelic preaching in the church may tend to the ultimate increase of Dissenters: for the remedy would be worse than the disease. His opponent, nevertheless, seems to consider the Churchman as bound, on principles of consistency, to recommend the disuse no less of evangelic than of extemporaneous preaching. "Your readers (says he) no doubt will feel

the full weight of your correspondent's argument, which has precisely the same force in the one case as in the other."

Napier forgets that this observation can be admitted to have "force" only by those who think that extemporaneous preaching is more edifying than written sermons. Now Churchman is not of this sentiment. He conceives written sermons to be more useful. The argument, therefore, as applied to Churchman; and to all who think with him, contains a *petitio principii*. It supposes him to admit, that just as evangelic discourses tend more to edification than merely moral ones, so extemporaneous sermons tend more to edification than those which are written; the very sentiment which Churchman's opponent rebukes him at great length for controverting.

But I should not have troubled you with these remarks, if I had not thought that *Napier*, in many parts of his letter, expresses himself in a manner which tends to restrain that fair and open investigation of questionable points, which I have already intimated that I wish to see encouraged, in a work entitling itself *The Christian Observer*. "The generality of your readers" (says this writer, among other things equally objectionable), "like your correspondent and myself, have already formed their attachments and made up their minds. Neither of us will, in all probability be able to make a single proselyte. We may sit down to admire each his own production*, and this will be our reward."

I profess to you, Mr. Editor, that, even without any great exertion of that charity which hopeth all things, I can believe that many of the writers in the *Christian Observer*, and Churchman among the rest, (and I will not except either of his answerers), have much higher ends in view than that of admiring, each of them, their own productions. Indeed I can hardly conceive, that men of a humble, teachable, and christian spirit, and such I trust are many writers in your useful *Miscellany*, as well as many readers of it, can have so entirely made up their minds on the subject of the comparative advantages and disadvantages of what is called extem-

* I do not quote in this place all the words of your correspondent, and I beg leave to express a wish that you had yourself altered the passage as I have done.

poraneous preaching, and on many of the other topics started by Churchman, as to render all discussion of them impertinent. What is this, indeed, but to acknowledge, that we who profess a stricter christianity are nor impressible by argument; that we have minds less open to conviction than other men; that prejudice and bigotry, the very characteristics of the Pharisees, belong also to the professors of the gospel; and that these determine our belief at least so far as secondary points are concerned? An admission which our enemies, I fear, may convert into an argument, that the same prejudice and bigotry will account for that confidence with which we assert the evangelical doctrines of religion.

For my own part, Mr. Editor, I profess *not* altogether to have made up my mind on many points on which these correspondents differ. I incline to think, that the question between extemporaneous and written sermons is to be determined chiefly by a reference to persons, times, and circumstances; and that no rule about it ought to be laid down so generally as seems to have been done by all your three correspondents. May it not be affirmed, that in this respect every man has his proper gift? Some are naturally bold and ardent in their disposition, fluent and voluble in their speech. Such men, by the grace of God, may become zealous, animated preachers of his word; and an extemporaneous discourse may possibly best suit their character. Let them, however, remember, that they are in peculiar danger of becoming rash and violent, of mistaking for grace the gift of a ready tongue; and of overestimating the effect of temporary impressions made on the feelings of their audience. Other men have naturally less powers of speech: their thoughts flow not so quickly as it is necessary that their tongue should speak. Perhaps they are so timid and nervous as to want the self-possession necessary for a public speaker. Possibly their aversion to extemporaneous preaching may be traced in a great measure to the modesty of their disposition, the nicety of their perceptions, the accuracy of their judgment, and the delicacy both of their natural and of their religious taste. They may not equally rouse, agitate, and alarm, but they may still more fully enlighten, edify,

and instruct; and among them may be, and I believe are, some of the safest guides to heaven, and of the highest ornaments of the church.

Nayua does not appear to me to treat this class of pious preachers (a very numerous one, as I conceive) with sufficient respect, when he terms the extemporaneous mode of preaching, "a mode which God has from age to age blessed beyond any other mode which *convenience, timidity, trimming compliance, laziness, ignorance,* or any other motive or infirmity has more recently invented and adopted." What would *Nayua* have said had Churchman ventured to insinuate, that some one or more of these motives might influence ministers in adopting the extemporaneous method? I would say to both classes, "Let not him that preacheth in the one manner judge him that preacheth in the other, for God hath received him." Wherefore, "receive ye one another, as Christ hath received us, to the glory of God."

I have touched but slightly on this subject: I might go on to remark, that various other circumstances, besides that of the natural gift of the preacher, ought to have a considerable influence in deciding this question: The wish for example of the hearers, the custom of the country, town, or district in which we live. The opinions also of our superiors in the church ought, undoubtedly, to be consulted in this and every other question in which we are not bound by any law of God. And the danger of leading the auditory to form a taste for the dissenting modes of worship; though, as I think, over-rated by Churchman, may fairly be taken into the account.

I was much pleased by the piety with which Churchman affirms the importance of prayer, and not a little grieved at the rough manner in which his observations on that subject are treated by his adversary. May I venture to recommend, that you should occasionally use that right which you claim of altering a few expressions in the papers transmitted to you. Perhaps by the qualification of only a few words; of the severity or inaccuracy of which the writer may not be conscious, you may considerably promote the spirit of christian charity and conciliation.

MODERATOR.

We thank *Moderator* for his salutary counsel. We beg leave to in-

form him, that we did alter several expressions in the letter of *Namus* which appeared to us ill-chosen: but we found, that had we gone on to correct every expression which was objectionable on the score of *manner*, we should have too much changed the structure of the paper. We are of *opinion* that inasmuch as it may afford a fair opportunity of correcting what is amiss in a writer's spirit, it may sometimes be of use to permit him to make his appearance in his own character.

To the Editor of the *Christian Observer*.

The subject of *extempore preaching* having been brought into discussion in your pages, allow me to send you "An Essay on Preaching, wherein is considered the expediency of using or laying aside a written preparation for the pulpit," which was printed in 1785, but never published. It appears to me to be written with so much candour, and at the same time treats the subject so ably and usefully, that I should be glad to see it inserted in your *Miscellany*.

B.

ESSAY ON PREACHING.

THE public preaching of the word of God is, confessedly, an ordinance of divine appointment. *Preach the gospel to every creature*, was the command given to the apostles: *preach the word; be instant in season, out of season*, is the injunction laid upon all succeeding ministers. The ordinance, which God has been thus pleased to appoint, he has made use of for accomplishing the most important purposes. By this chiefly, if not entirely, he has effected, what no worldly influence or force of arms could effect. By the preaching of men destitute of every mere worldly recommendation, not only without but against the influence of the powers of the earth, he has spread the knowledge of his truth from one kingdom to another, propagating and establishing his gospel through the world.—Not to mention the numerous advantages which are thereby derived to society, the everlasting salvation of many thousand souls must be ascribed to the blessing of God upon this ordinance. It has, therefore, appeared in every age to be the instrument by which he displays

his power, and carries on the purposes of his grace. For this end he has appointed a gospel-ministry; and is pleased to raise up faithful men for that service, in order that by the *foolishness of preaching*, (not that which is really foolish, but which will ever appear contemptible to worldly men,) *he may save them that believe*.

Since the consequences, therefore, of preaching the word of God are so important, how much does it become those who are entrusted with the office to use all diligence and circumspection in performing its duties! Surely it is the preacher's province to *seek out acceptable words*, and to look well to it, that no carelessness or imprudence of his should defeat the end of his ministry, or dishonour the cause for which he pleads. It is granted, that no abilities, natural or acquired, in the preacher, no eloquence of speech, no laboured compositions, can ensure success to his ministry;—that the excellency of the power is of God and not of man; that *neither is he that planteth any thing, nor he that watereth, but God, who giveth the increase*.—But yet it were presumption for any to expect the divine blessing, except in the use of holy diligence. While we depend entirely on the influence of God's spirit to make our preaching effectual, we are yet to exert every faculty which he has given us, and vigorously to pursue those means which appear most likely to promote the interest of the gospel. Thus it becomes all who preach the word to prove that they are *labourers*, not *loiterers*, in God's vineyard, and to determine with David, *not to offer unto the Lord of that which cost them nothing*.

But while all serious ministers agree in these general principles, many differ as to what is the best mode of preaching, some pleading for composed or written addresses, others for speaking freely or *extempore*, without a previous preparation in writing.—It may be proper to enquire which of these is the most useful method.—Each has had its advocates, and we find examples of each among very pious men. Perhaps it would be foreign to the purpose to ask, what was the practice of the apostles, unless it could be proved that they should be proposed as patterns for our imitation in every instance. But it is acknowledged on all hands, that the practice of speaking without a written compo-

sition has most generally prevailed in the Christian Church; and that "the practice of reading sermons to a public assembly has been hitherto peculiar to the English nation." Bishop Burnet observes, that it took its rise soon after the dawn of the reformation amongst us. But though one side may boast of a greater antiquity than the other, perhaps it were difficult to determine, which is the most useful; since many instances might be produced in which it has pleased God to give success, in an eminent degree to both practices. Perhaps neither can be generally recommended to all. A variety of cases and circumstances may render that which is proper for one individual, or for one situation, highly inexpedient for another. Each mode of address has its peculiar advantages.

It may appear adviseable for ministers to compose their sermons, First, *in order to prevent or obviate prejudice.* It is evident that in many places the prejudice against extempore preaching is so great, that any attempt to introduce it, at least hastily, might probably excite opposition, and effectually hinder a minister's usefulness. A considerable number of persons might at once withdraw themselves from the ministry of one who should attempt to preach without a book. "They would require little more proof of his being unworthy of their notice, than to be told, that he is an extempore speaker." However absurd these prejudices are, yet a minister should pay some regard to them, if he wishes to gain an attentive hearing from all around him. And if by composing his sermons, he can conciliate their esteem, and gain their attention to the truths of the gospel, he may gradually dispose them to listen with candour to the same truths, even when delivered without a written preparation. At least he has answered an important purpose, by declaring the counsel of God to them, and if they reject it, it will more clearly appear, that the sin lieth at their own door.

It may be proper for ministers to compose their sermons, in the second place, *to improve their own stock of knowledge, and to gain a greater variety of matter and of language.* It is incumbent upon them to be men of study and great industry, and to seek for every qualification which may render them *able* as well as *faithful* ministers of the new testament. It is, there-

fore, very lamentable to observe a carelessness or a negligence in any. And it seems highly expedient that all should endeavour to improve their understanding, and to digest a plan of divine truths, so as to be able to express their sentiments with clearness and solidity, as well as with a propriety and copiousness of language, upon every important subject of divinity. But the practice of composing sermons seems best calculated to promote this end; and from the utter neglect of it some have appeared very deficient, except upon common topics, both for matter and for words. This reason, it is confessed, is particularly applicable to the case of young ministers, till, by study and much writing, they have thoroughly digested their sentiments, formed their stile, and attained a facility of expressing themselves upon all the great truths of the gospel. For surely it were presumptuous in them to expect to speak with the same readiness as those experienced ministers who for years have employed their thoughts, their pens, and their tongues, upon these subjects.

Hence, also, it may appear expedient to compose sermons, *in order to preserve connection and a closeness of argument.* Though it is by no means necessary or expedient, that the preaching of the gospel be dry and systematical, and quite conformed to the rules of logical exactness; yet surely it will admit of much solid reasoning and strength of argument. It becomes ministers to endeavour to convince the judgments as well as to affect the passions of their hearers; that they may recommend the gospel to persons of understanding, as well as to those of meaner capacities. And have we not reason to lament that many, by their unconnected, loose, and desultory manner of address, have brought the gospel into contempt, and have given occasion to the reproach, that none but fools, or weak and illiterate persons would attend to it?

Now, if it is of any importance to avoid incoherence, the expediency of written compositions may be pleaded for. For however many things may be spoken very forcibly in an extempore address, it is in vain to expect the same degree of compactness and solidity as in a previously composed discourse.

There are especial occasions of

preaching, such as assize or visitation sermons, and certain situations, where men of discernment or learning are expected to make a part of the congregation, where, as it is peculiarly necessary to attend to connection and argument, a neglect of writing would be highly imprudent. It should also be considered, that all serious and godly ministers are not possessed of equal abilities, and that the faculty of speaking freely, without a written preparation, with any tolerable degree of readiness and exactness, is what some do not, perhaps cannot, attain to. Others feel such a trepidation of spirits as would utterly unfit them for preaching extempore with a proper degree of recollection and composure. For such, therefore, to attempt what they are not fitted for, and to neglect that which might tend to procure them a favourable acceptance, and render them more extensively useful, is a degree of unfaithfulness and presumption.

But as preaching extempore may plead antiquity in its defence, we may enquire, also, whether it has not some peculiar excellencies and advantages to recommend it. And, first, by an extempore address a minister may speak more plainly and familiarly to his audience. The great end of speaking is to be understood; and as the message of the gospel is equally important to all, ministers are concerned that all, even the meanest and most illiterate, should understand them. There is a powerful efficacy in the simple preaching of the gospel superior to all the force of oratory. It can receive no assistance from the laboured ornaments of language; for God vouchsafes not his blessing to the excellency of speech, and the enticing words of man's wisdom, lest the praise should be given to the wisdom of men and not to the power of God. A plainness and simplicity of style, and manner of address, is not only peculiarly becoming those who are not seeking the applause and admiration of men, but is absolutely necessary for such as wish to be understood. It is almost inconceivable by those who have not examined, how many of our hearers are dull of hearing and slow of conception; to whom, even in the plainest and most familiar discourses, many expressions are unintelligible; while elegant compositions are entirely beyond their comprehension. But is so

considerable a part of our congregations to be disregarded? *Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.* A rash, wild, careless manner of speaking is not here pleaded for: this ought to be guarded against by those who would not bring the gospel into contempt. But the sensible and the discerning will not be offended by that simplicity which is necessary for the instruction of the ignorant.

Still it is asked, Cannot this plainness of speech be consulted as well in written as in extempore discourses? Without doubt it may; but, perhaps, the chief difficulty of ministers, either in writing or speaking, is to be intelligible; and in composed addresses there is something of a *stille* and a turning of periods, which renders what is read from a book less familiar, and therefore more difficult to be understood. In extempore speaking the ornaments of speech cannot be so much regarded; and while meanness and vulgarity are carefully avoided, which ought ever to be the case, there is yet a degree of familiarity in it, approaching to the ease of conversation, which is particularly suited to common hearers.

An extempore address seems, in the second place, best calculated to excite and keep up the attention of the audience. This will be allowed to be a consideration of importance. For except the congregation lend an ear to what is spoken, the most excellent addresses will be entirely without effect. Now, the countenances of the audience being generally turned towards the preacher, if they observe that his eyes are confined to his book, his address will appear much less animated, and will be less interesting to them, than if his eyes were constantly upon them, and they should see him to be directing his discourse immediately to them. It is allowed, that some, who can read their sermons with an occasional glance of the eye, and are therefore at liberty to look round upon their congregation, in great measure obviate this objection. But an extempore speaker seems still more likely to command attention, not only by his looks and attitude, but by his manner of address, which will appear more direct and personal, and will leave him at liberty to introduce an occasional hint, calculated to rouse the attention of his careless hearers. Thus he may

probably, convince them that he is not delivering a dry, uninteresting lecture, but that he is speaking to their particular cases; and, therefore, that they are concerned to listen to him.

We may observe, thirdly, that ministers by speaking extempore are more at liberty to address the passions. It has been observed that sermons ought not to be destitute of reasoning and argument. Yet these alone will make but little impression. Even after the understanding is informed, and the judgment convinced, it is necessary that the passions be interested, or else no lasting effect will be produced. It is really astonishing, how little men in general are influenced by argument alone. Very few indeed are roused to earnestness and activity in any pursuit, where their passions are not touched, and their hopes or their fears excited. Hence appears the necessity of a particular and lively application of every point of importance handled in a sermon. Now, as this part of a discourse does not require that closeness and connection which is necessary for argumentation, there is the less need of a written preparation. Nay, the extempore speaker seems to have considerable advantage. It is probable, if he enters into the spirit of his subject, that he will deliver himself with greater earnestness and zeal. The sight and circumstances of his congregation may furnish him with suggestions for an animated address to them, which might not have occurred in his study. His concern for them, while present before him, and the importance of the subject he is treating, will, probably, excite many affections in his heart, which will be visible to the audience, and cannot but affect them in return; while he may be led to speak with a warmth of expression which he would in vain have sought for in his retirement. The poet's observation is confirmed by general experience:

"— Si vis me flere, dolendum est,
Primum ipsi tibi."

And it is probable the preacher will then be most animated, and most affect his audience, when engaged in the solemn service of the sanctuary.

It may be urged, fourthly, That by preaching extempore much time may be saved to be applied to other important purposes. Preaching, though a considerable part, is not the whole of a minister's duty among his people.

There are many situations, such as large and populous parishes, or where several churches are to be attended, in which a great share of a minister's time is necessarily taken up with the care of his flock in private, and the occasional services of the church. Allowing him but a small portion for retirement, for study, and for the necessary preparations even for speaking without notes, it is probable that the whole of his time would be filled up. Now what expedient is left for one thus situated? If written sermons be thought advisable, must he from year to year read over the same compositions? It is obvious, what lifelessness and weariness, if not contempt of the preaching, this is likely to produce both in himself and in his congregation. Or must he neglect or superficially perform the very important office of private visiting, that he may have time for the composing of his sermons? Or is not this rather an unnecessary expence of time in writing, which might be more usefully employed, if he can attain to a readiness and propriety in speaking? It is needless to observe, what a laborious business it is to make constant preparation for the pulpit in written discourses; and where a minister's time is otherwise much filled up, it will probably be at the hazard of his health to adhere to the practice of writing. This is by no means urged as a plea for indolence, for the neglect of study, or that time may be had for the pursuing of vain recreations. A minister ought, above all other men, to redeem his time, as considering it entirely devoted to God; and if he is excused from the labour of much writing, he ought not on that account to be the less employed in the service of his master.

It appears, therefore, that written sermons, however expedient and necessary in certain circumstances and situations, may be laid aside in the following cases:

1. Where the plainness of extempore preaching may be used without much offence, or where the violence of prejudice against it seems likely to subside. But even there it cannot be proper for all ministers to adopt an extempore mode of address; and therefore it is recommended only.

2. Where there is a faculty of speaking with tolerable readiness, and in a solid as well as animated manner.

As this perhaps cannot be known without much trial and preparation, it seems proper that young ministers especially should direct their studies with a view to attain this faculty, and endeavour, at least gradually, to adopt the practice. But lest this should encourage a rashness and presumption in young and unexperienced men, we must add that it were highly improper for them to venture upon extempore speaking, except

3. After a long course of previous study and preparation in writing.— This appears highly expedient to guard against the hurtful and reproachful habit of speaking in an ignorant, careless, incoherent manner.

— Cui lecta potenter erit res,
Nec facundia deseret hunc, nec lucidus
ordo.

It may be observed, that a great part of the objections which are urged against either written or extempore discourses, may be obviated by care and attention in those who deliver them. Those who write for the pulpit should be cautioned to avoid a dry and unaffecting, as well as a pompous and ornamented stile; and to endeavour to shew by the earnestness of their delivery, that they firmly believe, and feel themselves interested in, what they speak. Those who venture without the help of a written preparation should beware of getting into an indolent misingding of their time, as well as a careless manner of appearing in the pulpit; and should therefore study to avoid a low vulgarity, a wild incoherence, and tedious repetitions.

To guard against a misconception or a misrepresentation of what has been urged in favour of *extempore* preaching, it is proper to add, that it is earnestly recommended to those ministers who adopt this mode of address, to study their subject well, and to digest their thoughts upon it, before they venture to speak in public. For this purpose it will be expedient, in general, to draw up, and take into the pulpit, a short plan of their sermon, in which they may put down all the chief heads to be insisted on; the texts of scripture and the principal thoughts to be introduced.

This, indeed, in strict propriety, is not *extempore* preaching, as much previous study is supposed; but this is the mode of address which is here

pleaded for: and therefore it is not in any case recommended to lay aside all written preparation for the pulpit.

The advice here given might be confirmed by the most respectable authorities. "There is a middle way, used by our predecessors, of setting down, in short notes, the method and principal heads, and enlarging on them in such words as present themselves at the time. Perhaps duly managed this would be the best."—*Abp. Secker*.

Let all seriously consider the nature of their situation, and the extent of their abilities, and then judge, as in the sight of God, which mode of preaching seems most likely, in their particular case, to promote his glory and the interest of the gospel in the salvation of souls. It would be well, if, for this purpose, ministers would not determine entirely for themselves, but consult, and deliberately weigh, the opinion of prudent, faithful, and discerning friends.

But whichever mode be adopted, all should be exhorted to remember their continual and entire dependance upon God, both to enable them to preach, and to make their preaching effectual. It is sometimes pleaded for extempore preaching, that this mode seems best adapted to keep the minister humble and sensible of his dependance; and that those who have their written compositions before them are in danger of falling into self-sufficiency, and of neglecting to cry to God for help. But far too great a stress has been laid upon this. We are in danger on every side, and it becomes us to consider, on which we are most likely to be assaulted. But surely a minister, composing his sermon in his study may be as devoutly sensible of his utter insufficiency without help from above, as another who stands up to speak in the pulpit what he has not previously prepared. Perhaps, indeed, the one may feel that dependance more immediately in the pulpit, which the other has done before in his retirement. In either case then we perceive the absolute necessity of continual and earnest prayer; since the most eminent are but as instruments in his hands, *who alone giveth the increase*. Vain and ineffectual are the most shining abilities either for writing or speaking, unless God is pleased to afford the powerful

efficacy of his spirit. O for a greater importunity in prayer, that we may prevail to obtain the blessing! And while the ministers of Christ, with true devotedness of heart, are seeking his glory, and with unfeigned simplicity are following his guidance, let them rejoice in that animating promise; *Lo! I am with you always, even unto the end of the world.*—AMEN.

To the Editor of the Christian Observer.

Your correspondent, a Country Curate (p. 408) has desired an answer to a very important question, respecting the most advantageous mode of regulating a charity school.

I trust that several of your correspondents, who have turned their attention to this subject, will communicate their thoughts upon it. In the mean time the following hints may, perhaps, be serviceable to him.

Though from his making this enquiry, I have reason to believe he possesses a due sense of the *importance of the subject*, yet he will pardon me if, for the sake of others, I say a few words on this head.

I have not been able to account for the inattention which many pious clergymen have evidently shewn to the instruction of the children of their flock, but on the supposition that they have considered it as a duty of very inferior importance in comparison with preaching.

I would not undervalue the benefit of preaching: it is one part—if you please, the most important part, of a clergyman's duty; but it should not therefore supersede the rest. A clergyman with cure of souls, is a public instructor, set apart by God and man for the instruction and improvement of his flock. He is responsible to God and to his country, for the morals of his peculiar charge, as far as it is in his power to influence them; and this obligation surely requires him to use every endeavour in his power for their religious improvement. It is the chief advantage of an establishment of religion in any country, that, in every district into which the country is divided, there will be an individual regularly appointed to superintend the moral state of the persons in that district, to devote himself to their religious improvement, to

watch against all the inroads of vice and corruption. In the discharge of this duty, it surely is not enough to read the appointed prayers and deliver a sermon weekly. Far more active exertions should be made; every probable means of improvement should be tried; and the spirit of the law, as well as its letter, should be fulfilled. If this idea of a clergyman's office is a just one, no reason can be offered why he should not pay particular attention to the state of the children of his flock, except the impossibility of doing it, or the doubt of its answering any good purpose. The former reason may be valid to a certain extent, but not till he has conscientiously done as much as is in his power. It was the ancient custom in the Church of England, for the minister to catechise all the children of his parish every Sunday afternoon; and it is deeply to be regretted that this excellent custom has been suffered to fall into neglect. It gave the children an interest in the worship as a part of the congregation: it afforded, to the minister an excellent opportunity of familiarly instructing the elder part of his audience, while he addressed the younger; and it served to constitute a direct and visible pastoral relation between him and the "lambs of his flock," which was calculated to inspire them with reverence for him, and to give him an interest in their welfare. Where it is possible it would be well to revive this useful custom; but where this is not practicable, a clergyman's care ought surely to be extended to this part of his flock in some other mode.

The doubt of good being done, in any material degree, by that measure of attention which a minister may be able to give to the children of his parish, must arise from one of these causes: either that he is not sensible of the *influence of education in general*; or that he is not convinced of the efficacy of that degree of religious knowledge in particular, which may be communicated by education; or that he conceives the *occasional labours of an individual* to be inadequate to produce any material good amongst the children of a whole parish.

With respect to the *influence of education in general*, it should be remembered, that man is almost universally what he is trained up to be—

rude or polite, ignorant or enlightened, ferocious or gentle. The difference between a savage New Hollander, and a highly polished European, is as great as between animals of a distinct species. By education the most powerful natural passions are either suppressed or strengthened. The Spartan was taught to embrace a life of self-denial; the American to endure torture with apathy; the Gentoo widow to submit to death with composure. Powerful principles in these cases were early instilled into the mind, and strengthened by the force of general opinion, they produced effects, which appear almost incredible to those who have not been similarly trained.

Surely, then, *qualities of a more amiable and useful cast* may be implanted, if means equally adapted to that end are used. Man, it is true, cannot by education be made a real christian; but by education he may be freed from prejudices, and delivered from the dominion of dispositions, highly favourable to temptation and sin. He may, by education, be endowed with qualities friendly to the growth of christianity. His mind may be enlightened by knowledge, by scriptural knowledge, instead of being darkened by brutish ignorance. His conscience may be awakened; instead of being seared by insensibility. He may be made attentive, docile, submissive, rational; instead of being thoughtless, obstinate, intractable, void of understanding. The soil may be cultivated, and prepared, for the reception of the heavenly seed.

It is readily conceded, that divine grace is in its nature distinct from the qualities which may be conferred by education: grace is the effect of the influence of the holy spirit on the soul; but surely that influence may be reasonably hoped for, where those means have been diligently used to which the promise of his influence has been in general annexed. What is preaching, what is prayer, but certain means in the use of which the blessing of the spirit may be expected?

With respect to the *ability of an individual to effect much good* by the occasional superintendance of a school; it should be considered, that a minister will almost always be able to form and direct the system of education there pursued; that the master will, there-

fore, become an instrument to put in execution his plans; that the benefit to be obtained by a school depends much more on the system pursued, than on the time employed in superintending it; that a minister may easily contrive to interest a far greater number than the scholars in the benefit of his instructions, by communicating them publicly at stated times, and engaging other parents to send their children; that the portion thus instructed and improved will be that which, in general, is most neglected and most likely to corrupt the rest; and that the little leaven, thus infused into the rising generation, will spread itself through the mass, and extend its salutary influence to the whole.

A minister then, in order to be useful in this branch of his duty, must be first *fully impressed with the persuasion of the good effects* which may be derived from superintending the education of the poor. He must animate himself with the hope of seeing a rising generation of young persons disposed to listen, with a lively interest, to his sermons; qualified by a previous stock of religious knowledge to understand them; prepared by good habits to attend regularly the ordinances of worship; accustomed to revere him as their guide, and attached to him as their friend. This he may justly expect to be the fruit of the pains he will take with them, a fruit the more certainly to be expected, as his work will appear to be a labour of love, and not the stipulated employment of office.

If this picture of success should appear too flattering to be justified by experience, it must be considered how very rarely experience can fairly be appealed to on this subject. The common education given in charity schools, it is allowed, is very seldom productive of any material good effects. The children are taught, it is true, to read, to write, and to repeat their catechism by rote. But all these are only mechanical operations; and have in themselves no necessary tendency to enlighten the mind, improve the morals, or mend the disposition. The term education is, in this case, misapplied. Education, properly defined, is that series of means by which knowledge is obtained, proper dispositions acquired, and a right character formed. But the ability to spell and join words together, though it may be

come the means of obtaining knowledge, is not knowledge; and it must act by some strange magic charm if it has any effect in meliorating the disposition. The *means* are here confounded with the *end*; and a very limited part of education is considered as the whole.

The schoolmaster is not, in this case, to be blamed. He was engaged, perhaps, only to teach reading and writing; and he may have executed his task properly. It is the narrowness of the received system which is in fault: it is the defective idea annexed to the term education; it is the folly of expecting an end without the use of means properly adapted to produce it.

To the score of this *false idea of the nature and effects of education* may be attributed the prejudice which has, of late years, been so unhappily excited in the breasts of many, against the communication of instruction to the poor, as tending to diffuse jacobin principles. Whatever truth there may be in this idea can only apply to that mistaken form of education, which consists solely in enabling the children of the poor to read, and which of course opens to them sources, otherwise shut, of demerit and poison. If it is said, as frequently it is in defence of communicating such knowledge to the poor, that with the poison you supply the antidote; if they are able to read bad books, they are also furnished with good ones; the defence is not satisfactory; for, in the present corrupt state of man, the bias towards evil is stronger than that towards good. The valid answer is this: that a *true system of education*, the only one which ought to be defended, is expressly calculated to counteract that discontented turbulent state of mind which is the proper soil of jacobinism; that its end is to improve the morals; its means, the diffusion of sound religious knowledge, and the cultivation of right dispositions.

The writer of this paper has had frequent opportunities of examining schools for the poor. In those of the common sort, he has rarely found any thing to excite an expectation of much benefit. In some, conducted upon better principles, he has remarked a degree of moral improvement which equally delighted and surprised him.

He has seen children of ten and twelve years old, well acquainted with every part of scripture, and possessing an uncommon degree of information for their age and circumstances; earnestly attentive to the instructions afforded them, easily impressed by admonition or reproof, and remarkably modest and humble in their deportment. Upon enquiry he found them to be exemplary in their conduct at home, dutiful children, and qualified to become faithful servants*.

I would advise the country curate, before he lays down any plan for the regulation of his school, to form in his mind a distinct idea of the character he would wish his charge to possess when they enter into the world. The school is to be the place in which that character is to be formed, at least in which its outline must be traced. Every quality which he would wish his pupil to possess in after life must here be implanted, nursed, and cherished; and the attention should be given to each in exact proportion to its future importance, and value.

I will imagine the kind of character which your correspondent might think it right to aim at forming in his pupils. Though he does not want them to attain much science or acquire elegant accomplishments, yet he wishes them to become rational and thinking beings, accustomed to reason justly on the principal objects around them, disposed to listen attentively to the instruction he will communicate to them from the pulpit, and prepared by previous religious knowledge to understand it. The school will thus be a preparation for the church; and it is evidently owing to the want of such a preparation that so little good is done by preaching.

* It is but a piece of justice due to the excellent Mrs. H. More to say, that the writer principally alludes, in the above paragraph, to one of the schools under her patronage. He had the opportunity of learning some very striking facts corroborative of the above remarks. These facts will one day loudly speak to the character and designs of this much injured lady, who has devoted talents and learning, calculated to instruct and delight the highest circles of society, to the improvement of the lowest; and whose benevolent labours, like those of her great master, have been rewarded with calumny and reproach.

The hearers have not the capacity to attend to it; to understand it; to be impressed by it. Considering the future station of his pupils in life, the hardships they must suffer, and the labour they must undergo; he would have them trained to contentment, patience, humility. Industrious and frugal, sober and moderate, faithful and obedient, they should be fitted to become useful servants, good husbands, and careful masters of a family. And, that they may be thus educated, he would wish them to be influenced by the noblest and most powerful principles which can sway the human breast:—the sense of duty, the fear of God, the desire of pleasing him, the dread of sin, indifference to this world, and lively hope of a future better state.

Such would, probably, be the character which your correspondent would draw in his mind. Let him

then chuse his plan of education with a direct reference to the formation of each distinct part of such a character. It will be necessary to analyze it, and to take the parts, of which it is composed, separately, that each may be duly considered.

In this analysis the four following objects, correspondent to the principal springs of action in man, will chiefly claim attention, the enlargement of *the mind*, the improvement of *the habits*, the regulation of *the tempers*, and the reformation of *the principles*, by the powerful influence of religion.

The consideration of these points, however, must be delayed till another opportunity, as I have already somewhat exceeded the usual limits of an essay.

N. D.

(To be continued.)

MISCELLANEOUS.

To the Editor of the Christian Observer.

I AM puzzled beyond expression; and as I have no means of solving my difficulties at home, I venture to apply to you. I have long been a regular attendant at my church, and thought I was well acquainted with every thing which a good christian need wish to know. I took pains also to train up my children in the same paths which I had trod before; and so successful were my endeavours, that they presently were able to state the principal evidences of christianity, almost as well as the rector himself. But you must know, Sir, that my eldest daughter is somewhat of an inquisitive disposition; and one Sunday night, when I was repeating the substance of the afternoon sermon, which was intended to obviate the objections of Mr. Hume against the christian miracles, she quite astonished me by the following enquiry—“Pray, mamma, what is the *nature* and *object* of christianity? It is surrounded with a wonderful variety of evidence, the force of which I feel and acknowledge: surely the nature of the gospel itself, which is recommended by such a display of dignity

and power, must be very surprising.”

Now here began my first difficulty on the subject. I could have written a volume upon the evidences, but had never employed a single thought upon a question like this: so I resolved to go to the rector. He was very civil to me, but blamed Harriet exceedingly for troubling her head with things which she could not understand; and desired me to tell her that the christian religion alone had discovered to us a future state, and established the existence of one God. Now all this he had told us often before; for, in fact, these discoveries themselves, when duly considered, form no trifling argument in favour of that revelation, which first clearly and unequivocally proclaimed them to the world. But this answer satisfied neither my daughter nor myself. I do not know whether the rector meant any allusion to Harriet in the sermon, which he delivered on the following Sunday; but, if he did, he certainly failed of his object. His text was, “Secret things belong unto the Lord our God,” and he warned us against indulging a profane curiosity in divine things. I thought his text was a little against us; but on referring to the

passage, when we got home, our desire of information was rather excited than allayed: for it appeared that some things are revealed which belong to us and to our children; and we both agreed that it was of importance to learn them. To settle all my doubts at once, I ventured to make an application to a Cambridge scholar, who happened at that time to be resident in the neighbourhood. For the better discussion of the subject he came to drink tea with us, and, as his memory is good, he gave us the substance of several sermons which he had lately heard. I was much obliged by his civility; but really, Sir, I was never the wiser. One gentleman proved, it seems, that the ancient heathens had no hospitals or infirmaries, and that many of their barbarous customs exist no longer; these are collateral benefits beyond a doubt; but they can hardly constitute the essence of christianity. Another preacher had overthrown the oracle at Delphi, and demonstrated that his objections had no force when applied to the prophecies of scripture. This, as you will plainly perceive, was little to our purpose. Nor did we make much progress in the cause by elaborate dissertations against the impostor of Mecca; for my family, I sincerely believe, are just as likely to embrace the religion of the Hindoos as the doctrines of Mahomet. But perhaps there are some Mahometans at Cambridge; and, if so, the eloquence of the preacher, I hope, has produced its effect.

Such, Sir, was the substance of our conversation for at least two hours. The patience of my daughter was at length exhausted, and she earnestly inquired whether it was not sometimes the custom to illustrate the doctrines of the gospel, and requested all the information on that head which he had time to communicate. He readily undertook the task, and gave us many satisfactory proofs of the existence of the Supreme Being, the reality of dæmoniacal agency as stated in the gospels, and the personality of the great enemy of man. I will not exhaust your patience, Mr. Editor, by entering into a longer detail; the conclusion of the business was, that my young guest recommended me to apply to you—"I have discovered," said he on leaving us, "what I did not before suspect, that my own

creed is defective; the knowledge which I now possess is not able to make me wise unto salvation, and I am much afraid, that many of the clergy, in dwelling *exclusively* on the evidences of christianity, or demonstrating acknowledged truths, forget to state the essential doctrines of the gospel. On my return to college, if it please the Almighty to spare my life, I will hear with greater attention and examine with greater accuracy; and if you will permit the correspondence, I will lay before you the result of my enquiries." If you wish to see his letter, when it arrives I will certainly send it. In the mean time, Sir, I hope you will not forget my poor Harriet, nor her affectionate mother,

MARGARET JOHNSON.

To the Editor of the Christian Observer.

THE account of the remarkable council held by the Jews in the plain of Ageda in Hungary, as far as I can learn, rests entirely upon the testimony of Samuel Brett, who was present at the assembly, and drew up the narrative contained in the Phoenix. The authors of the modern Universal History, Vol. XI. pp. 141—143, last edition, admit the account as authentic, but confirm it by no additional evidence. Its authenticity has, indeed, been attacked by the learned, but capricious, Jortin. His objections; however, do not appear to possess much force. His first argument is, that the authors of the *Acta Eruditorum* declared their suspicions concerning it. These critics, however, allege nothing but the silence of Basnage for their opinion; Basnage, it is true, is silent upon the subject, when the very nature of his work, a history of the Jews to the age in which he wrote, required that he should adduce, or formally confute, so extraordinary and interesting a narration, *unless he were ignorant of it*. And his silence, under such circumstances, is a much stronger proof of this ignorance than of his rejection of the piece in question. The other argument of Jortin is the assertion of Manasseh Ben Israel, in his Defence of the Jews, contained in the second volume of the Phoenix, expressly contradicting the whole story. But those who consider the prejudices

that would operate in the mind of a Jew upon such a subject, and the grounds upon which persons of that nation sometimes make their assertions, will pay as little deference to the second argument of Jortin as to the first. See Remarks on Ecclesiastical History, Vol. II. pp. 419, 420th second edition.

I think, therefore, with Whitaker, that "this narrative, though branded as fabulous by a cotemporary Jew in Phoenix ii. 401," and, I may add, by a Christian, Rem. Ecc. Hist. "carries all the marks of authenticity with it; and is very curious." Origin of Arianism, p. 9, note.

D.

To the Editor of the Christian Observer.

THE following verses were composed by the ever-memorable Sir Henry Wotton, provost of Eton College, and ambassador from James the First to the State of Venice. They were written during his illness, and not being contained in the common edition of Walton's Lives, nor in the Reliquie Wottonianæ, may not be unacceptable to those of your readers who can taste the beautiful and pathetic simplicity of the composition, without being offended with the quaintness of some of the expressions.

G. S.

O thou great Power, in whom I move,
For whom I live, to whom I die!
Behold me through thy beams of love,
Whilst on this couch of tears I lie,
And cleanse my sordid soul within
By thy Christ's blood, the bath of sin.
No hallow'd oils, no grains I need,
No rags of saints, nor purging fire,
One rosy drop from David's seed
Was worlds of seas to quench thine ire.
O, precious ransom! which, once paid,
That *consummatus est*, was said;
And said by him that said no more,
But seal'd it with his dying breath.
Thou then that hast discharg'd my score,
And dying wast the death of Death,
Be to me now, on thee I call,
My life, my strength, my joy, my all.

FRAGMENTS.

LINES OF SIR WILLIAM JONES.

THE following beautiful tetrastick is a literal translation from the Persian by Sir William Jones.

On parent knees, a naked, new-born child,
Weeping thou sat'st, whilst all around thee
swiPd:

So live, that sinking in thy last long sleep,
Calm thou may'st smile, when all around
thee weep.

Life of Sir W. Jones by Lord Teignmouth.

In the same excellent work are contained the following couplets, written by Sir William Jones in Berkley's Siris. They afford a pleasing specimen as well as of the piety as of the poetical talents of their illustrious author.

Before thy mystic altar, heavenly truth,
I kneel in manhood, as I kneel in youth:

'Twas let me kneel, till this dull form decay,

And life's last shade be brightened by thy ray:

Then shall my soul, now lost in clouds below,

Soar without bound, without consuming glow.

AN ATHENIAN ANECDOTE.

Some sycophants of the Romans, then their masters, proposed to the Athenians, in a public assembly, to imitate their lords in the exhibition of shews of prize-fighters and gladiators in their theatres. A worthy citizen, who was present, affected to applaud the flattering measure, and requested his fellow-citizens only first to accompany him, and help him to throw down the altar, which, in their better times, they had erected to MERCY. That sensible people felt immediately the grave rebuke, and were the only state in Greece that had courage to forbear imitating the barbarity of their conquerors. Ought not a British Legislator to feel that, while he continues to legalize the enormities of the slave trade, he is bound in consistency to abjure christianity?

WEST INDIAN ANECDOTE.

The Reverend James Ramsay, a writer of the first authority, in his Essay on the Treatment and Conversion of African Slaves, published in 1784, before any idea was entertained of a parliamentary inquiry, relates that, in one of our colonies, "No less than two chief judges, within these thirty years, have been celebrated for cutting off, or mashing so as to make amputation necessary, the limbs of their slaves. In one case, a surgeon was called in to operate; but he answered, he was not obliged to be the

instrument of another man's cruelty. His Honour had it then performed by a cooper's adze, and the wretch was left to bleed to death, without attention or dressing. When he became convulsed in the agonies of death, the surgeon was again hastily sent for, and came in time to pronounce him dead. People stared at the recital, but made no enquiry for blood. In the other case, the limb was mashed with a sledge hammer, and then it was amputated by a surgeon, and the maimed wretch lived some years."

ANECDOTE OF THE SLAVE TRADE.

In the month of March, 1783, the following circumstances came out in the trial of a case of insurance, before the chief justice of the Court of King's Bench, at Guildhall. An ignorant master of a slave ship had overshot his port, Jamaica, and was afraid of wanting water before he could beat up again to the island. He himself fell sick. In the course of his illness, he ordered his mate, who was the man that gave the evidence, to throw overboard 46 slaves, handcuffed; and he was readily obeyed. Two days after he ordered 36 more to be thrown after them, and after two days more another parcel of 40. Ten others, who had been permitted to take the air on deck, unfettered, jumped into the sea indignantly after them. The ship, after all, brought into port 480 gallons of water. Will any one pretend that it can be right, in any possible circumstances, to submit the fate of such numbers of reasonable creatures to the reveries of a sick monster? Or will it be believed that his brutal instrument should dare to boast of his obedience, as he actually did with impunity, in the highest criminal court of the best informed people of Europe?

ADVERTISEMENT COPIED FROM A CHARLESTOWN NEWSPAPER.

"Stop the runaway! Fifty dollars reward! Whereas my waiting-fellow, *Will*, having eloped from me last Saturday, without any provocation, it being known that I am a humane master, the above reward will be paid to any one who will lodge the aforesaid slave in some jail, or deliver him to me on my plantation at *Liberty Hall*. Will may be known by the marks of the whip on his back; and

I suspect him to have taken the road to Coosobatchie, where he has a wife and five children, whom I sold last week to *Mr. Gellespie*.

A. LEVI."

Davis's Travels in America from 1798 to 1802, p. 90.

AMERICAN SLAVERY.

"The children of the most distinguished families in Carolina are suckled by negro women. It is not unusual to hear an elegant lady say, *Richard always grieves when Quasheba is whipped, because she suckled him*."—*Davis's Travels*, p. 86.

"The ladies of Carolina, and particularly those of Charlestown, have little tenderness for their slaves; on the contrary, they send both their men slaves and women slaves, for the most venial trespass, to a horrid mansion called the sugar-house. Here a man employs inferior agents to scourge the poor negroes. A shilling for a dozen lashes is the charge. The man or woman is stripped naked to the waist: a redoubtable whip at every lash flays the back of the culprit, who, agonized at every pore, rends the air with his cries. Mrs. D— informed me that a lady of Charlestown once observed to her, that she thought it abominably dear to pay a shilling for a dozen lashes, and that, having many slaves, she would bargain with the man at the sugar-house to flog them by the year." *Ib.* p. 90.

"These wretches are execrated for every involuntary offence: but negroes endure execration, without emotion, for they say, *when massa curse he break no bone*. But every master does not confine himself to oaths. I have heard a man say, 'My negroes talk the worst English of any in Carolina: that boy just now called a bason, a round something: take him to the driver! let him have a dozen!'

"Exposed to such wanton cruelty the negroes frequently runaway: they flee into the woods, where they are wet with the rains of heaven, and embrace the rock for want of a shelter. Life must be supported: hunger incites to depredation, and the poor wretches are often shot like the beasts of prey. When taken, the men are put in irons, and the boys have their necks encircled with a pot-hook." *Ib.* p. 92.

Yet, under such treatment, slaves

in America multiply so rapidly as to double their numbers in 25 years. What must the treatment in the West Indies be, where, according to the state-

ments of the planters themselves, the births cannot supply the wasted population?

REVIEW OF NEW PUBLICATIONS.

CLXXXV. *Remarks on "Michaelis's Introduction to the New Testament, Vols. III. IV.; translated by the Reverend Herbert Marsh, and augmented with Notes." By Way of Caution to Students in Divinity. Second Edition, with a Preface and Notes, in Reply to Mr. Marsh.* 8vo. pp. 8, and 114. London, White, 1802.

An Illustration of the Hypothesis proposed in the Dissertation on the Origin and Composition of our Three First Canonical Gospels. With a Preface, and an Appendix, containing miscellaneous Matters. The whole being a Rejoinder to the anonymous Author of the Remarks on Michaelis and his Commentator. By HERBERT MARSH, B. D. F. R. S. Fellow of St. John's College, Cambridge. 8vo. pp. xxi. 328, and 79. Cambridge and London, Rivingtons, 1803.

Supplement to Remarks on Michaelis's Introduction to the New Testament, &c. in Answer to Mr. Marsh's Illustration of his Hypothesis. 8vo. pp. xxxi. and 152. London, White, 1804.

The first two works in the controversy, occasioned by Mr. Marsh's extraordinary Hypothesis concerning the Origin and Composition of our Three First Canonical Gospels, were reviewed in our volume for 1802, pp. 727—730. The remarks which we then made we think applicable to the continuation of the controversy, in the publications of which we now propose to give some account. Our account, however, will be but short and general; for such is the fate of most controversies, and of this among the rest, that little is added to the argument but unseemly personalities, and mutual misrepresentations, explanations, and recriminations. By these the argument is little assisted, and the reader little entertained: but the blame lies with the original offender,

who, in the present case, justice obliges us to say, evidently appears to be the author of the hypothesis in question.

To an attentive and impartial reader of this controversy we think it will appear, that as far as a comprehensive and accurate knowledge of the hypothesis excogitated by Mr. Marsh, and the solvibility of the evangelic phenomena by that hypothesis, that is, as far as a certain kind and degree of *internal evidence* upon the subject is concerned, the advantage is decidedly on the side of Mr. Marsh. But to a reader of the same description we think it will be equally manifest, that the *external evidence*, which relates to the question at issue, is as decidedly in favour of Mr. Marsh's opponent.

It remains then to be determined of what nature this question is; for upon such a determination must, in a great measure, depend the applicability and effect of the evidence adduced. Now it can, upon no pretence, be denied, that the origin of any writings, and therefore of the gospels under consideration, is purely an historical fact, and to be ascertained by the same evidence, (if it exist, or can be procured,) upon which any other historical fact is established. It is by external evidence, therefore, that the truth of the hypothesis in question, (not the truth of that hypothesis as solving the existing phenomena, which is a very different thing from its truth in fact, although Mr. Marsh frequently confounds the two), must be determined; and it would be a violation of all the rules of just argumentation to resort to any other, much more to prefer any other when this is to be obtained. The external evidence, or the evidence of history, opposes the hypothesis of Mr. Marsh as directly and decidedly as, in a case of such a nature, can easily be conceived. The *negative* part of this evidence, that is, the entire silence of ecclesiastical antiquity respecting any such original document, &c. &c., as the hypothe-

sis of Mr. Marsh exhibits, (for we make little account of his claim to the gospel according to the Hebrews,) is so *circumstanced*, (and the whole force of negative evidence depends upon its circumstances,) that it is barely possible the document contended for could have any existence, or be applied to the purposes which it is represented to have served. The *positive part* of the opposing evidence is, from its nature, still stronger; and we scruple not to assert, that every article of authentic history upon the subject is directly subversive of the system of Mr. Marsh. The nature and extent of this evidence is detailed in every work which professes to establish the credibility of the New Testament scriptures; and to such works we refer our readers, if they want satisfaction upon this point. We shall not, we trust, be called upon to prove, in vindication of our assertion, that the hypothesis here resisted was expressly, and in form, combated or denied by the primitive christian writers. It might as reasonably be expected, that the ample fiction of that Italian, who, to banter the world, assigned the origin of the whole New Testament to a forgery in the fourth century, should be so invalidated. What we mean, and pledge ourselves to prove, if necessary, is, that all which is related concerning the gospels, by the writers who first bear testimony to them, is in direct contradiction to the hypothesis of Mr. Marsh.

Indeed, whenever we have soberly reflected with ourselves upon the subject, we have not been able to suppress the rising suspicion, that Mr. Marsh himself could not seriously believe that the gospels in question actually originated in the manner in which his hypothesis represents them to have originated. The theory is undoubtedly ingenious, and discovers astonishing strength and comprehension of mind, both in the original construction and in the defence of it; but we much question whether, upon sober reflection, the author can conceive of it in any other light than as "the baseless fabric of a vision."

One of the points in litigation between Mr. Marsh and his opponent is, whether Justin Martyr, by the *Απομνημονεύματα των Αποστόλων*, to which he frequently refers, is to be understood, according to the general opi-

nion, to point out the four gospels which we now possess; or, as Mr. Marsh, with some moderns, contends, the original document from whence his hypothesis deduces the three first of those gospels. The matter is worth setting in a clearer light than the altercations of the two disputants would permit them to do. The word first occurs in the form of a participle, in the first apology, where, having combined into one, a passage from St. Luke, and another from St. Matthew, Justin adds, *ως ος απομνημονεύσαντες πάντα τα περι τς σωτηρος ημων Ιησου Χριστου διδάξαν*. Ed. Thirlb. p. 54. The next passage we shall produce is that in which Justin is giving an interesting account of the mode of conducting public worship on the Lord's day, among the christians of his time. Here he mentions, that when they assembled together, *τα απομνημονεύματα των αποστόλων, η τα συγγραμματα των προφητων αναγιγναισκται*. The latter part of this sentence is quoted to shew, that the gospels are referred to in the same general way as the writings of the prophets, and that there is no more reason, from the name in the first instance, to suppose only one gospel intended, than from a perfectly analogous name, in the other, to suppose only one prophetic book intended. Just. p. 97. In the passage *εν γαρ τοις απομνημονεύματιν, α φημι υπο των αποστόλων ευτε (Χριστε) και των εκεινους παρεκολληθησαντων ευτηταχθαι, κ. τ. λ.* (p. 361) we think, with the opponent of Mr. Marsh, a very apt description is given of the authors of the gospels. The martyr makes Tryphus use the word *ευαγγελιον* generally for the doctrine of the gospel, (p. 156,) and in p. 352, he applies it evidently to St. Matthew's Gospel. The question is determined, if the genuineness of the passage, *απομνημονεύματιν, α καλεται ευαγγελια*, be admitted, and there is no solid objection to its genuineness. These are all the passages of importance upon the subject to be found in the works of Justin Martyr. There is a circumstance mentioned by this writer in connection with the baptism of Christ, which Mr. Marsh, without any necessity, except that the opinion favours his hypothesis, supposes to be represented by Justin as an assertion of the apostles, *τις αυτην εν τω Ιορδανη*. p. 331. Mr. Marsh is willing to believe, that this sentence was de-

rived from the gospel according to the Hebrews, and something like it is noticed by Epiphanius in the gospel of the Ebionites. Might not the passage originate from a misconstruction of the somewhat obscure declaration of our Saviour, Luke xii. 49, 50? There we have the words *τοπ*, *επισημη*, and *επισημη*, which make up the entire idea. We propose this solution with diffidence, because we have never seen it suggested.

Upon the whole of this affair, we think, that the exertions of Mr. Marsh have not succeeded in diminishing the evidence, that Justin Martyr quoted from the four gospels which we now possess; and much less do we consider our enterprising critic as having established a claim to the honour, from which he would dismiss those gospels, in favour either of the apocryphal gospel according to the Hebrews, or of his own fictitious original document.

CLXXVI. *The Fashionable World displayed.* By THEOPHILUS CHRISTIAN, Esq. London, Hatchard, 1804. 18mo. pp. 81. price 3s. 6d.

THIS ingenious and entertaining work, we understand to be the production of a gentleman who has already distinguished himself by his writings on the side of morality and religion. In the volume before us, he has aimed a blow which, we trust, will be widely felt, against the follies and vices which characterize the fashionable world. He well knew that most of those for whose benefit his book is designed, would be wholly inaccessible to laboured argumentation or grave rebuke. He has, therefore, prudently adopted a different course; and by the help of the serio-comic air which he has assumed, we doubt not that he will be instrumental in conveying some useful lessons to many of the votaries of fashion, who would shrink from his approach, were he to appear among them in the suspicious character of a moralist or a divine.

The plan of the work is well conceived, and both the design and the execution reflect great credit on the ingenuity, penetration, and ability of the author. The first chapter conveys much valuable topographical information respecting the situation,

boundaries, climate, and seasons of the fashionable world, to which it is scarcely possible to do justice by a quotation. The second exhibits a view of its government and laws. Under the latter head the author gives a particular account of that extraordinary code, which is known by the name of "the law of honour," and which Dr. Paley, though he admits it to be defective and even bad, inasmuch as it makes no provision for the duties to God and to inferiors, and allows of fornication, adultery, drunkenness, prodigality, duelling, &c., has nevertheless, by classing it with the law of the land and the scriptures, afforded some ground for considering "as a moral rule to which men owe a qualified obedience."

"This law," observes our author, "overlooks, if it does not even encourage, a variety of actions which in the mouth of a moralist would be absolute vices; and which, to say the truth, are scarcely deserving of a much better name. Thus, a man may debauch his tenant's daughter, seduce the wife of his friend, and be faithless and even brutal to his own, and yet be esteemed a man of honour (which is the same as a man of Fashion); and have a right to make any man fight him who says he is not. In like manner, a man may blaspheme God, and encourage his children and servants to do the same; he may neglect the interests and squander the property of his family; he may be a tyrant in his house and a bully in the streets; he may lie abed all day, and drink and game all night; and yet be a most dutiful subject of the law of honour, and a shining character in the society of Fashion." (p. 18.)

Duelling, that opprobrium of civilized society, is next reprobated with the severity which it deserves. It is scarcely possible to read what is said upon it, without being convinced of the extreme folly and absurdity, as well as of the awful criminality, of that most unchristian practice.

The third chapter, on "Religion and Morality;" and the fourth on "Education," are entitled to distinguished notice. Our limits will only admit of our selecting a few passages, which, we hope, may serve to excite a desire in the reader to peruse the whole work. In discussing the creed of the Fashionable World, he observes,

"I was for a long time of opinion that these people were believers in *Christ*; for I had observed that his name was found in their formularies of devotion, associated

with their baptismal designation, and frequently appealed to in their conversation with each other. There were, I confess, many things at the time which staggered me. Having taken up my ideas of the Saviour from those Scriptures which they profess equally to receive, I was not a little astonished at the ultimate difference between us. Their belief of a God was, I knew, inevitable, and forced upon them by every thing in nature and experience; I could therefore conceive, without much difficulty, how they could subscribe to his being, and yet not hallow his name: but I could not with equal facility conceive that people should go out of their way to embrace a solemn article of revealed religion, only that they might have an opportunity of trifling with the holy name of Him who was the author and the object of that revelation. I had besides, occasion to remark that this name was seldom appealed to, but by the ladies; and it did not appear in the first instance probable, that the gentlemen would leave them in exclusive possession of a mode of imprecation by which any thing was meant. These and other circumstances excited in my mind a great deal of speculation. I will not, however, trouble my readers with the many conclusions which I drew from them, since an event has occurred which affords no indifferent evidence that belief in a Saviour does not form an article of fashionable religion. The event to which I refer, is the publication of a *Memoir of the late Lord Camelford*; by the Rev. W. Cockburne. In this Memoir the author professes to acquaint the world with the last moments of a fashionable young man, who had received a mortal wound in an affair of honour. In perusing this extraordinary narrative, I was much surprised at finding that neither the dying penitent (for such he is represented to have been) nor his spiritual confessor, ever once mentioned the name of Christ. But when, on further attention, I found his Lordship expressing a hope that his own dying sufferings would expiate his sins, and placing his dependance upon the mercy of his Creator, I had only to conclude that the divine was deterred from mentioning a name with which his office must make him familiar, out of respect for that fashionable creed from which it is excluded." (pp. 30—32.)

His remarks on the mode of worship which prevails among people of fashion, and on the pains which they take to remove from their minds any impressions which the offices of religion may have happened to make, are conceived in the same strain of appropriate irony. The great defectiveness of their morality is also happily exposed.

"Pleasure being the object upon which a life of fashion terminates, it was saga-

ciously enough foreseen that an unbending morality would be utterly incompatible with the modes, and habits, and plans of such a career; there remained, therefore, no alternative but that of frittering away the strength and substance of the morality of the gospel till it became sufficiently tame and pliable for the sphere of accommodation in which it was to act. The consequence has been, that while they employ the same terms to denote their moral ideas, as are in use among Christians in general, yet they limit or enlarge their signification as expediency requires. Thus modesty, honesty, humanity, and sobriety, — names, with stricter moralists, for the purest virtues — are so modified and liberalized by fashionable casuists, as to be capable of an alliance with a low degree of every vice to which they stand opposed. A woman may expose her bosom, paint her face, assume a forward air, gaze without emotion, and laugh without restraint at the loosest scenes of theatrical licentiousness, and yet be after all — a *modest* woman. A man may detain the money which he owes his tradesman, and contract new debts for ostentatious superfluities, while he has neither the means nor the inclination to pay his old ones, and yet be after all a very *honest* fellow. A woman of fashion may disturb the repose of her family every night, abandon her children to mercenary nurses, and keep her horses and her servants in the streets till day-break, without any impeachment of her *humanity*; so the gentleman of Fashion may swallow his two or three bottles a-day, and do all his friends the kindness to lay them under the table as often as they dine with him; yet if constitution or habit secure him against the same ignominious effects, he claims to be considered a *sobber* man.

There would be no end of going over all the eccentricities of fashionable morality. To those who exact that truth which allows of no duplicity, that honour which scorns all baseness, and that virtue which wars with every vice, I question but every thing in the morals of this people would appear anomalous and extraordinary. But to those who consider how necessary a certain portion of wickedness is to such a life of sense as these people must necessarily lead, it will not be matter of surprise that there should be so little genuine morality among them: the wonder will rather be — that there should be any at all." (pp. 40—42.)

The following observations, introduced in the chapter on education, are just and important:

"It is worthy of attention how much ingenuity is displayed in bringing about that moral temperament which is necessary for the meridian of Fashion. The rake who is debauching innocence, squan-

dering away property, and extending the influence of licentiousness to the utmost of his power, would (if fairly represented) excite spontaneous and universal abhorrence. But this would be extremely inconvenient, since raking, seduction, and prodigality, make half the business and almost all the reputation of men of Fashion. What then must be done?—Some qualities of acknowledged excellence must be associated with these vicious propensities, in order to prevent them from occasioning unmingled disgust. We may, I presume, refer it to the same policy, that, in dramas of the greatest popularity, the worthless libertine is represented as having at the bottom some of those properties which reflect most honour upon human nature; while—as if to throw the balance still more in favour of vice—the man of professed virtue is delineated as being in the main a sneaking and hypocritical villain. Lessons such as these are not likely to be lost upon the ingenuous feelings of a young girl. For, besides the fascinations of an elegant address and an artful manner, the whole conduct of the plot is an insidious appeal to the simplicity of her heart. She is taught to believe by these representations, that profligacy is the exuberance of a generous nature, and décorum the veil of a bad heart; so that having learnt, in the outset of her career, to associate frankness with vice, and duplicity with virtue, she will not be likely to separate these combinations during the remainder of her life.

To enter further into the minute details of a fashionable education, would only be to travel over ground, which has been often and ingeniously explored by writers of the greatest eminence. Enough has been said to show, that their system of education, like every other branch of their economy, is adapted to qualify the parties for that polite intercourse with each other, which seems to constitute the very end of their being. And if it be considered of what nature that intercourse is, it will occasion no surprise, that the education which prepares for it should confound the distinctions of virtue and vice, and inculcate duplicity in religion, and prevarication in morals." (pp. 50—52.)

We shall not detain our readers by any extracts from the fifth chapter, in which the *manners, dress, amusements, and language* of this extraordinary people are graphically described: but proceed to the sixth and last chapter, in which the *happiness* of fashionable life is estimated, we believe justly, at a very low rate; and *plans of reform* are suggested. The great cause of their misery our author considers to be their *inconsistency*. To remove this defect, he proposes one of two plans.

1. The first plan of melioration is, to

renounce the Christian religion: This turns upon the supposition, that the government, laws, and manners which now prevail, must at all events be retained. For if duels must be fought, what can be so preposterous as to swear allegiance to a law, which says, 'Thou shalt not kill?' If injuries must not be forgiven, where is the propriety of employing a prayer in which the petitioner declares that he *does* forgive them? If the passions are to be gratified, what end is answered by doing homage to those Scriptures which so peremptorily declare that they must be mortified? In a word, if swearing, prevarication, and sensuality, if a neglect of the duties to God and inferiors, be necessary, or even allowable parts, of a fashionable character; where is the policy, the virtue, or even the decency of connecting it with a religion, which stamps these several qualities with the deepest guilt, and threatens them with the severest retribution? If a religion of some sort be absolutely necessary, let such an one be chosen, as may possess a correspondence with the other parts of that system with which it is to be associated: let it be a religion in which pride, and resentment, and lust, may have their necessary scope; a religion, in short, in which the god of this world may be the idol, and the men of this world the worshippers. Such an arrangement will go a great way towards establishing consistency: it will dissolve an union in which both parties are sufferers; and liberate at once the man of Fashion from a profession which involves him in contradiction; and Christianity from a connexion which covers her with disgrace.

2. If, on the other hand, it should be thought material to retain Christianity, the plan of reform must be *inverted*, and the sacrifices taken from those maxims and habits, which interfere with the spirit and the injunctions of that holy religion: It is altogether out of the character of Christianity to act a subservient or an accommodating part. It will, therefore, be necessary to invest her with absolute authority, and to give her a commanding jurisdiction. The consequence of such a measure will necessarily be a complete revolution in the arrangements of Fashion. In the progress of this reform, certain inconveniencies will necessarily be encountered; but they will be speedily compensated by an influx of real and permanent advantages. Religion will then be known by something better than her pains and penalties; and it will then be found, that conscience can whisper peace, as well as utter reproach. All the details of life and conduct will then be made to harmonize with each other. Duty and pleasure will have their proper times, and places; and limits. Every thing, in short, will be preserved in the system which can facilitate

intercourse without impairing virtue; and nothing be struck out but what administers to vanity, duplicity, and vice.

"Whether changes of such magnitude will ever take place, I cannot pretend to conjecture; but certain I am, that if ever they should, the world at large will be very much the better for them. Greatly as I wish the reformation of principles and the suppression of vice, I am not sanguine in my expectations of either event, while rank, and station, and wealth, throw their mighty influence into the opposite scale. Then, and *not till then*, will Christianity obtain the dominion she deserves, when the makers of our manners shall submit to her authority, and the PEOPLE OF FASHION become the PEOPLE OF GOD." (pp. 78-81.)

After such copious extracts our readers will be pretty well able to appreciate the value of this little volume. Our own opinion of its importance and utility is sufficiently indicated by the space, which, considering its size, we have allotted to it. We have only to wish, that as the ingenious author has been at so much pains in investigating the constitution of fashionable society, and the character of those who compose it, they will not refuse to reward his labour by at least favouring the result of his researches with a place in their library, and deigning to read what he has written for their benefit.

CLXXVII. *Letters written by the late EARL OF CHATHAM to his Nephew, Thomas Pitt, Esq. (afterwards Lord Camelford) then at Cambridge.* 12mo. London, Payne, 1804. pp. xxix and 104.

THERE is, perhaps, scarcely any more general disposition among mankind than that which causes us to take pleasure in seeing, and still more in thoroughly and intimately knowing, persons of rank and eminence; those, especially, who, to use Mr. Burke's expressive language, have filled a large space in the eye of man. Rochefoucault, in his usual spirit, would have ascribed this universal taste to the desire of discovering, by a nearer approach, those infirmities, which may bring down to a level with ourselves, a character to which we cannot look up without a painful sense of our own inferiority. A more good-natured explainer of the phænomena of human nature, would be satisfied with refer-

ing the feeling to our natural admiration of excellence, and to a desire of contemplating more nearly, and viewing more in detail, the excellencies we admire. And much may, perhaps, be justly ascribed to a natural principle of curiosity, which, especially when its operation is heightened by sympathy, never fails to render every thing peculiarly interesting to us that respects the conduct, character, or fortunes, of a fellow-creature. But various other, and sometimes better, motives may often prompt us to explore with minute attention the lives and characters of those, whose wisdom or whose virtue, whose brilliant exploits of extraordinary fortunes, have attracted the notice, and called forth the admiration of mankind. What we esteem we naturally desire to imitate: our minds are warmed with emulation: and we inquire solicitously, by what felicities of nature, or exertions of industry; by what course of education, by what connections, by what studies and pursuits; he, who, at length, attained to some uncommon elevation, gained the slow ascent: what were his natural talents, and how were they cultivated: what were the openings by which opportunities for displaying those talents were afforded, and how were these openings produced? Men of a more philosophic cast, or of more tender natures, may desire still farther to be informed, whether greatness was not purchased at the price of happiness: and those whose love of virtue surpasses their desire of fame, will inquire, whether the race of glory, which had been so successfully run, did not too naturally multiply temptations and increase difficulties; call forth passions which it is the daily business of a good man to stifle; and require sacrifices and concessions at which a man of strict rectitude cannot but hesitate. To satisfy these inquiries, they desire to take down the statue from its pedestal, that they may view its features and lineaments a little more closely. They wish to follow the hero from the field, or the demagogue from the forum, into private life, into the social or family circle, to see what he is when withdrawn from the observation of men; what are his daily conduct and habits, what his favourite studies and pursuits; what are his recreations, who are the companions of his vacant hours. Here we discover the real character: the veil

is laid by: and, while in public, a Cæsar and a Cicero are alike haranguing in praise of virtue and public spirit, and descanting on the greatness and prosperity of their country; we find the former, licentious and profligate, spending his time, and cementing his friendships, with men whose very existence is at war with the good order and liberties of the state:—we see the latter, retiring to his Tusculan villa with a few illustrious and respected men, recreating himself after his labours by literary intercourse, or consulting with friends of kindred habits how they may prolong the duration of that freedom and happiness which the others are plotting to destroy.

There is, perhaps, no way by which more light has been reflected on the page of history, than by a perusal of the private correspondence of those public men who have acted a principal part on the stage of human affairs. In the familiar letters which they write to their friends, they naturally allude to the passing incidents wherein they have had a share; to the characters of the day with whom they have been conversant:—many transactions are hereby illustrated, which, without the light thus afforded, would have remained obscure. Here we find the solution of a paradox, there the resolution of a doubt: here a motive is furnished for an action which before appeared unaccountable, there an apparent difficulty is fully and easily explained. The man becomes his own historian, and we seem almost to live in the times, and among the personages, of which we are reading. Thus it is, that by the help of Tully's epistles we are more fully acquainted with one of the most interesting periods of the Roman history, than we are with many of the most important æras in our own.

But private letters are often subservient to a higher purpose, and furnish history of a still more important kind. The narrative of the actions of men, and of the varying fortunes of nations, is indeed eminently useful. We often have the opportunity at least, though an opportunity too seldom turned to good account, of cheaply acquiring lessons of wisdom which, by others, have been dearly bought. We may learn by an adherence to what principles and practices national prosperity has been promoted, or pro-

longed, public ruin has been produced, or averted; what courses of conduct have led to victory or defeat in war; by what councils the blessing of peace has been restored or continued; how temporary success has soon led to disappointment: and how a line of action, less brilliant at the outset, has ultimately approved its superior sagacity and prudence.

But there is a still more important kind of history—what may be termed the moral history of mankind, the history of the opinions, principles, habits, and manners of nations. It is not only that the investigation of these develops causes and motives; whereas the history of events is conversant chiefly with effects: but that those causes are, in general, causes of large and powerful operation. It is the remark of a writer, whose observations are more often acute, and even profound, than beneficial, that we may predict with far greater certainty the effects of those causes which operate on multitudes, than of those which act more rarely on this or that peculiar class, or individual. The event of a negotiation, of a campaign or a battle, of a party struggle, of a political revolution, often turns on the character and conduct, on the caprice or passions, of one or two individuals; and nothing would be more fallacious than any rules we might derive, from the issue of these events, for our own conduct in similar situations. Public transactions are extremely complicated: their relations are almost infinite; and a small and nearly imperceptible difference in circumstances may alter the whole conclusion, and render what would have been unquestionably wise in the one case, downright folly in another. But the opinions and principles, the habits and manners, of particular times and countries operate on greater numbers, often on large masses of the community. The nature and effects of these, therefore, may be more clearly and certainly ascertained. Their tendency, though it may not appear in every particular instance, will be manifest in the general body on which it operates. Here, therefore, should the statesman, who wishes to promote the true greatness and prosperity of his country, direct his studies. Here he may discover by the prevalence of what principles or opinions, of what institutions and customs, the moral and political

character of a people were formed: how at one time was fostered the spirit of independence and patriotism, of good order and industry: how at another discontents and divisions, disorder and anarchy prevailed; or how again the progress was arrested of moral corruption or political decay.

By the investigation of such particulars we best discover the real source of the maladies of a state; for these, however they may break out in political effects, will generally be found to arise from moral causes. It is only therefore by carefully studying those causes, that we can hope to detect the true nature of the diseases which afflict the political body, and consequently how best to produce a cure.

To ascertain, therefore, the religious and moral state of a people, the opinions which were generally established, the principles which prevailed, the reigning habits, manners, and pursuits; to connect all these with the fortunes of nations, and the various events of their passing story; by them to elucidate what is obscure, to solve what is difficult, to develop causes and trace consequences; is the highest walk of the historian, a praise to which the dry compiler of barren chronicles must not aspire: it is the honourable distinction of those writers, whose larger, yet deeper and more discriminating, survey of human affairs has obtained for them nearly the first rank of literary eminence, and has justly entitled them to no mean place among the benefactors of mankind. Our readers will not wonder, that entertaining these general sentiments, we looked forward with peculiar interest to the perusal of a course of letters, written by the GREAT LORD CHATHAM to a young relation of considerable rank and fortune; to one who also, as is worthy of remark, was certain, as soon as he should enter into life, of obtaining an independent seat in the House of Commons. The interest was increased by our understanding, that the letters were to be brought forward by a statesman of acknowledged talents and superior learning. We were disappointed, indeed, when we saw the size of the volume, and were prepared for the caution suggested by the noble editor, and necessary to be kept in view during the whole perusal of this little work, that we were not to expect anything like a complete system of

education, but only such directions and instructions as, being given briefly and generally in a short occasional correspondence, had been more fully explained and applied in seasons of personal intercourse. Yet the compilation, however small its bulk, might naturally call forth a very lively curiosity. If the public had been so deeply interested in all that related to the life and character, the habits and manners, of a mere scholar like Dr. Johnson; if a lively concern had been excited by the fortunes and pursuits of a retired Cowper; if, from a less worthy curiosity, a Chesterfield, a Sterne, and a Lady M. W. Montague, had for a time so much engrossed the attention, and occupied the conversation, of men; how much more reasonably inquisitive might they be expected to be about one to whom, it might almost be said, a sinking country had looked for safety; whose personal distinctions had constituted a rank higher than any which monarchs could bestow, and had raised the *great commoner* to an elevation, from which he, at length, descended to an earldom.

In the general curiosity, which we thus anticipated, we ourselves largely partook. The understood object of these letters, indeed, forbid us to expect from them much political information, or any important illustrations of the history of the times; but we might reasonably desire to know, by what course of study, by the cultivation of what talents, by what principles, habits, and manners, the great Lord Chatham proposed to train up his young relation, to act a leading part on the stage of public life in this free country. In his instruction also of another, we were likely to obtain an intimate view of his own character, in the full extent of that large term. Fifty years too having now elapsed since the letters were written, they might not unjustly be regarded as the record of a former though no distant age; and by comparing with them the opinions and principles of the present day, (allowing for the effects of personal character and temper, which would, in general, be no difficult task,) we might be led to many most important conclusions. We should be furnished with the means of taking an observation, if it may be so termed, by which, if we could not fix precisely our actual place in a religious and moral view, we might ascertain the

direction at least in which we are moving, and thereby determine the ultimate tendency of our moral course.

Such were the ends to which this little compilation was likely to be subservient. But the *Christian Observer* would doubtless look, with peculiar solicitude, to the means by which Lord Chatham proposed to form *the man* as well as *the citizen*; to the religious and moral, as well as the political, principles which were to be inculcated. This, indeed, has become a more incumbent obligation, because, in our days, even grave divines have sometimes too carelessly admitted distinctions between the duties of public and private life. Others again, of high rank, of considerable talents, and of large acquaintance with political parties and transactions, have proposed to carry their pupils forward to the heights of ambition, by all that is base and despicable in a moral view;—by trick and artifice, by cunning, by servility, by studying the weaknesses, and taking advantages of the foibles of men; while an equally liberal allowance has been made in another class of moral virtues, those in which the character and happiness of the female sex must be acknowledged, even by the loosest moralists, to be most deeply concerned. In truth, as it has often been justly remarked, those licentious principles are seldom adopted, but by those whose vicious habits prevent their hoping for an acquittal, if their characters are judged by any stricter code. Of Lord Chatham we never heard that he was profligate in private life. His admirers were not compelled to resort to that convenient tenet which has found too easy a reception with the superficial moralists of the present day; that the public has no concern with the religious or moral principles, with the private life and habits, of a statesman or a legislator: a maxim equally false in a political, as it is reprehensible in a moral view. As it was not therefore Lord Chatham's interest to abrogate the obligations of moral duty, so neither was it his inclination. Accordingly, we were happy to find him laying the basis of his pupil's character in the only sure foundation of religion: and it is still more pleasing to remark some instances, whence we may infer that religion was, not merely as a matter of precedence and compliment, ho-

noured with the foremost place and then dismissed; but that she was habitually present to his mind.

But let him speak for himself. Thus we find him advising his young relation on his first settlement in Cambridge.

"I come now to the part of the advice I have to offer to you, which most nearly concerns your welfare, and upon which every good and honourable purpose of your life will assuredly turn; I mean the keeping up in your heart the true sentiments of religion. If you are not right towards God, you can never be so towards man: the noblest sentiment of the human breast is here brought to the test. Is gratitude in the number of a man's virtues? If it be, the highest benefactor demands the warmest returns of gratitude, love, and praise: *Ingratum qui dixerit, omnia dixit*. If a man wants this virtue where there are infinite obligations to excite and quicken it, he will be likely to want all others towards his fellow-creatures, whose utmost gifts are poor compared to those he daily receives at the hands of his never-failing Almighty Friend. Remember thy Creator in the days of thy youth, is big with the deepest wisdom: The fear of the Lord is the beginning of wisdom; and, an upright heart, that is understanding. This is eternally true, whether the wits and rakes of Cambridge allow it or not: nay, I must add of this religious wisdom; Her ways are ways of pleasantness, and all her paths are peace, whatever your young gentlemen of pleasure think of a w— and a bottle, a tainted health and battered constitution. Hold fast therefore by this sheet-anchor of happiness, Religion; you will often want it in the times of most danger, the storms and tempests of life. Cherish true religion as preciously as you will fly with abhorrence and contempt superstition and enthusiasm. The first is the perfection and glory of the human nature; the two last the deprivation and disgrace of it. Remember, the essence of religion is a heart void of offence towards God and man; not subtle speculative opinions, but *an active vital principle of faith*: The words of a heathen were so fine that I must give them to you:

Compositum Jus, Fasque Animi, Sanctosque Recessus
Mentis, et incoctum generoso Pectus Ho-
nesto." (p. 25—28.)

Lord Chatham takes occasion again in other letters to confirm the same important lesson. The incidental manner in which the directions come forward, and the relation in which they stand, give them an additional value in our eyes by suggesting, to an observing mind, that religion should be regarded as the standing principle of

reference, as a rule of universal application, in direct opposition to the fashionable system of the day. (See p. 38, 62, and 66.)

The system of moral conduct also which is here enforced, places the principles and character of the noble writer in a very favourable point of view. Let the following extracts serve as a specimen.

"You have the true clue to guide you, in the maxim you lay down in your letter to me, namely, that the use of learning is, to render a man more wise and virtuous; not merely to make him more learned. *Macte tuâ Virtute; Go on, my dear boy, by this golden rule, and you cannot fail to become every thing your generous heart prompts you to wish to be, and that mine most affectionately wishes for you. There is but one danger in your way; and that is, perhaps, natural enough to your age, the love of pleasure, or the fear of close application and laborious diligence. With the last there is nothing you may not conquer: and the first is sure to conquer and enslave whoever does not strenuously and generously resist the first allurements of it, lest by small indulgencies, he fall under the yoke of irresistible habit. Vitanda est Improbâ Siren, Desidia, I desire may be affixt to the curtains of your bed, and to the walls of your chambers."* (p. 10, 11.)

"If any thing, my dear boy, could have happened to raise you higher in my esteem, and to endear you more to me, it is the amiable abhorrence you feel for the scene of vice and folly, (and of real misery and perdition, under the false notion of pleasure and spirit,) which has opened to you at your college, and at the same time, the manly, brave, generous, and wise resolution, and true spirit, with which you resisted and repulsed the first attempts upon a mind and heart, I thank God, infinitely too firm and noble, as well as too elegant and enlightened, to be in any danger of yielding to such contemptible and wretched corruption." (p. 18, 19.)

"I can repeat nothing to you of so infinite consequence to your future welfare, as to conjure you not to be hasty in taking up notions and opinions: guard your honest and ingenious mind against this main danger of youth: with regard to all things that appear not to your reason, after due examination, evident duties of honour, morality, or religion, (and in all such as do, let your conscience and reason determine your notions and conduct:) in all other matters, I say, be slow to form opinions: keep your mind in a candid state of suspense, and open to full conviction when you shall procure it; using in the mean time the experience of a friend you can trust, the sincerity of whose advice you will try and prove by your own experience

hereafter, when more years shall have given it to you." (p. 45, 46.)

From morals to manners is an obvious transition. It will scarcely, indeed, be considered as a transition, by those, who, with the noble Mentor himself, would found the general demeanour of his pupil towards others on the solid basis of internal principle; to the shame and condemnation of that licentious system which is satisfied with varnishing over the exterior, so as to exhibit a smooth and courtly surface, while all within is selfish, sordid, and deceitful. That the noble writer was sufficiently attentive to external appearances no one can doubt who reads what he has said on the subject of behaviour, p. 20—23, and 32—35. Some remarks on the cultivation of true politeness, we will transcribe as particularly deserving of notice.

"Now as to politeness; many have attempted definitions of it: I believe it is best to be known by description; definition not being able to comprise it. I would however venture to call it, benevolence in trifles, or the preference of others to ourselves in little daily, hourly, occurrences in the commerce of life. A better place, a more commodious seat, priority in being helped at table, &c. what is it, but sacrificing ourselves in such trifles to the convenience and pleasure of others? And this constitutes true politeness. It is a perpetual attention, (by habit it grows easy and natural to us,) to the little wants of those we are with, by which we either prevent, or remove them. Bowing, ceremonious formal compliments, stiff civilities, will never be politeness: that must be easy, natural, unstudied, manly, noble. And what will give this, but a mind benevolent, and perpetually attentive to exert that amiable disposition in trifles towards all you converse and live with? Benevolence in greater matters takes a higher name, and is the queen of virtues. Nothing is so incompatible with politeness as any trick of absence of mind: I would trouble you with a word or two more upon some branches of behaviour, which have a more serious moral obligation in them, than those of mere politeness; which are equally important in the eye of the world. I mean a proper behaviour, adapted to the respective relations we stand in, towards the different ranks of superiors, equals, and inferiors. Let your behaviour towards superiors, in dignity, age, learning, or any distinguished excellence, be full of respect, deference, and modesty. Towards equals, nothing becomes a man so well as well-bred ease, polite freedom, generous frankness, manly spirit, always tempered with

gentleness and sweetness of manner; noble sincerity, candour, and openness of heart, qualified and restrained within the bounds of discretion and prudence, and ever limited by a sacred regard to secrecy, in all things entrusted to it, and an inviolable attachment to your word. To inferiors, gentleness, condescension, and affability, is the only dignity. Towards servants, never accustom yourself to rough and passionate language. When they are good we should consider them as humiles Amici, as fellow Christians, ut Conservi; and when they are bad, pity, admonish, and part with them if incorrigible. On all occasions beware, my dear child, of Anger, that demon, that destroyer of our peace. *Ira furor brevis est, animum rege qui nist parat imperat, hunc franis hunc tu compececatenis.*" (p. 35—39.)

We would next call the attention of the reader to the advice which is given to Lord Camelford, concerning his studies; premising that some of the directions take their rise from the peculiar prospects and situation in life of the young man to whom they were addressed. Lord Chatham points out the following plan for the beginning of his studies, and desires that it may be rigidly adhered to.

"Let such books, and such only, as I have pointed out, be read. They are as follows: Euclid; a Course of Logic; a Course of experimental Philosophy; Locke's Conduct of the Understanding; his Treatise also on the Understanding; his Treatise on Government, and Letters on Toleration. I desire, for the present, no books of poetry, but Horace and Virgil: of Horace the Odes, but above all, the Epistles and *Arts Poetica*. These parts, *Nocturna versate manu, versate diurna. Tully de Officiis, de Amicitia, de Senectate.* His *Catilinarian Orations and Philippics.* Sallust. At leisure hours, an abridgement of the History of England to be run through, in order to settle in the mind a general chronological order and series of principal events, and succession of kings; proper books of English history; on the true principles of our happy constitution, shall be pointed out afterwards. Burnet's History of the Reformation, abridged by himself, to be read with great care. Father Paul on beneficiary matters, in English. A French master, and only Moliere's Plays to be read with him, or by yourself, till you have gone through them all. Spectators, especially Mr. Addison's papers, to be read very frequently at broken times in your room."—"I hope this little course will soon be run through: I intend it as a general foundation for many things, of infinite utility, to come as soon as this is finished." (p. 14—17.)

He recommends it to his nephew

in another place to acquire a *thorough* knowledge of the French language, and of geography, as matters of indispensable use; and advises him, after having finished the abridgement of English History, and Burnet's History of the Reformation, to read Oldcastle's Remarks on the History of England, by Lord Bolingbroke, as containing the truest constitutional doctrines and statements of facts; and Nathaniel Bacon's historical and political observations, as "without exception the best and most instructive book we have on matters of that kind."

"They are both to be read with much attention and twice over; Oldcastle's Remarks to be studied and almost got by heart, for the inimitable beauty of the style, as well as the matter. Bacon for the matter chiefly; the style being uncouth, but the expression forcible and striking." (p. 56.)

In recommending the perusal of Lord Clarendon's History of the Civil War, he observes, "I have lately read a much honester and more instructive book of the same period of history; it is the History of the Parliament, by Thomas May, Esq.*" Rapin's History of England; Welwood's Memoirs, and Davis's Ireland, are afterwards added to the list: the last of which is characterized as "a great performance, a masterly work, containing much depth and extensive knowledge in state matters, and settling of countries, in a very short compass." Blair's Scheme of Chronology is represented as a useful work, and Vitruvius' *Jus Publicum* as an admirable book in its kind, and esteemed of the best authority in matters relating to the German empire.

The following hints are calculated for general use.

"If you do not rise early; you never can make any progress worth talking of; and another rule is, if you do not set apart your hours of reading, and never suffer yourself or any one else to break in upon them, your days will slip through your hands, unprofitably and frivolously; unpraised by all you wish to please, and really unenjoyable to yourself." (p. 11, 12.)

"With regard to the opinion you desire concerning a common place book; in general, I much disapprove the use of it: it is chiefly intended for persons who mean to be authors, and tends to impair the me-

* In the comparative estimate of these two works, the noble editor differs widely from Lord Chatham.

memory, and to deprive you of a ready, extempore, use of your reading, by accusing the mind to discharge itself of its reading on paper, instead of relying on its natural power of retention, aided and fortified by frequent revisions of its ideas and materials. Some things must be common-placed in order to be of any use; dates, chronological order; and the like; for instance, Nathaniel Bacon ought to be extracted in the best method you can: but in general my advice to you is, not to common-place upon paper, but, as an equivalent to it, to endeavour to range and methodize in your head what you read, and by so doing frequently and habitually to fix matter in the memory." (p. 58, 59.)

The reader will probably have remarked, that the language of these Letters is not so correct and elegant as might have been expected. Indeed, a great general improvement in style has taken place of late years. At the same time it must be confessed, that our language has lost much of that simplicity and masculine vigour, much also of that variety of cadence, which are found in our best writers of a century or two ago; while the latinised arrangement of words, and the Johnsonian rhythm more or less qualified, has become almost universal. Besides, Lord Chatham's literary compositions of every kind were likely to bear the stamp of their noble writer's character, and consequently might be expected to be remarkable rather for dignity and force, than for neatness of style or correctness in expression.

But it should always be remembered, that these letters were the simple effusions of an affection truly paternal, poured forth in the unstudied language of the heart. Viewed in this light, they convey a highly favourable idea of the noble writer's character and temper, especially when we recollect the years in which they were written. It was in one of the very busiest periods of Lord Chatham's political life. In such a season, it must be not a little gratifying to all whose moral taste has not been vitiated by worldly intercourse, to follow this great man into his closet; to see him withdrawing himself from the cares of office, and the contentions of a popular assembly, that he may indulge the tenderness of domestic affection, and prosecute, with zealous solicitude, the useful, though more humble task, of cultivating the understanding, and forming the mind of an amiable youth, by lessons of literature and precepts of vir-

tue. We here see nothing of "the thunder and lightning" which were the characters of the noble Lord's public harangues; but we find what is far better, the unambiguous traces of a domestic temper and an affectionate heart. These dispositions appear in many passages of the Letters before us; and, as they have been sometimes supposed to be indications of an undue softness of mind, they derive an additional value from the consideration of their being here found in one who was eminent for energy and vigour. If we seem to any of our readers to dwell too long on this topic, let it be remembered how large a share of human happiness depends on the social and domestic affections. Lord Chatham stood high in the public estimation, and mankind are so apt to imitate indiscriminately what they admire, that we cannot but rejoice to contemplate these particulars of his character.

But, while we have gladly paid this tribute of commendation to the character and principles of Lord Chatham, as impartial critics, and still more as *Christian Observers*, we should not be faithful to our trust, if we were not to guard our readers against supposing, that these Letters may be safely followed by those who wish that their children, or pupils, should receive a religious education, as well as that of a scholar and a gentleman. The religion we find in them, is that which is often, but not very properly, termed natural religion. It cannot however aspire to the name of christianity, because it bears no marks of her peculiar nature. It may justly be thought strange in one who was a believer in revelation, and whose letters contain many references to the sacred writings, that neither the practice of private prayer, nor the perusal of the Holy Scriptures, nor indeed that of any other book directly of a religious nature, is once enjoined. Too many traces also appear of that pride, which, however fashionable among men, is utterly opposite to the spirit of the gospel. Emulation also, and the love of popular applause, are too generally, and with too little guard, held forth as legitimate principles of action. Above all, we discover, throughout the whole of these Letters, that fatally prevalent error, that, except in particular instances of unhappy peculiarity, man's natural disposition is sound and good.

This is no speculative but a practical error of great extent and extreme importance. In consequence of it, we lose sight of the grand end and object of education:—we forget that we are charged with the care of a being naturally corrupt in his propensities; and that the period of childhood and youth is graciously afforded us, and should be diligently improved, as a golden interval, wherein we may instil religious principles into our pupil's mind, and establish them as the habitually operative motives of action. Instead of enabling him, by these means, to pass safely through a contagious world, with a constitution also but too much predisposed to the prevalent infection; we act as though no preventive were wanted, because he will be exposed to no disease: we cherish many dispositions which it should be our daily business to eradicate; and instead of teaching our pupil to distrust his heart because it is deceitful, he is taught to appeal to its natural dictates, as a safe criterion of what is wise and good in sentiments and conduct. In these cases, the motive to which the appeal is too often really made, is pride, that very passion to which christianity is most fundamentally opposed.

Still, these letters, with all their imperfections, are likely to be eminently useful. To our nobility and gentry—to those especially whose birth or fortune may naturally lead them to look forward to a seat in one of the legislative assemblies of their country, these letters will hold forth the instructive lesson, that the foundations of their political character should be laid in useful knowledge, and sound principles: that they have important obligations to discharge, sacred duties to fulfil: that it is by qualifying themselves for the discharge of these obligations and the performance of these duties, that they must endeavour to rise to political eminence; not by the base means of intrigue or servility, by flattering their superiors or cajoling their inferiors, by arts equally disgraceful to the preceptor by whom they are taught and to the pupil by whom they are practised. Instead of hearing the retired statesman letting his pupil, as it were, into the secret, initiating him into the mysteries of political science, and instructing him how, with loud professions of public spirit, and of zealous regard for the friends of liberty and their country,

he may feel a real indifference to principles and characters; how he may thus become the artificer of his own fortune; and at length, from some station of dignified affluence, may laugh at those shallow dupes who have been the instruments of his exaltation:—a system which even the talents of a Bacon should not protect from the severest censure; a character, which, however tolerated, or even popular, in the club room, not the attic wit nor classic taste of a Wilkes or Gibbon, should shield from detestation or contempt: our youth are taught in these Letters to venerate patriotism, and to respect those who have been really and disinterestedly devoted to their country's cause.

To our universities also we think that these Letters may be highly beneficial: and we hope that the leading members in those seminaries of education will point them out to the attention of their pupils. Those vices which, as by the law of honour they are no crimes, the relaxed morality of our days is too apt to regard as the venial indiscretions, if not rather as the amiable frailties, of youth,—as commendable indications of life and spirit; the young academics will therefore learn to consider as injurious and disgraceful; as wasting the best opportunities of acquiring lessons of wisdom, and habits of virtue; and as sowing the seeds of an abundant harvest of sorrow and repentance in our advancing years.

Considering these Letters as, in some sort, furnishing a specimen of the religious and moral opinions and principles generally prevalent at the time when they were written, and comparing them with those of our own days in the higher classes; we should be led to the same conclusion as that to which we are conducted by the consideration of many others of those particulars, by which the religious and moral standard of any age may be best ascertained: that while morality as a science is now much better understood; and perhaps, upon the whole, more scrupulously adhered to than it was fifty or a hundred years ago, the influence of religion has declined. The quotations from scripture and references to it, formerly so frequent, of which these Letters themselves afford many instances, have now disappeared; and with some honourable exceptions, especially in some of our great

naval commanders, who have hereby rendered their country a service, in the eye of the religious man, little less eminent than the very victory with which Providence has blessed their arms; a spirit of proud self-dependence or of philosophical indifference has taken the place of those recognitions of the agency of providence, both in public and private concerns, of which we find so many acknowledgments in the speeches, letters *, and indeed almost all the compositions, of our countrymen a century or more ago.

Lord Chatham's Letters are dedicated to Mr. Pitt, being stated to be published with his approbation; and are introduced by a preface from the able pen of Lord Grenville, wherein he suggests some remarks necessary to be borne in mind during the perusal of them; guards the reader against some misconceptions into which he might otherwise be led; expresses his own dissent from some of Lord Chatham's opinions; and after remarking that the noble writer by no means intended to draw for Lord Camelford the plan of a complete education, he himself very briefly and generally states the chief particulars which Lord Chatham had omitted.

The style of the preface is peculiarly excellent; nervous without obscurity; polished without affectation; sufficiently melodious; without monotony. We own also, that it is the more gratifying to us, because it is that to which we almost feared we had bidden adieu for ever, the true native English, the English of our older writers, and tends to restore our language to its ancient simplicity, variety, and force. The sentiments also contained in it, do the noble editor high honour: they discover, so far as so short a performance can discover, great vigour and freedom of thought; a sound and well stored understanding; classical knowledge and taste; and, above all, the same respect which the Letters themselves express, for morality and religion.

Being naturally led by the mention of Clarendon's History of the Rebel-

lion, to speak of the troubles of those unhappy days; Lord Grenville delivers his own opinions of their origin. His sentiments, which perfectly concur with our own, are, in the main, what are commonly termed Whig doctrines; but not without some of those qualifications which indicate, in the noble writer, that habit of thinking for himself which at once marks and becomes the inhabitant of a free country. We perused also, with no small satisfaction, Lord Grenville's commendation of the virtuous but injured Clarendon; a man to be ever respected and beloved by all lovers of religion and virtue; whose patriotism and integrity, when we are reading the History of the Second Charles, refresh the mind, after it has been completely sickened by one almost unvaried scene of venality and profligacy. But our readers might justly complain, if we were not to lay before them some few extracts in Lord Grenville's own words. Thus he delivers his sentiments on the topics of which we have been lately speaking.

“ Clarendon was unquestionably a lover of truth, and a sincere friend to the free constitution of his country. He defended that constitution in parliament, with zeal and energy, against the encroachments of prerogative, and concurred in the establishment of new securities necessary for its protection. He did indeed, when these had been obtained, oppose with equal determination those continually increasing demands of parliament, which appeared to him to threaten the existence of the monarchy itself: desirous, if possible, to conciliate the maintenance of public liberty with the preservation of domestic peace, and to turn aside from his country all the evils, to which those demands immediately and manifestly tended.

“ The wish was honourable and virtuous, but it was already become impracticable. The purposes of irreconcilable ambition, entertained by both the contending parties, were utterly inconsistent with the re-establishment of mutual confidence. The parliamentary leaders openly grasped at the exclusive possession of all civil and all military authority: and on the other hand, the perfidy with which the king had violated his past engagements still rankled in the hearts of his people, whose just suspicions of his sincerity were continually renewed by the unsteadiness of his conduct, even in the very moments of fresh concession: while, amongst a large proportion of the community, every circumstance of civil injury or oppression was inflamed and aggravated, by the ut-

* Vide the private correspondence of the great Duke of Marlborough, in Cox's Memoirs; of Sir Robert Walpole, in the speeches on the union with Scotland; on the Bill for naturalizing the Jews, &c.

most violence of religious animosity." (p. xviii—xxi.)

"At the restoration the same virtuous statesman protected the constitution against the blind or interested zeal of excessive loyalty; and, if Monk had the glory of restoring the monarchy of England, to Clarendon is ascribed the merit of re-establishing her laws and liberties. A service no less advantageous to the crown than honourable to himself; but which was numbered among the chief of those offences for which he was afterwards abandoned, sacrificed, and persecuted by his unfeeling, corrupt, and profligate master." (p. xxii.)

Thus also Lord Grenville speaks of one of the political pieces of Lord Bolingbroke, of whose political writings he observes, that some early impressions had prepossessed Lord Chatham's mind with a more favourable opinion, than he might have retained on a more impartial reconsideration.

"To a reader of the present day, the 'Remarks on the History of England' would probably appear but ill entitled to the praises which are in these letters so liberally bestowed upon them. For himself, at least, the editor may be allowed to say, that their style is, in his judgment, declamatory, diffuse, and involved: deficient both in elegance and in precision, and little calculated to satisfy a taste formed, as Lord Chatham's was, on the purest models of classic simplicity. Their matter he thinks more substantially defective: the observations which they contain, display no depth of thought, or extent of knowledge; their reasoning is, for the most part, trite and superficial; while on the accuracy with which the facts themselves are represented no reliance can safely be placed. The principles and character of their author Lord Chatham himself condemns, with just reprobation. And when, in addition to this general censure, he admits, that in these writings the truth of history is occasionally warped, and its application distorted for party purposes, what farther notice can be granted of the caution with which such a book must always be regarded?" (p. xv—xvii.)

The following outline of a complete education for an English gentleman, makes us regret that the noble editor had not completely finished the draught. Few men we believe are better qualified for the execution of this important work.

"A diligent study of the poetry, the history, the eloquence, and the philosophy of Græce, an intimate acquaintance with those writings which have been the admiration of every age, and the models of all succeeding excellence, would undoubtedly

have been considered by him as an essential part of any general plan for the education of an English gentleman, born to share in the councils of his country. Such a plan must also have comprised a much higher progress, than is here traced out, in mathematics, in the science of reason, in natural, and in moral philosophy; including in the latter the proofs and doctrines of that revelation by which it has been perfected*. Nor would the work have been considered by him as finished, until on these foundations there had been built an accurate knowledge of the origin, nature, and safeguards of government and civil liberty; of the principles of public and municipal law; and of the theory of political, commercial, financial, and military administration; as resulting from the investigations of philosophy, and as exemplified in the lessons both of ancient and of modern history." (p. xxv—xxviii.)

Our readers will, we trust, excuse us for dwelling so long on this little work. The rank and character, the talents and experience, of the noble writers eminently entitle it to notice. Many of the sentiments contained in it are worthy of praise. The purposes which it is calculated to effect are highly important. It is in occupations like these, at once honourable to themselves and useful to others, that, in this free and happy country, we wish to see our retired statesmen employed; not in fomenting party strifes, nor in caballing for effecting their return to power. All human blessings, perhaps, have their alloy; and may we be forgiven for remarking, that while we acknowledge that the lively interest which the inhabitants of all free countries take in public affairs is productive of many be-

* We think it our duty to remark, that the noble editor's respect for the writers of antiquity, and his desire of reducing all the branches of religious and moral science within the strict rules of a logical division, appears to us to have caused him to use here somewhat exceptionable language. It tends too much to favour the false view of christianity, so fashionable in our days, by which its peculiar principles are kept out of sight, and it is degraded into a system of mere morality. It also perhaps a little too much conveys the idea, contrary, we have no doubt, to Lord Grenville's own sentiments, that christianity is *unus inter pares*, one among many subjects of equal rank and utility, instead of being supreme in eminence and importance, the master-spring of the whole character, which is to determine, regulate, and controul all other studies and pursuits.

benefits; that we cannot but regret, and if we were not aware of the fascinating power of ambition, we should wonder also, that when from any change of circumstances or parties, our public men quit for a time their official situations, they do not gladly exchange the brawlings of political contention for the smoother paths of science or literature: still more, that rivalling some of the greatest of the writers of antiquity when in similar situations, they do not endeavour by their writings to instruct and improve their contemporaries and their posterity. Their rank, their talents, their conspicuous characters and situations, place them as it were on a commanding eminence, whence they might be sure that they would address a large and an attentive auditory. Great are the benefits which they might in this way render to mankind: greater perhaps than in any other; for moral services are of a far higher order than political, of far surer tendencies, of far more extended effects. The political good we can do is too often small and even doubtful. How often does it happen, that two men, equally wise and well intentioned, recommend two different or even two opposite lines of political conduct? Not so in morals. There, happily, as the path leads to superior benefits, so it is far more easily to be ascertained:—one of the many instances wherein we are called on to admire with thankfulness the goodness of the Supreme Disposer of all things, who throughout almost all nature, has made what is most truly valuable, more plentiful, and commonly more easy of acquisition; than what is less essential to the well being of man.

May we be permitted to dwell a little longer on the subject we have been now discussing, and to remark, that were our great political characters to addict themselves, when out of office, to literary pursuits, they would become more truly independent; they would be less liable to be drawn into the vortex of party, to be enslaved under the domination of ambition: and while they would enjoy mental pleasures as much purer and more satisfactory than the petty triumphs to be obtained in party warfare, as they are inferior to that place which religion only can supply; they would be under less temptation than they now are, sometimes from envy or ambition,

but sometimes also from mere vacuity of mind, to be striving with never-ceasing eagerness, to the very end of life, to effect their return to office, often under circumstances whereby they tarnish their characters with a lasting stain. Literary pursuits, besides, at once improve the understanding and soften and meliorate the heart. They tend to allay that irritation, to lessen that eagerness, to soften that acrimony, which (except in natures of more than common sweetness) are apt to be generated by being occupied without intermission in party strifes. They tend to expel prejudices, and to heal animosities; and they favour the growth of candour, that rarest of all productions in the climate and soil of politics.

May we, therefore, indulge the hope, (a hope which has been suggested to us by this little publication, and which no one more than the noble editor is qualified to fulfil,) that some of our great political men will assume their just place in the world of letters; that they will remember all the claims which their country may justly make on them; and when the state of parties or circumstances forbids their serving the public by taking a share in its administration, that, instead of thwarting and embarrassing those measures which they cannot direct, they will withdraw their eyes from the scene of party competitions and elevate them to higher objects? He certainly renders the greatest service to his country who promotes the cause and advances the interests of religion. But in a high class of public benefactors may he be placed who by his literary compositions enlightens and improves mankind. Within this description the little work which we have been now reviewing may justly be included. We are willing, however, to hope that it is but the harbinger of the noble editor's future services; and that Lord Grenville will be known to posterity not only as the able statesman and the powerful speaker; but as one who has added to the stock of innocent enjoyment, or of useful knowledge, — as the historian or the moralist; — as one, who, his natural powers having been enriched by study, and sharpened and strengthened by habits of business and a practical acquaintance with public affairs, has surveyed life with the eye of a states-

man and a philosopher, and has pointed out the true causes of the decline and fall—the errors and the crimes, of nations. Still more, may he be known in the character of one who has strengthened the foundations of our own liberties and happiness; and, above all, of one who has occupied himself in endeavouring to preserve from farther depression, or even, if it may be, to raise, our religious and moral standard; and in counteracting, by the weight of his authority and the power of his talents, those licentious systems which have found too ready a reception from men of high political name: thus ennobling his family with honours more durable than any which monarchs can bestow, and conferring a lasting benefit on his own country, and on the world at large.

CLXXVIII. DAUBENY'S *Vindicia Ecclesie Anglicanae*.

(Continued from p. 436.)

ON the subject of justification, as Mr. Daubeny observes, "much more has been written than appears necessary to its perfect illustration." It is a subject on which disputants often appear, for a few sentences, to be nearly agreed, while, at the same time, it is manifestly their object in other passages to support systems highly incongruous with each other; a circumstance which not unfrequently renders it a difficult task to ascertain the real sentiments of an author on this question. Mr. Daubeny has written much in his former publications; as well as in the sixth and seventh chapters of the present work, on the doctrine of justification, faith, and works; but, as we perceive nothing new in his statements, we must refer our readers to the observations which have appeared in some of our former numbers upon these subjects. It would, however, be inconsistent with our principles if we did not plainly declare, that we consider Mr. Daubeny's interpretation of the doctrine of justification as at variance, in several respects, with that which appears in the works of the fathers and reformers.

After all that has been said, and is here repeated, on the subject of a first justification, synonymous with baptism; and a second, or final justifi-

cation, at the last day; and also to prove, that these are the *only* acceptations in which, conformably to the doctrines of the Bible and the Church of England, the phrase can be employed: we see no reason to alter our own sentiment, that there is a justification spoken of in scripture, and maintained by our reformers, in a still more appropriate sense, viz. as signifying the acceptance of our persons and the pardon of our sins through faith in Christ Jesus.

As to the expressions which Mr. Daubeny brings forward as proofs that the church considers baptism and justification as synonymous, we would observe, that the church is usually made to speak in the name and in the character of that part of it which truly believes and partakes of her saving privileges; and when assertions are made as to the efficacy of the sacraments, the blessings of church communion, the state of the departed, and other important articles of Christian hope and belief, whether it be in the form of public prayer, homilies, articles, apologies, or catechisms, it is presumed that all who unite in the use of her forms of worship, and are not by open and known delinquency worthy of excommunication, are really such as we hope and pray they should be*. There is, clearly a very wide

* In our liturgy this remark is applicable to every part of divine worship wherein the priest or the congregation, either directly or by implication, make any general assertion expressive of the pious sentiments and affections of the whole body present. An instance, likewise, may be found in the concluding article of the second part of Bishop Jewel's *Apology*, where the church confidently speaks of her views of the resurrection, and everlasting life, in such terms as exclude all but her true members from uttering the expressions contained in it. In Newell's *Catechism*, under the article "*Ecclesia*," in the exposition of the creed, the auditor, after giving a definition of the true, holy, and invisible church, and its heavenly views, (previous to his account of the visible church,) says, "*Cujus divini spiritus instinctu, mihi etiam certissime persuadeo, meipsum quoque beata hac civitate, Dei per Christum beneficio, gratuito donatum esse.*" To which the Magister replies: "*Pia sane & planè necessaria persuasio.*" Yet this catechism was designed for the use of the members of our church necessarily without distinction.

distinction between the expression of a general hope and a determination as to each individual case. Without the former no public forms can be drawn up, but we cannot hazard the latter without wholly mistaking the nature of the christian covenant.

Mr. Daubeny expresses an opinion (p. 236) that by baptism, considered as synonymous with the first justification, "is to be understood the actual salvation of the baptized party."

That in the case of children dying in infancy, and, perhaps, in many other cases, baptism and justification are at least contemporaneous, we will readily admit. But surely Mr. Daubeny does not mean to assert that they are in no case separable. In the case of insincere though professing adults coming to baptism, we know that they are not united; and the language of the baptismal service affords no warrant for peremptorily concluding that they *must* be so in the case of all those infants who afterwards live to years of responsibility.

The Church of England, in her office of infant baptism, certainly presumes, on the regeneration of every baptized child. But she does the same, in the office for those of riper years, respecting every adult who is baptized. In the latter case, however, it is clearly a charitable presumption; and the exact parallelism of the two forms furnishes good ground for supposing that it is the same in the former. If justification is to be treated as always accompanying the rite of baptism, we shall be brought to the dilemma of admitting that an insincere adult, who, though he professes, yet does not possess, the requisites of faith and repentance, must, nevertheless, be justified without either; contrary to the express doctrine of scripture and of the church.*

* Theodoret's opinion, as often quoted by the old writers (for we have not the original at hand) is, "Gratia sacramentum aliquando prececit, aliquando sequitur, aliquando nec sequitur." St. Augustine (on the 77th psalm) thus resolves, "Omnes eundem potum spiritualem hiberunt, sed non in omnibus bene placitum est Deo; & cum essent omnia communia sacramenta, non communis erat omnibus gratia, quæ sacramentorum virtus est. Sicut & nunc, jam revelatâ fide quæ tant velabatur, omnibus in nomine Patris & Filii & Spiritus Sancti baptizatis commune est la-

Mr. Daubeny frequently refers with approbation to the sentiments of St. Austin on the subject of baptism.

pacrum regenerationis, sed ipsa gratia. cæcus sunt sacramenta, quæ membra corporis Christi cum suo capite regenerata sunt, non communis est omnibus." In his 5th book against the Donatists, c. 24, he says, "Christ is put on sometimes; usque ad sacramenti perceptionem, as far as the receiving of the sacrament, sometimes also unto sanctification of life; the first is common to good and bad, the other is proper to the good and godly." St. Chrysostom; in his fifth homily on St. Matthew, observes, "Many are baptized with water who are not baptized with the Holy Ghost; they seem to be the sons of God in respect of their baptism; but indeed they are not the sons of God, because they are not baptized with the Holy Ghost." St. Jerome has a similar passage in his Commentary on the third chapter of the Galatians. Hooker says, "All receive not the grace of God which receive the sacrament of his grace." (book v. c. 57.) No author is more express as to the efficacy of the sacraments, and the necessity of our using them, than he is; but, by comparing different parts of his works together, it will appear, that he did not extend their virtue in that unlimited and indiscriminate manner which Mr. Daubeny appears to do in this chapter. Speaking, as he generally does, in the name of real believers, he says, "Baptism both declareth and maketh us Christians.—In which respect we justly hold it to be the door of our actual entrance into God's house, the first apparent beginning of life; a seal, perhaps, to the grace of election before received; but to our sanctification here, a step that hath not any before it." And, in the margin, quotes, in confirmation of the foregoing phrase in Italics, "He which is not a Christian before he come to receive baptism, cannot be made a Christian by baptism; which is only the seal of the grace of God before received." Hooker here evidently speaks in a more Calvinistic strain than many will approve of; but be that as it may, the word *perhaps* in the text, and the passage quoted in his margin, evidently shew that he did not consider grace as necessarily annexed to the reception of baptism. We are as fully sensible as Mr. Daubeny can be of the holy efficacy of the baptismal sacrament, and of its important connection with the scheme of redemption; much more so, indeed, than our present limits will allow us to explain; but we object to some of Mr. Daubeny's expressions, because we are convinced that he carries the authorities from which he quotes into more general conclusions than their known principles will warrant.

This to some may appear rather inconsistent with his avowed rejection of that father's sentiments, on other points which bear an intimate relation to the nature and efficacy of that sacrament. If, as Mr. Daubeny admits, our reformers have adopted St. Austin's views of baptism, is it likely that they should have designedly excluded those doctrines of justification and grace which he likewise maintained, and which, nevertheless, Mr. Daubeny denies to be consistent with the tenets of the church of England?

In the course of the remarks which follow through several pages, we wish that Mr. Daubeny had more clearly explained, how he reconciles his idea of regeneration being necessarily attached to the baptismal service, with his own admission, elsewhere, that many of his congregation, though formerly baptized, may still be in an unregenerate state. Several similar expressions in his catechetical lectures unequivocally convey the notion of spiritual regeneration being separable from the rite of baptism. But how can these expressions be reconciled with Mr. Daubeny's opinion (p. 247) of the impropriety of supposing a person once baptized to be afterwards born again? It is almost unnecessary for us to remark, that it is usual with our old divines to speak of bad christians as being *unregenerate* men: frequent instances of this occur in the writings of Dr. Jackson, Dr. Hammond, Bishop Hall, Bishop Sanderson, and many other divines.

At p. 254 Mr. Daubeny commences an attack upon the *CHRISTIAN OBSERVER*, for which we feel cordially disposed to forgive him, if it were on no better ground than that he has totally mistaken our meaning in the passage to which he alludes. We can hardly refrain from smiling at so unexpected a misconstruction of a sentence, which certainly was never intended to express the unscriptural, and absurd, position which Mr. Daubeny has occupied so many pages in refuting. In our review of Pearson's first letter to Overton (vol. for 1802, p. 440) we observed, that Mr. P. seemed to consider baptism and justification as the same, or nearly the same thing; and we added, "baptism is only the outward sign of an admission into the church, administered by fallible men, and may or may not be accompanied by justifi-

fication, which is the act of God alone." From this passage Mr. Daubeny concludes, that we not only maintain the gift and grace of justification to be not necessarily, and in all cases, attached to the performance of the baptismal office; an opinion which we certainly do hold: but that the fallibility of the priest who officiates may, and does, affect the validity of his ministrations, and the efficacy of the sacrament which he administers; a tenet which we certainly do not hold, nay, which we unequivocally disavow. All we intended to express was, that the priest, being *fallible*, could not certainly know whether the faith and repentance professed by the candidate for baptism were sincere; and that therefore he might frequently administer the rite of baptism to persons possessing neither, on whom, therefore, God would not bestow the blessing of justification; that being the privilege exclusively, at least as far as adults are concerned, of the penitent and believing. This sense of the words seems to be so obvious, that, even after we have made due allowance for Mr. Daubeny's prejudices, we can scarcely conceive how he should have contrived to miss it.

Our limits will not permit us to follow Mr. Daubeny through the whole of his elaborate defence of his own views of the doctrine of justification against Mr. Overton's attack: but some remarks on the subject cannot be altogether passed over.

Mr. Daubeny does not seem to admit of that distinguished acception of the term justification, of which we read so much in the writings of the early divines, as applicable to the believer in his present state; and which they describe as the result of actual faith in Christ, through the divine blessing on the efficacy of the word of God; a state in which he not only *may* become holy, but really *is* so. Into this state we must be brought by grace, through the exercise of faith in Christ; works being neither the causes nor conditions of our obtaining it, although they are the indispensable fruits and evidences of our being justified, that is, pardoned and accepted by God. This is the justification of which Hooker treats in his invaluable discourse on that subject. The same subject occupies a large portion of the confession of Augsburg.

and the explanatory comments of Melancthon, and, indeed, of most of the Protestants in their controversies with the Papists; and it is very clearly insisted on in our articles and homilies. (See our review of "Pott's Considerations," p. 292.) It appears to be a leading error among some latter divines, that they confound two things totally distinct in themselves, though inseparable from each other, justification and sanctification. The former is an act of God's grace, whereby he accounts the sinner righteous, freely and solely for the sake of Christ, in whom he believeth, and to whom he is by believing spiritually united; the latter is the work of God's spirit in the soul of man when he has been pardoned and justified.

When Mr. Daubeny (p. 272) speaks of works "as considerations on account of which God will be pleased to accept a fallen, condemned, though, at the same time, repentant and obedient sinner, for the sake of what an all-gracious Saviour has done and suffered for him;" he seems to invert the order of God's proceeding in the justification of a sinner. We must first, according to good old Lathimer, be made good before we can do good. The articles themselves teach us, and they teach the doctrine of scripture, that *good works follow after justification* or the being accounted righteous, in other words, *accepted before God*; and that, previous to such acceptance, our works are not *pleasant to God*. How then can they, according to Mr. Daubeny's statement, be *considerations on account of which God will be pleased to accept us*? The erroneusness of such an hypothesis is ably shewn in the volume of sermons by Mr. Cooper, lately reviewed by us, p. 290.

The total silence of the early Protestant writers, on the modern distinction of two justifications, is in itself a probable argument against their having viewed the subject in that light; and when it is considered that the question was canvassed to the very bottom, and no possible mode of stating it omitted which could throw light upon their system, or enable their adversaries to comprehend it; this circumstance seems decisive. The perfect harmony which subsisted among all the reformed churches on this point, contrasted with the opposite sentiments of such modern Protestants as

embrace this new scheme of a *two-fold* justification, is another proof that that scheme had not then obtained. These moderns avowedly oppose both the Lutheran and Calvinistic view of justification; our reformers on that head perfectly agreed with both.

We feel surprised that Mr. D. should not be more sensible how very general the doctrine of *human merit* is become, and how much virtual Popery exists under the name of candid Protestantism. Mr. Daubeny himself, we allow, is much more correct than several of his brethren in stating the doctrine of faith and works; and though by no means free from error, as will particularly appear in our review of the next chapter, yet he has the support of some very learned divines, who, about the middle of the seventeenth century, began to depart from that system of doctrine, on the subject of justification, which their predecessors had maintained: owing, probably, to disgust at the abuses which libertines, fanatics, and other weak or wicked men, had unhappily grafted upon it. But truth will not cease to be truth because fools or bad men have perverted it to the worst of purposes. The original Protestant doctrine of justification by faith alone, producing the fruits of holiness in the heart and life of the believer, has always been, and will ever continue to be, the only firm ground on which the gospel can be consistently maintained, or successfully propagated. It is no good argument against any point of christian doctrine that it is liable to abuse. The christian's path, both in matters of faith and of practice, is a narrow one, and we may soon stray from it either to the right-hand or the left. Very difficult, indeed, is the task of preserving the purity of sacred truth from the corrupt abuses of one party, and the consequent, though unfounded, objections of another; from the encroachments of man's wisdom on the one hand, and the perversions of human ignorance on the other; in a word, from the equally dangerous extremes of mere rationality and wild enthusiasm.

The length of the preceding article obliges us this month to contract, within narrower limits than we intended, the review of Mr. Daubeny's important work.

(To be continued.)

REVIEW OF REVIEWS, &c. &c.

To the Editor of the *Christian Observer*.

Your readers are much indebted to you for your endeavours to counteract the strange and wild notions of christian conversion, which are sometimes entertained. I agree very much with you in your late strictures (p. 519) on the letter of "A sincere Friend to the Church of England," which appeared in your number for June. But surely the publication in the *Evangelical Magazine*, which drew forth the remarks of the letter-writer, called loudly for notice. Few errors in religion could be more fatal than a belief that violent and extraordinary agitations, whether of body or mind in christian assemblies, are supernatural, and therefore tokens of conversion.

This mode of judging, though not perhaps explicitly avowed by the editor of that magazine, or by the person whose account of the late events in New Connecticut he inserts in his publication, may fairly be inferred to have been adopted by both of them*: and certainly that account has a strong tendency to spread similar sentiments among the readers of the magazine. I shall proceed to give you my reasons for thinking, that this way of viewing the faintings and convulsions which sometimes take place in religious assemblies, is founded on an ignorance of human nature.

It is a common art, with those who wish to make a very strong impression on the feelings, to present to the mind something indefinite, unknown, and affording great scope for the imagination. The *Castle of Otranto* is a striking instance of what may be done in this way. Novels and plays often depend for success more on

ghosts and apparitions, and voices from sepulchres, than on any sterling merit they possess. This was, as I have heard, remarkably the case with the German plays, which the continental philosophers, and a few worthy allies of those philosophers among ourselves, employed as a powerful battery against the loyalty and religion of Britain;

It is no wonder that such means should be employed, when we all know into how violent an agitation a supposed ghost will throw even a country village; where the powers of the imagination, usually so torpid as to appear scarcely to exist, become on a sudden wild and ungovernable. In a few days several of the rustics never fail to see or hear the ghost, and the number of these is continually increasing. The fears expressed in their countenance and tones of voice are caught by their neighbours, and most of the inhabitants are brought by sympathy into such a state of mind, that, with the aid of a few evening walks, it is extremely likely that they also in a short time will see the ghost.

Now, Sir, what is the state of a congregation where strange agitations have appeared? Expectation is on the lip. Their imaginations are in a restless, perturbed, state, watching for some communication from the invisible world. Some fall down or cry out. Others wonder when it will be their turn to do the same, and generally wish the time to arrive. Every successive instance of agitation in the congregation strikes a chord in their heart, which works them up to a frame of mind nearer and nearer to the electric shock, the effects of which they see and hear around them. Can we wonder that this shock should at length reach them; that they should experience real sobs, and agitations, and faintings, which so completely cloud their faculties as to make them an easy prey to every delusion; and that they should recover, perhaps, (though we are not told that this has been the case in America,) with strange stories of dreams and visions, which they firmly believe, and pour forth among their neighbours with the zeal

* See *Evangelical Magazine*, No. 119, p. 369; No. 124, p. 33; No. 131, p. 357; and No. 137, p. 40. The accounts in question, which they say "we have the happiness to communicate," are spoken of as "the most correct, judicious, and highly satisfactory ever seen," as "judicious," and a third time, as "highly interesting and very judicious." The events are spoken of as a display of "the power of God," as marks of a "happy revival of religion."

of prophets? I have abstained from every supposition that deceit may find its way into scenes like these: a supposition, however, which I do not discard as improbable. Where a certain honour attaches to being thus affected, some counterfeits and impostors will generally be found. But I have wished to speak of those cases only which are free from all pretence; and which a minister, who is disposed to look upon agitations as proofs of conversion, would fix upon as those which were least liable to suspicion.

God has certainly at different times revealed himself to men in a supernatural manner: but, where the effects produced are such as may readily be accounted for from the operation of natural causes, is it not visionary and enthusiastic to ascribe them to his supernatural agency? When one or two of the patients in a female ward of an hospital faint, it is common for faintings to spread rapidly around, and for a considerable proportion of the women in the ward to be subject to them. This fact has always been accounted for on grounds which will at least equally account for the successive, and almost general fallings down, &c. in religious congregations. A fervid imagination and sympathy will not be less powerful agents, in an assembly of persons who are expecting some strange operations on their bodies and minds, from the immediate agency of the Deity, or of his ministering spirits; than in a sick ward, where the mind is debilitated by disease, and anxious on the subject of bodily health. If something miraculous accompanied the agitations in question; if those who experience them were enabled to speak divers tongues, or cure inveterate diseases by a word; we should have reason to believe, that the great Being, who had wrought the miracle, was the author of the agitation. But when nothing takes place but what will admit of fair explanation on common principles, is it not folly and presumption to conclude that there has been an extraordinary interference of the Deity?

But it will be urged that, in many cases, the agitations in question are proved to be the immediate work of God by their fruits: that many persons appear after them to have put off the old man, and to be renewed in

the spirit of their minds: that instead of continuing to be thoughtless and profane and violent and sensual and proud, as they were before they fell down, they forsake their sins and become the reverse of what they were. Thanks, to the God of all grace that this change sometimes follows the seizures we are considering: the change is his work, and to him be the praise: but though it exhibits a most stupendous display of divine power and goodness, it is not miraculous, except every conversion be called a miracle. A change of this kind is effected by God's Holy Spirit, in the ordinary course of his providence, whenever a human being is turned from darkness to light, and from the power of Satan unto God. Neither is there any thing miraculous in this change taking place immediately after the person, who experienced it, has undergone a violent agitation in a religious assembly. A violent concussion of the mind, though proceeding from causes confessedly natural, not unfrequently leads, under the divine blessing, to a change of heart and life. Some are awakened to a sense of their state by a dangerous illness, others by the loss of dear relations, others by being suddenly reduced to beggary or by a shipwreck; and prove, by their future lives, that they are in truth converted persons. And why may we not view an awakening, by falling down in a religious assembly, in the same point of view with an awakening by any of the events just mentioned? And if the seizure in the religious assembly is to be deemed miraculous, because it has been followed by an awakening and conversion, why may not an illness, or the death of a relation, or the loss of a fortune, or a shipwreck, be with equal reason thought miraculous, when followed by similar consequences? Without doubt these, like all other events, take place according to the appointment of the great Governor of the world; and without doubt he appoints them for the good of his creatures, and foresees all the good consequences they will produce. But as these circumstances would by no means vindicate our looking upon them as preternatural, so similar circumstances as little authorise us to consider the agitations of which we are treating in that point of view.

If this reasoning is just; if there

does not appear to be any thing supernatural in persons falling down, &c. as has taken place in America, when there have been afterwards proofs of a real conversion, surely no one will contend, that the seizure of those, who did not afterwards appear to be converted, was supernatural. On the contrary, is it unreasonable to ask those who argue that real conversions are evidences of something supernatural in the agitations with which they commenced, why absence of real conversion, after agitations in other cases, is not evidence that those agitations were not supernatural? But suppose that the convulsions or faintings were supernatural: does it follow that they must be the work of God? Is there not a spirit who, from his influence on human affairs, is called in scripture the God of this world, the prince of the power of the air, the spirit that now worketh in the children of disobedience, the roaring lion walking about seeking whom he may destroy—who may be busy on such occasions? If he can prevail on men to look on his works as the works of God, his malice will, doubtless, be highly gratified, and impressions which began in delusion will be likely to end in the eternal ruin of those on whom he practised the deceit; though sometimes the grace of God, whose wonderful attribute it is to bring good out of evil, might disappoint his designs, and make even his wiles the means of conversion. How far an extensive view of the effects which have been found to follow from the convulsions, &c. under consideration, would countenance the idea that the Devil might be their author, at least as well as that of their being the effect of divine agency, let those judge who are best acquainted with the state of the countries and congregations in which such agitations have most prevailed. I will not dwell on this subject, as I think I have given satisfactory reasons for looking on the agitations as admitting of a fair and easy explanation from the operation of natural causes.

But it may be demanded, whether, allowing the agitations in question not to be supernatural, it is not, nevertheless, right for ministers of religion to encourage them; since they are not unfrequently found to be followed by true conversion. This is a question to which I beg to call the atten-

tion of your more experienced readers, and to request their sentiments upon it.

I cannot conclude without adding, that I do not apply the foregoing remarks to any part of your quotation from the Evangelical Magazine, except that which relates to what had taken place in New Connecticut; and that, in what I have said, it has been my object rather to consider the question in a general point of view, than to confine my attention to the events in that province.

B. T.

To the Editor of the Christian Observer.

You have lately noticed some inconsistencies of the British Critic; but there is one which you have passed over, but which appears to me as extraordinary, and as much worthy of remark as any of the rest. In that critic's review of Mr. Overton's work is contained, as all your readers well know, a direct and explicit disavowal of the whole doctrine of original sin. In his late review of Mr. Daubeny's *Vindiciae Eccl. Anglic.* that disavowal is repeatedly ratified and confirmed. Yet, Sir, this same critic takes every occasion to assert his belief in baptismal regeneration, a spiritual operation symbolized by the purifying effects of water, and supposed by him, and many other churchmen, constantly and invariably to accompany the administration of the outward and visible sign, of which it is the inward and spiritual grace. They even speak of this belief, as if it were the discriminating mark of a faithful son of the church, whose doctrine they contend it is, and any deviation from which they stigmatize as characteristic of Methodism, Calvinism, &c. Now, Sir, if this be indeed the doctrine of the church (and it is not the design of this paper to controvert the position) it must be granted, that the church is, at least, consistent with herself in maintaining it. She believes (as you have abundantly shewn from her homilies, and as the admirable preface of her baptismal office expressly affirms,) that "all men are conceived and born in sin;" consequently, there is no absurdity or incongruity in her supposing (if she do suppose) of every infant she baptizes, that he is at the same

time "regenerated by God's holy spirit."

He who believes there is existing defilement, may reasonably use means to remove it; and should he presume that it is removed when in reality it is not, his mistake, at any rate, is accompanied with no inconsistency or contradiction: while a man who should be seen applying the same means to an object, which he affirms and believes to be already clean, and pure from all contamination, and should then be heard declaring that this state of purification was the effect of the operation he had just performed upon it:—such a man would, I apprehend, be chargeable with direct contradiction; and the bye-standers might possibly think him a little disordered in his reason.

But where is the consistency of the British Critic in adopting this supposition? With what harmony of principles will he separate the dogma of original sin from that of baptismal regeneration? Nay, I might ask, upon what grounds of self-agreement will he, or any of those persons who agree with him in the denial of an hereditary taint in the moral constitution of man, vindicate the practice of infant baptism at all?

In truth, Sir, I am exceedingly grieved to observe what a dereliction some late numbers of the British Critic manifest of several of those principles, for the support and maintenance of which I had always understood that this work was originally undertaken. Ever till now I had supposed the doctrines of original sin, and justification by faith alone, to be orthodox doctrines, held equally by all who made any profession of vital and spiritual christianity; and constituting, together with the divinity and atonement of our Saviour, that common ground on which pious Calvinists and Arminians meet, and make conjointly a stand against the inroads of Pelagian and Socinian errors. But the British Critic now teaches the contrary. He boldly rejects these doctrines, from the system of which

he is the champion, and classes them among the errors and heresies characteristic of Calvinism, to run down which, *per fas et per nefas*, seems the order of the day.

But does not this conduct of a writer, who has hitherto supported so respectable a character, indirectly tend to the credit of the cause against which he discovers so much hostility, and inadvertently give occasion of triumph to his adversary? Will not the readers of his work be apt to infer, that Mr. Overton's victory is pretty decisive upon the whole, when they perceive that he has driven his able opponents from their own formerly avowed principles, in order to find a vantage-ground from which they may repel his arguments? Will not this seeking out for new ground lead, in the minds of some persons, to a conclusion, that the doctrines thus abandoned were found, by these reviewers, so logically linked with the hated tenets of personal election and final perseverance, (which it was necessary for them at all events to resist *cum totis viribus*,) that no alternative remained but to put the best face upon the matter which they could, and at any rate to expel them from their system? And what is the proper name of that system in which the doctrines of original sin and justification by faith have no place? *Pelagianism*. Alas! how effectually, though unconsciously, do these critics serve the cause of Calvinism? For, let it once be admitted (and they certainly have done what in them lies to further the admission,) that the above-mentioned doctrines necessarily involve an election of grace, and the certain perseverance in holiness of those who are so elected, and all truly pious Arminians, I believe, will not hesitate to receive the latter as articles of their creed, rather than expunge the former. Reduce them to the alternative of being Calvinists or Pelagians, and they will not long be undecided in their choice.

N. G.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the press, *The Narrative of Captain D. WOODARD and Four Seamen*; containing an account of their captivity among the Malays for two years and a half, and of the Manners and Customs of the Country; &c. in one volume octavo.—*A brief retrospect of the Eighteenth Century*; containing a Sketch of the Revolutions and Improvements in Science, Arts, and Literature, during that period; by S. MILLER, M. A. member of the American Philosophical Society, &c. in two volumes octavo.—*The Christian Reader's Guide*; being a characteristic catalogue of modern English publications on Theology, and other important branches of knowledge: to which is prefixed, *An Essay on the Choice and Use of Books*; by T. WILLIAMS, author of the *Age of Infidelity*, &c.—A new edition of WATKINS'S *Biographical Dictionary*, which will contain upwards of a thousand additional articles.—*Letters on the present State of Europe*; by MR. BIGLAND, author of *Letters on the Study and Use of History*. *The Evangelical Preacher*; or, a select Collection of doctrinal and practical Sermons, chiefly by English Divines of the Eighteenth Century, Vol. III. Selected by the Reverend Professor Bruce and John Brown, Whitburn; and the Reverend Mr. Peddie, Edinburgh.

Preparing for the press, a new edition of BOSCAWEN'S *Translation of Horace*, with the original, and many notes, to be printed in a convenient small size.—*A History of Litchfield*, in two volumes octavo, by the Reverend F. HARWOOD.—*Ithaca*, being an Account of a Voyage through the whole of the Dalmatian Islands; by MR. GELL, with numerous engravings.

We understand that the Reverend Sir HENRY MONCRIEF WELLWOOD, of Edinburgh, is preparing for the press, a volume of Sermons, which will appear in the course of the winter.

An interesting periodical work is announced, entitled, *A General History of modern and contemporary Voyages and Travels*; which is intended to exhibit a faithful and satisfactory view of the publications of distinguished modern voyagers and travellers as soon as they appear, whether in our own, or in any other language; especially of those, whose expensiveness of form would be likely to prevent their translation or general circulation. It will be published in monthly numbers, in 8vo.

price 2s. 6d. each, illustrated by engravings.

A valuable paper on the Management of Fruit Trees, by WILLIAM FAIRMAN, Esq. is inserted in the twentieth volume of the Transactions of the Society of Arts. It is on the subject of engrafting; and is entitled *Extreme Branch Grafting*, to distinguish it from that in common use. By Mr. Fairman's method, trees, which have been in a vitiated or barren state, have been rendered productive: new grafts having been introduced at the extremity of the branches and at intermediate parts, the size and beauty of the tree have been preserved and even improved; the new grafts have not only become luxuriant, and produced large crops of fruit, but energy and vigour have been communicated by them to the parent stock, and indicated by healthy shoots and branches from every part of the tree.

A trial was lately made, upon the Thames, of a machine called the LIFE PRESERVER, which perfectly succeeded. This machine is not only calculated to preserve those by whom it is used, but enables them to afford assistance to persons in danger without exposing themselves to any hazard: It is a kind of hollow waist-coat, made of sheet copper, which projects six or eight inches from the body, and reaches from the neck to the waist, round both of which it is secured by straps, and is formed in eight separate divisions. It is perfectly safe; since, if, by any accident, a few of the divisions should not prove water-tight, the remainder would be sufficient to sustain the body. Six persons, with these machines properly attached to them, went down with the tide, retaining a perpendicular position with the head and shoulders above water, from Parliament Stairs to below Blackfriars Bridge; and moved themselves in any direction in the water with very little exertion.

The best way of boiling rice is said to be quite loose in the water, as this gives the grain full room to swell. One pound of East India Rice thus boiled in plenty of water for forty minutes, and then turned into a sieve or cullender to drain, will weigh upwards of three pounds. With the addition of a little sugar and milk, this will make a hearty breakfast for six or eight children; or with the addition of boiled apples, damsons, currants, or any other fruit, and sweetened, it will prove an excellent substitute for the heavy sweet

and flour puddings frequently used in schools.

A new Saline Well has been opened at CHELTENHAM. It is situated three hundred yards above the old well. The properties and doses of the water are nearly similar to those of the lower spa, with a greater proportion of sulphur.

Mr. ARTHUR YOUNG, in No. 248 of the *Annals of Agriculture*, mentions that a gentleman in Merionethshire gave a goat to each of several poor families, upon condition that they should never be turned loose to commit depredations. They were accepted, and upon meeting one of the owners afterwards, the gentleman enquired what benefit had been derived from his goat. The man replied, that the comfort of it was very great; that she gave milk enough for himself and three children through the summer; that he fed it with the refuse of the garden, the stalks of potatoes, and weeds from the hedges. This, as Mr. Young remarks, is a very valuable hint, applicable to a thousand situations; and would give great comfort to many poor families which cannot keep a cow; and there is scarcely a garden, the refuse of which would not keep a goat. The milk and cream are very rich, sweet, and palatable.

It appears from the scale given in SMITH'S *New English Atlas*, that England and Wales measure 58,33½ square statute miles, or 37,334,400 acres; that the population amounts to 3,372,980, which gives 152 persons to a square mile. Scotland and Ireland are nearly equal to each other in acres; and together are equal to England and Wales. The population of Scotland being 1,600,000, averages fifty-five persons to a square mile; and that of Ireland being about 4,250,000, averages 146 to a square British mile. The area of a square statute mile is to the area of a square geographical mile as three to four.

The Royal Family being about to occupy the apartment at Windsor Castle in which the CAROONS have hitherto been placed, those inimitable paintings would have been in some measure lost to the public: His Majesty, with his accustomed attention to the prosperity of the arts and the public gratification, has, in consequence, ordered them to be removed from Windsor to Hampton-court.

The Surgeons of the Faculty of Physicians and Surgeons of Glasgow and its neighbourhood, have been in the constant practice, since May, 1801, of inoculating weekly with the cow-pock, the children of the labouring poor of that city and its neighbourhood, free of expence. They have just reported, that, since the commencement of their charity, they have inoculated above six thousand children; that no instance of death has happened to any of these children while under the disease; that scarcely any of them have required

any medical treatment; and that not a single instance is known to the surgeons; where the Small-Pox has supervened, after the vaccine disease had taken place.

In the twenty-first volume of the *Transactions of the Society of Arts and Manufactures*, J. C. CURWEN, Esq. has communicated a well-conducted series of experiments, which he has made with a view to ascertain the best system of feeding cattle with potatoes, and has pointed out the cheapest method conducive to that purpose. He has accurately described a mode of washing them expeditiously, of boiling them by steam, and of applying them advantageously with other food. He has proved that land, planted with potatoes, will yield a greater quantity of useful and nourishing food, either for men or cattle, and with greater certainty than can be furnished by any other crop; and that, by following his plan, large tracts of land, now employed as meadows, may be spared for corn.

In the same volume, are given a description and engraving of a machine for clearing roads from mud, invented by Dr. JOHN WINTERBOTTOM, of Newbury. By two of these machines, each requiring four horses and two men, two miles of road were cleared in two hours and a half, which work was judged to be equal to the labour of more than eighty men in a day. On a subsequent trial, seven miles were cleared by two machines in one day, which work, it is asserted, could not have been done in one day by four hundred men. The price of each machine is about ten guineas.

Two bounties of ten guineas each, were adjudged by the society to Mr. WILLIAM BOWLES, of Finsbury-street, for two useful pieces of Mechanism invented by him, description and plates of which are given. The first is intended to prevent accidents to horses and carriages, in going down hills: the principle on which it acts is that of instantaneously placing a gripe upon the wheels, so as to check the velocity of their motion, and hinder the pressure of the carriage upon the horses in descending steep roads. The second is a very useful Screw-press, by which the power of pressure is continued without attendance, whilst the matter acted upon recedes under the screw. This press is advantageously applicable to the use of the farmer, in making cheese; of the brewer, in pressing hops; and all similar cases.

This patriotic society has recently turned its attention to the supply of the British Navy with hemp from our own colonies; and it has been ascertained, by actual experiments, that Canada can furnish this article equal in quality, for the uses of the navy, to that from the Baltic.

FRANCE.

From a general recapitulation at the

end of the 6th year of the *Journal Gen. de la Littérature de France*, it appears that in the year 1803, there were published in France 1006 different works. Of these 178 treated of Natural History and Philosophy, Medicine, and the Mathematical Sciences; 70 of Mechanics, Manufactures, Commerce, Politics, Rural Economy, and the Military Art, in which last department only one work is mentioned; 292 belonged to History, Biography, Travels, Geography, Topography, Statistics, Political Economy, Law, Education, Morals, and Religion, 6 of them only being appropriated to the last mentioned subject; 353 were to be classed under the head of *Belles Lettres*, &c. &c.; 180 of them were Tales and Romances; the remaining 113 consisted of Miscellaneous and Grammatical Works, Dictionaries, Almanacks, and Periodical Journals, which last were in number 17.

The Committee of French Literati, employed in preparing the great Work on Egypt, the result of all the researches made during Buonaparte's expedition to that country, have lately made a report of their progress to the minister of the interior. There are already 100 copper plates engraved, consisting chiefly of ancient monuments, structures, and natural history: 160 are now engraving, among which are a number of statues, inscriptions, and other lesser remains of antiquity.

M. TROUVILLE has invented a new Hydraulic Machine, which throws up water to a great height, solely by the condensation and rarefaction of the air in air-tight stone chambers, placed one above another. The bureau for the encouragement of arts and manufactures, at Paris, has presented him with 15,000 livres.

ITALY.

In the Italian Republic, a director general of vaccination has been appointed, to superintend all the Vaccine Inoculators in the Departments; who are obliged to transmit to him an account of their proceedings. MELZI, the vice-president, is a zealous promoter of vaccination.

GERMANY.

HEYNE has published the Text of the *Iliad*, with short notes, in two volumes, 8vo.

WOLFIUS has published a new edition of the *Iliad*.

WEISKE has completed his edition of *Xenophon*.

The University of Wurtzburg is the only establishment of the kind existing in the newly ceded Bavarian Provinces. The Elector has lately published an Ordinance, rendering this University common, in future, to both Protestant, and Catholic pupils. The faculty of Theology is, of course, to be divided into two sections, one of Protestant, and the other of Catholic professors. The Elector has considerably augmented the funds, and has endowed it, with the revenues of several chapters, abbays, and secularized convents.

RUSSIA.

The Emperor has lately new organized the ancient University of Wilna, founded in 1578, and renewed in 1781, on a plan similar to like institutions in Germany, and subordinate to the minister of public instruction. The annual revenue is fixed at 105,000 roubles in silver, to be defrayed by the treasurer of the empire. The annual salary of the professors is to be 1000 roubles in silver for the principal courses, and 500 for each supplementary course.

AMERICA.

A periodical publication, entitled the "Churchman's Magazine," was undertaken at New Haven, in Connecticut, about the beginning of the present year. It is principally devoted to the vindication and extension of the doctrines of the episcopal church.

The *National Intelligencer* has given a Statistical Table of the United States, from 1774 to 1803, which marks the progress of the States in their population, commerce, arts, and political and domestic affairs. It gives to the United States 1250 miles in length, and 1040 miles in breadth, being more than 1,000,000 of square miles, or 640 millions of acres. We can notice the great numbers only. In the above term of years, the population has arisen from two to five millions; the improved land from 20 to 38 millions of acres; the militia has increased from 400,000 to 900,000; the seamen from 15,000 to 63,000; the domestic produce, from 6,000,000 of dollars, to 42,000,000; the exports from 6,000,000 to 55,000,000; the tonnage from 198,000, to above a million of tons; active sinking fund in 1792, 2,000,000; in 1803, 12,000,000; bonds and cash in the treasury, in 1793, 6,000,000; in 1803, 13,000,000.—Louisiana is not included.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

REFLECTIONS UPON the State of Religion in Christendom at the commencement of

the Nineteenth Century. By Edward E-vanson. 2s. 6d.

A sermon, preached May 22nd, 1804;

before the Society for Missions to Africa and the East; instituted by Members of the Established Church. By the Rev. Thomas Biddulph. Also the Report of the Annual Meeting, and a list of Subscribers and Benefactors. 8vo. 1s.

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RELIGIOUS INTELLIGENCE.

MISSION OF THE UNITED BROTHERS AT BAVIANS KLOOF, NEAR THE CAPE OF GOOD HOPE.

THE account of this Mission recently published, consists of extracts of the Diary kept by the Missionaries between the 1st of March and the 1st of September, 1802. The Diary gives in detail the transactions which took place in consequence of a complaint, made to the government, of the unjust seizure; by two Dutch farmers, of a part of the land belonging to the con-

verted Hottentots. These transactions, which manifest the equity and impartiality of the British Government, ended in the Hottentots being reinstated in their possessions, and indemnified for their losses. A sum of money was also appropriated by government towards draining and improving their lands.

"In March, two Hottentot families obtained leave to live here. Soon after two families arrived with their cattle from the mountains behind the Book River, and asked permission to

stay with us. They were a father and son with their wives. We asked the father why he had travelled so far to come hither? He answered 'I am a sinner, and wish my soul to be saved.' He was asked 'Whether he had heard any thing of God and his word?' he replied, 'Yes, I heard at Swellendam, that man has an immortal soul, and I immediately thought that I ought to seek the salvation of my soul. My heart draws me towards Bavians Kloof, and tells me that I belong to this people.' His wife added, that the field cornet V. had said to them 'You must go and seek a place where your souls may be cared for, or you will be lost for ever: and I know no better place for such people as you are than Bavians Kloof. The son and his wife made the same declarations as their parents. They confirmed an account we had received some time ago from Hottentots coming from the lower country, that many of their countrymen express a desire to come and live with us.' (p. 289.)

"On Good Friday an unusual number of persons was present at public worship, so that our church was well filled.

"On Easter Eve a very large company of white people arrived here, with a view to celebrate Easter with us.

"Early in the morning, on Easter Sunday, a great concourse, both of Christians and heathen, assembled in our burying-ground, and behaved with the greatest decorum during the litany. The same company attended the public service, and likewise the baptism of five adults, and three children, on Easter Monday. After the solemnity was over, a great many came, with tears in their eyes, to take leave of us; their lips overflowing with thanks to God for the blessing conferred upon them on this occasion. Several of them were Christians, and very freely conversed with us concerning the state of their souls, which gave us a desirable opportunity of speaking with them of the great love of Jesus to repenting sinners." (p. 290.)

"June 5. We gave notice to four persons that they were to be baptized on Wednesday the 7th, advising them to examine their hearts strictly as in the presence of God; and if they still found that their consciences accused

them of any thing which might prevent their enjoying the grace of our Saviour, to confess it to him and their teachers. Among the nine persons who were to be received, at the same time, among the candidates for baptism, was an old man, a cripple, who is always carried on a stool into the church. Both companies expressed their thanks with tears: and the old cripple could not find words to declare his sense of the great mercy of God conferred upon him." (p. 297.)

"On the 26th we had an agreeable visit from the English Secretary of Admiralty at the Cape and a party of his friends. They were much pleased with the regulations in the settlement, and attended the public worship on Sunday the 27th. Their chief view in coming into this part of the country was to see Bavians Kloof." (p. 299.)

METHODIST CONFERENCE.

The annual conference of the preachers in Mr. Wesley's connection was held in London on the 30th of July last. In the minutes of their proceedings the numbers in the society are thus stated:

In Europe; viz. Great Britain, Ireland, the Norman Isles, and Gibraltar	120,222
In the British Dominions in America	1,410
In the West Indies.	
Whites	1,632
Coloured people and Blacks	14,164
	<hr/>
	15,796
In the United States:	
Whites	87,020
Coloured people and Blacks	22,650
	<hr/>
	109,670
	<hr/>
	247,096

The number in Europe is somewhat less this year than the last; owing, it seems, to a considerable falling away in Ireland; but yet, upon the whole, there is an increase of between eleven and twelve thousand since the last conference.

BAPTIST MISSION IN BENGAL.

In our number for April (p. 244) we gave our readers a view of the state of this Mission in the month of July, 1803. A periodical account (No. 13) recently published) continues the history of its progress to the close of the last year. The number of baptized natives had increased to

twenty-three, two of whom were brahmans, three were of the writer cast, and four were mussulmen: the rest being of the inferior casts of the Hindoos. A few extracts from the journal and letters of the Missionaries will, we doubt not, be acceptable to our readers:

“ From our journals and letters you will get a pretty correct idea of the work of God amongst us. No doubt you are ready to say, *He hath done great things for us, whereof we are glad*: yet, my dear brother, could you see the thousands assembled before one wooden god; could you see, as our brother Kristno saw this day, a quarter of a mile from our house, *three women mount the funeral pile with their dead husband!* you would be ready to say, *Who hath believed our report, &c.*” (p. 425.)—“ It will be in vain to expect that the gospel will ever widely spread in this country, till God so blesses the means, as that native men shall be raised up, who will carry the despised doctrine, brought into the country by the Meeches, into the very teeth of the brahmans, and prove from the scriptures, that this is indeed the Christ that should come into the world. We hope we see the dawn of this.” (p. 426.)—“ The mighty argument, which silences every opposer is, that Jesus Christ has done what no one else ever did, or had compassion enough to do; *He bore our sorrows, and made his soul an offering for sin.* In all the examples of their gods, they find nothing like this. Although their ideas of sin are exceedingly deficient, yet this amazing instance of almighty love strikes them at once, as fitted above every thing, to the helplessness of man, and *worthy of all acceptation.* You can have but little idea of the impression which this one truth has begun to make on this heathen country. It does not strike a converted person in England with such novelty and fitness as it does here, where the wits have been racked, for so many centuries, to find a way of life that should be accompanied with some proofs of its leading to God and heaven; and where, for so long a time, the guilty conscience has sought in vain for some solid ground to rest upon.” p. 427.

“ It would give you great pleasure could you drop suddenly among us on

an ordinance day, and see the lively affection with which such a number of persons, of different colours and nations, unite in commemorating the dying love of Christ. You must not suppose, however, that our brethren are without faults, or that their knowledge and steadiness are equal to those of the same number of christians in England: we have to contend with the versatility of their minds, to bear with their precipitancy, to nurse them like children in the ways of knowledge; sometimes to rebuke sharply, sometimes to refrain for the present, sometimes to expostulate, sometimes to entreat, and often to carry all to the throne of grace, and pour out our complaints to God. They have, however, never shewed any propensity to go back to idolatry; and we have, on the whole, reason to rejoice in them all.” (p. 438.)

“ Our native brethren are as much employed as they prudently can be in disseminating gospel truth. Small tracts have been widely spread abroad.” (p. 439.)

“ The new testament and the pentateuch have been published a long time ago, and nearly the whole of the first edition of the new testament is disposed of. The copy is now passing under a close revision preparatory to a second edition, which will be very soon put to the press. The book of Psalms and the prophecies of Isaiah are also printed.” (p. 445.)

“ A young lad, of the cast which go about the country to sing and dance at their idolatrous feasts, came lately amongst us. His father and old companions came, after some days, and carried him off by force; however he soon came back again. His father was one day at the house of one of this young brahman's disciples, lamenting his unhappy lot in having a son thus turned away from the religion of his cast and ancestors. This awakening the curiosity of Bhyrub, the young brahman, he arose and came to us, to see what this strange thing could be. In a few weeks, or rather days, the doctrine of Christ had so penetrated his mind, that he desired to eat with us; and soon after gave us the Gaitre which a brahman would rather lose his life than divulge; and declared his determination to leave cast, father and mother, wife, honour, reputation, and all for the sake of the gospel. This he had done voluntarily.

All that ever we held out to him was the prospect of working with his own hands, instead of his being maintained, like the other brahmans, by his disciples. This circumstance encourages us greatly: no one of us had any hand in it; it appears to be the work of God, and he can bring ten thousand others!" (p. 440.)

"The Lord has been pleased to visit us by death, in the person of our dear brother *Gokook*. He lay more than two months in a consumption; but his steady trust in the Saviour, his constant refusal of all idolatrous assistance, together with his patience, and resignation to the divine will, gave us so much pleasure as almost took away the dark complexion of that melancholy event. Our Hindoo friends seem much affected and encouraged by the grace manifested in him at the trying moment. We are not without hope that the Lord will make his death subservient to his own cause, even more than his life." (p. 451.)

"At *Luckpoo* * we have lately set up a school for native children, which our friends there seem very willing to cherish. Four of them, *Moorad*, *Sooker*, and *Torribut* *Bishess*; and *Phool* *Mahomed* visited us lately. They told us their minds were wholly towards Christ, although circumstances would not suffer them at present to make an open profession of him. That they utterly despised cast, and lately held a public meeting to consider whether they should openly reject it: the majority of them, however, wished to postpone it to another public meeting, which they have in contemplation. While we lament that carnal wisdom has hitherto had so much influence over them, we still hope that there is, in some of them at least, a holy seed which will ultimately bear fruit to the glory of God. We are glad to learn that they have begun to assemble on the Lord's day, particularly in the evening; and that one of them prays, and according to his ability explains the word to the rest. They request a native brother to go and dwell there for that purpose; a request which we heard with joy, and shall comply with as soon as we are able." (p. 451.)

"Our brethren *Kristno* *Prisaud* and *Kam* *Roteen*, have given us much satisfaction by their steady walk, and

by their desire to make known the word to their countrymen. They undertook a journey to *Dinagopore* at their own request, for this express purpose."

"We have five, or six native brethren among us possessing, we do not say ministerial talents, but a desire to make known the gospel to their perishing fellow-countrymen according to their ability; and when you consider the advantages they possess over the best of us, in language, and in exact knowledge of the manners, customs, ideas, and prejudices, of their countrymen, with their opportunity of access where we durst not set our foot, you will agree with us in esteeming this among the most important blessings bestowed on the Mission."

"I am now at *Saddamah*, twenty-two miles from *Dinagopore*. We have preached on our way to multitudes who never heard the gospel before: have given away 100 new testaments, and nearly 2,500 tracts. One of the native brethren with me, a brahman, has preached boldly the gospel of Christ under the Banian shade in my presence." (p. 454.)

"We some time ago engaged in an undertaking, of which we intended to say nothing, until it was accomplished; but an unforeseen providence made it necessary for us to disclose it. It is as follows: About a year and a half ago, some attempts were made to engage *Mr. Gilchrist*, in the translation of the scriptures into the Hindoostanee language. By something or other it was put by. The Persian was also at the same time much talked of, but given up, or rather not engaged in. At this time, several considerations prevailed on us to set ourselves silently to work, upon a translation into these languages. We accordingly hired two *Moonshees* to assist us in it, and each of us took our share. Brother *Marshman* took *Matthew* and *Luke*; brother *Ward*, *Mark* and *John*; and myself the remaining part of the New Testament into Hindoostanee. I undertook no part of the Persian; but instead thereof, engaged in translating it into *Maharastia*, commonly called the *Mahratta* language, the person who assists me in the Hindoostanee being a *Mahratta*. Brother *Marshman* has finished *Matthew*, and instead of *Luke*, has begun the *Acts*. Brother *Ward* has done part of *John*, and I have done the *Epistles*, and about six chapters of the *Revelations*;

* See No. for April (p. 244.)

and have proceeded as far as the second epistle of the Corinthians in the revision: they have done a few chapters into Persian, and I a; few into Mahratta. Thus the matter stood, till a few days ago Mr. Buchanan informed me, that a military gentleman had translated the gospels into Hindoostanee and Persian, and had made a present of them to the College, and that the College Council had voted the printing of them. This made it necessary for me to say what we had been about; and had it not been for this circumstance, we should not have said any thing till we had got the New Testament at least pretty forward in printing. I am very glad that Major Colebrooke has done it. We will gladly do what others do not do, and wish all speed to those who do any

thing in this way. We have it in our power, if our means would do for it, in the space of about fifteen years to have the word of God translated, and printed in all the languages of the East. Our situation is such as to furnish us with the best assistance from natives of the different countries. We can have types of all the different characters cast here; and about 700 rupees per month, part of which I hope we shall be able to furnish, would complete the work. The languages are, the Hindoostanee, Maharastia, Oreea, Telingua, Bhotan, Burmah, Chinese, Corkin Chinese, Tonquinese, and Malay. On this great work we have fixed our eyes. Whether God will enable us to accomplish it, or any considerable part of it, is uncertain." (p. 456.)

VIEW OF PUBLIC AFFAIRS.

FRANCE.

A considerable degree of uncertainty still subsists with respect to the issue of the present coolness between France and some of the Northern Powers. Judging from appearances, the breach is more likely to be widened than closed. In the *Moniteur*, which has every character of an official paper, there have lately appeared some articles that are evidently designed as a sort of manifesto against the King of Sweden and the Emperor of Russia. The note which the former addressed to the Diet of Ratisbon, on the subject of the violation of the Germanic territory by the seizure and subsequent murder of the Duc D'Enghien, furnishes Bonaparte with an occasion of venting his displeasure, in a paragraph abounding with offensive personalities. The conduct of the King of Sweden is affirmed to bear the stamp of inconsistency and folly; and he is told that France has only to exclude the Swedish commerce from her ports, in order to destroy it. "France," however, it is added, "is very indifferent to all your steps: indeed she does not call you to account for your conduct, because she cannot confound a loyal and brave nation; nay, she does not confound them; with a young man led astray by false notions, and unenlightened by reflection." Such language in the mouth of the new Emperor of the French, is certainly very extraordinary; for, in the case of France, if in any, the quarrel of its neighbours may be said to be with the ruler, and not with the people. It furnishes a proof however, that the true spirit

of jacobinical disorganization, as far as respects foreign powers, is very little, if at all, modified by Bonaparte's assumption of the imperial purple; unless it be, perhaps, that armed with imperial power, and with immense and consolidated resources; it will now march more securely to its ultimate destination, than it could have done at any former period. In consequence of the insulting conduct of the French Government, the Swedish monarch has ordered his legation to quit Paris.

The Emperor of Russia has been attacked in the same journal in a more indirect manner, by means of a fabricated article, dated from Constantinople; wherein the danger which threatens the Turkish Empire, from the accumulation of Russian forces in the islands of the Adriatic Sea, is artfully insisted on. Many questions are also tauntingly put with respect to the impotence of Russia to injure France, by a renewal of warlike operations. "Markoff and his adherents, indeed," says the journalist, or rather Bonaparte, "have found means to cause Russia to transmit to Ratisbon, a note unseasonable to the Germanic body. By the help of subterfuges, frivolous pretences, and intrigues of every kind, they have produced some coolness between the two powers, the good understanding between whom, equally advantageous to both, had enabled Russia to act a new and a brilliant part. Russia can do nothing against France, but with it might do every thing great and good." With his usual dexterity he insinuates, that Russia quits her position in interfering with the Seven Islands, nature having rather des-

lined them to depend on Austria or the Porte for protection; thus holding out a lure to these powers, which may incline them to wish for the expulsion of the Russian forces from these islands.

To this demi-official attack, a spirited reply has been circulated, which is confidently said to have originated with the Court of Petersburg, and therefore to bear the same demi-official character. After a refutation of some of the arguments employed in the *Moniteur*, and a detailed view of the military force of the Russian Empire, amounting to 400,000 regular and 150,000 irregular soldiers, and 60,000 seamen; the paper concludes in the following manner.

"All this serves to prove, that a declaration of war on the part of Russia, against France, would be sufficiently formidable to encourage the German Empire, now crushed by the latter Power, to occupy the troops of France, and by that means to afford an opportunity to Italy, to Switzerland, to Spain, to Portugal, to Holland, and to Hanover, to shake off the Gallic yoke. As to the project of invading England; it is an absolute chimera, a castle in the air, which can never be successful; and even were it so, it must prove destructive to the rest of the world. England is at this moment at the highest point of elevation; she can never decline if she continue where she is, and higher she cannot be. But how can England, who only exists by her industry and trade, preserve her present situation, unless by upholding the balance of the world? It is the obvious interest of Russia to assist England, who by its system should be friendly to all nations; and to repress France, the selfish principles of whose Government are inimical to the greater Powers of Europe, and oppressive to the smaller."

Whatever reliance may be placed on these papers, as indications of the temper of the two governments towards each other, it seems certain that the Russian legation has been ordered by the Emperor Alexander to quit France. This circumstance has given rise to confident expectations of hostilities between the two powers; with what reason time alone can discover.

The new Emperor has lately published an exposition of the internal and external state of France. The finances are represented to be in a most flourishing condition; and although the expences of the year twelve amount to upwards of 700 millions of livres, the receipts are said considerably to exceed that sum. No account however is made of the vast sums extorted from Spain and Portugal, for being allowed to enjoy a precarious neutrality; and as these cannot in the nature of things be perennial, the future burdens of the people must of necessity be increased; although a promise is held out to the contrary. The ar-

my is represented to be filled up to the complement of a war establishment; and it is thence deduced, that France is ready to commence a continental war, without the necessity of either new taxes or new levies. It is said however that there is no reason to expect such an event. Austria, Prussia, and Denmark, are stated to be on the most friendly terms with France; and as for Sweden, France, though provoked, is too magnanimous to molest her. Russia is not once named.

Bonaparte's new title has been virtually acknowledged by the Court of Vienna, which, instead of styling him as heretofore, "the new Sovereign of France," has begun to designate him "His Majesty Napoleon the First." An intimation is also given that new credentials will be made out without delay for the ambassador at Paris. The acknowledgement of the Sublime Porte, is more formal and explicit. "The Sublime Porte, conformably to her usual uprightness, greatly rejoices at every accession of dignity, honour, and glory to any power standing in relations of amity to her. The information of the late events in France has therefore been received with sincere joy."

The new Emperor lately visited Boulogne, Dunkirk, and Ostend, and passed some days at the first mentioned place. His birth day occurring during his stay there, was fixed on for the purpose of delivering their ensigns to the Legion of Honour. This was done with a great deal of military parade, and pompous display. On leaving Boulogne, Bonaparte pursued his route through the Netherlands to Mentz and Aix la Chapelle, receiving in his progress the adulatory homage of his subjects. At Aix la Chapelle, it was reported that a congress was to be held, to which most of the continental powers were expected to send ministers: but probably there is little truth in the rumour.

It was while Bonaparte was at Boulogne that the movements took place among the gunboats in that harbour, which excited so strongly the expectation of an attempt being at length made to invade this country. He is even said to have been on board a yacht, along with a detachment of gunboats, during a warm attack which was made upon them by our blockading squadron. It is not improbable that what he then saw may have somewhat damped his hope of succeeding in his favourite project. Whatever truth there may be in this supposition, there seems good reason to believe that the attempt of invasion will at least be postponed until all danger from equinoctial gales shall have ceased. In the mean time, the improvement of the ports both of Boulogne and Cherburgh proceeds rapidly. At the latter place the Dyke is said to be raised 30 feet above the sea, so as to form a complete barrier to

the fury of the winds and waves, and to render the harbour of Cherburgh secure and commodious.

Louis XVIII. has quitted Grodno, but his destination is not certainly known, although it is conjectured to be Petersburg.

SPAIN.

A rumour was in circulation that a serious insurrection had broken out in Spain. It proves, however, to have been only a trifling disturbance originating in local causes.

GERMANY.

The Emperor of Germany has excited very general surprise by the assumption for himself, and for his heirs, of the title of "Hereditary Emperor of Austria." The reason assigned for this step is, however, still more extraordinary than the step itself. It is, that he may "in conformity to the examples given in the last century by the Russian Imperial Court, and at present by the new governor of France," establish durably a perfect equality of rank with the principal powers of Europe. One would have thought that, sitting on the throne of the Cæsars, he might have found a more satisfactory justification of the measure he has adopted, than can be drawn from the example of Bonaparte. The Emperor has communicated the change in his title to the Diet at Ratisbon, merely as a piece of intelligence; declaring, however, that it will alter none of his relations with the Diet, the Empire, or any of his neighbours. The King of Sweden, by his representative, has expressed an opinion that the measure ought to have been previously submitted to the deliberations of the Diet, and not merely announced as a thing that had passed; because it affects, as he conceives, very intimately the composition of the Germanic Empire. The King of Prussia has acknowledged the newly assumed title without hesitation: and Bonaparte will, no doubt, do the same, as one mean of detaching the Emperor of Germany from any confederacy which might be forming for the purpose of circumscribing the dangerous power which France is able, and we believe also willing, to exert, for the ruin of the independence of its neighbours.

The French are said to continue their exactions from the cities in the neighbourhood of Hanover, for the purpose of paying and clothing their troops.

EAST INDIES.

Hostilities, which were so lately terminated, have been again renewed in this quarter. Holkar, the Mahratta chiefstain, whose hatred to Scindia had prevented his taking part in the late war, has availed himself of the reduced state of his enemy and of the other chiefs around him, to make encroachments for the sake of plunder; (wherewith he might satisfy the clamorous demands of his troops for the pay which had been long withheld from them,) on territories which the British government had bound itself by the late treaties to protect. On the 17th of May, General Wellesley set out from Poonah to take the command of the army.

ST. DOMINGO.

The only accounts which we have had, during the last month, of the proceedings in this island have come to us through America. One hundred and twenty French, men and women, had arrived at Baltimore from Aux Cayes, who state that Dessalines having ordered the remainder of the white men, and all the women and children in the southern department, to be put to death, the general in that district had refused to comply; on the contrary, had delivered passports to the whites, and assisted them in embarking for America. Now if this account be true, and it stands on at least equal authority with every preceding account, it seems to disprove those tales of indiscriminate massacre which was said to have taken place. Men, women, and children, without distinction, were told, had been inhumanly butchered. Now, however, it appears, that towards the latter end of June there was a residue of men; and that all the women and children were still to be put to death. Let this serve, in addition to the many circumstances of the same kind formerly noticed by us, to render our readers distrustful of those details by which West Indians and Americans assiduously seek to vilify the African character. Of this nature is an article which has lately appeared in the Paris papers, detailing with great particularity some of the enormities committed by the blacks on the whites; "the race of whom," it is said, "is now extinct in that fine colony." This account, let it be noted, refers to a period nearly two months prior to that spoken of in the American statement: the former being the beginning of May; the latter nearly the end of June.

GREAT BRITAIN.

Our preparations to resist the threatened invasion have been proceeding with unabated vigour. Martello towers are said to be rapidly rising on the most vulnerable parts of the coast: measures have been

taken for inundating a great part of Kent and Essex in case the enemy should effect a landing: and so judicious is the disposition of our force, and so prompt are the means of conveyance which have been secured,

that, as we understand, one hundred and seventy thousand men may be brought to act on any point of Essex, Kent, or Sussex, in twenty-four hours. This formidable state of preparation is very likely, as it cannot fail to be known in France, to discourage any immediate attempt to invade this country: but the most unremitting vigilance and exertion will still be necessary to secure us against the impending danger. Bonaparte will be no inattentive observer of our proceedings, and will not fail to seize any opportunity, which a remission of our activity may give him, of striking the blow which he has so long and so anxiously meditated against the existence of this country. In the mean time he will be perseveringly adding to his means of annoyance; particularly to his naval force, which at Brest is now increased, according to credible report, to twenty sail of the line, besides frigates. With this fleet he will probably attempt, if he can, a descent in Ireland, which is certainly a less hopeless project than invading England: making at the same time a diversion in the channel by means of his gunboats, which may serve to occupy our attention, and prevent large reinforcements from being sent to the sister kingdom. Let us, in the mean time, be duly thankful to our Almighty preserver, who, notwithstanding our sins, "still makes us to dwell in safety;" disappointing our fears, and thus encouraging us to trust in his mercy. It is to his favour alone that we are indebted for the vigour which has been infused into our councils; for the subordination which has been maintained in our fleets and armies, and for the spirit of patriotism which has pervaded the nation: and these, in his hands, have been made the instruments of our safety.

We have now to record another of his benefits. Notwithstanding the fears which were at one time entertained of injury to the growing crops, an abundant harvest has rewarded the toil of the husbandman, and placed at a distance every apprehension of scarcity. The season has been peculiarly favourable for securing the grain, a circumstance which leads our thoughts more directly to the providence of God. May this renewed instance of the divine bounty excite our gratitude to the Almighty donor; and may we be careful to avoid offending him by the intemperate use of his gifts, or by prostituting them to any vicious purpose!

NAVAL OCCURRENCES.

The blockading squadron at Boulogne

has been several times engaged with large numbers of the enemy's gun-boats, at one time with as many as three hundred and fifty: but protected as they always were by the batteries on shore, it proved impossible to make any material impression on them. In one of these engagements, a shell from one of the batteries fell on board the Constitution cutter, and sunk her; but the crew were taken out unhurt. Bonaparte himself is said to have been present during this engagement, and would, no doubt, derive matter of triumph from the accident.

The Mediterranean and Leeward Island fleets have arrived in safety.

The only ship, belonging to the West Indian fleet which arrived last month, captured by the enemy, has been retaken.

Of nine stout privateers which sailed from the Mauritius previous to the 20th December, 1803, four had been taken by our cruisers at the date of the last dispatches.

The French privateers in the West Indies have been very busy and very successful. Besides a number of merchantmen which have fallen into their hands, they have taken the Lilly sloop of war, and the armed schooner Demerara.

A French privateer, of considerable force, was captured on the 22nd of August, by three homeward bound East Indiamen, and brought into port.

The Loire frigate has captured a privateer mounting thirty nine-pounders, with two hundred and forty men, which has been a great annoyance to our trade; and is the same that sunk the Wolverine sloop of war.

DOMESTIC OCCURRENCES.

On the 18th inst. the Commissioners of the Treasury declared their determination as to the manner in which they proposed the Loyalty Loan shall be paid off, when notice was given to the Bank, that, for every £.100. would be given £.100. in the old five per cents. and the remainder to be made up in the three per cents. reduced, according to the average price of stock for the ten days prior to the 5th of October. It will be necessary for those who intend to comply with the terms, to give notice at an office at the Bank, appointed for that purpose, before the 5th of October. Those persons making the exchange will be entitled to half a year's dividend on the 5th of January, 1805.

DEATHS.

At Mr. Fox's house in Arlington-street, the Right Rev. Dr. Dixon, Bishop of Down.

August 19. At Caverswall, Staffordshire, the Rev. St. George Bowles, Vicar of that place.

Last week, aged eighty-three, the Rev. JAMES CARLOS, M. A. Rector of Blofield, in Norfolk.

Lately at Binfield, Berks, aged sixty-six, the Rev. EDWARD WILSON, A. M. Canon of Windsor, senior Prebendary of Gloucester, and near forty years Rector of the above parish. He was domestic Chaplain to the late Earl of Chatham, and private Tutor to the present Earl and to Mr. Pitt.

Last week, THOMAS PERCIVAL, M. D. F. R. S. E. A. S. &c. of Manchester.

August 11. At Clifton, Miss SUSAN

PROBY, youngest daughter of the Dean of Litchfield.

August 18. Mrs. CHURCHILL, widow of the late Rev. C. Churchill, Prebendary of St. Peter's, and Vicar of St. Thomas's, near Exeter.

August 22. At Wrexham, the Rev. TIMOTHY KENRICK, of Exeter. He fell as he was getting over a stile; and struck his head against the ground with such violence as to occasion almost instant death.

August 26. At Canterbury, Dr. BENSON, senior Prebendary of that Cathedral.

ANSWERS TO CORRESPONDENTS.

PALAMON is much dissatisfied with our not mentioning distinctly whether the pieces he sends are good or bad, and whether they will be admitted or rejected: and yet he accuses us of "an asperity," "not consistent with the peaceable tendency of evangelical principles," because we have told *Rusticulus* that his Lines "are considerably below mediocrity;" *PETRICULUS*, that his "Letter on Perfumes does not smelt of the Lamp;" and *NEWCOMER*, that his "Poetry is below par." These he gives as "two or three of the most striking instances" of our "asperity;" and of our want of "a spirit of meekness." But Palamon insists on knowing explicitly what are our intentions with respect to a paper of his own, which we lately acknowledged to have received. At present we have no intention of inserting it. And our reasons are these: 1. We do not think his remarks always just. 2. We do not see any practical purpose to be answered by the insertion.

Had THEODOSIUS thought proper to specify the instances on which he finds his censures, we should probably have benefited more by his letter than we can now do. He disapproves generally of the biographical sketches, which have lately appeared, as *unevangelical*. We know not whether he means to include in this censure, Lord Capel, Colonel Pearuddock, Mr. John Smith, and his biographer Bishop Patrick: if so, we must utterly despair of suiting his taste. It is true, that, in some of the sketches, less is said than might be wished respecting some very essential points of christianity. But, even if we were to infer from this, (what would surely be a rash conclusion,) that the persons described were but imperfectly acquainted with the doctrines of grace; would it not still be well for those who think that they thoroughly understand these doctrines, to examine whether the more powerful motives, with which they are thus supplied, have had their proper effect in carrying them forward to greater heights of piety, self-denial, and devotedness to God, than those whose religious views they regard as comparatively defective. Some of these sketches, yet it also be remembered, were selected, not so much with the view of describing the internal conflicts of the christian, or of exhibiting a perfect system of evangelical doctrine; as on account of the many lessons of practical wisdom which they contain, and with a view to reprove the sloth, the self-conceit, the unsubdued tempers, the worldly spirit, the negligent and incorrect conduct, by which too many professing christians in the present day disgrace their profession.—Theodosius accuses us likewise of a *spirit of controversy*; and thinks that too much importance is attached by us to the differences between Calvinists and Arminians. He must have read our work hastily not to have seen that one of our main objects has been to allay the heats of theological debate; and that with respect to the Calvinistic controversy in particular, we have uniformly laboured to convince our readers of its unimportance.—That our work is in some instances fitter for the critic, than for the common reader, we admit; but we are not convinced that that is a blemish.—We assure Theodosius that we should be very happy to be favoured, with any poetry which was admissible. He ought to have seen that which we have rejected, before he censured our conduct in rejecting it.

We have received the letter of a correspondent who signs himself A LABOURIN MECHANICIAN. The first volume of Milner's Church History may he had, we believe, at Deighton's, Cambridge, or at Matthews's, Mayman's, or Hatchard's, London.—Whenever we fail to affix the price of the books which we review, it arises from our not knowing the price ourselves.—The following observations of the LABOURIN MECHANICIAN we transcribe *literally* for the benefit of our learned readers, and particularly of our clerical brethren. "I have observed several Believers to Enter Into the marrig state with unbelievers, and To my Great astonishment some Pious Clergemen also. Now, Sirs, If you or some of your Able Correspondences will handel

this important subject more largely than it has been in the former part of your work, I trust there will some advantage arise from it. It would be an advantage to your Readers within my Circle, if your Learned Correspondencies would English Their Latin or other Languages."

We are sorry for the offence which we have unintentionally given to G. M.; but we cannot think ourselves deserving of all the hard words which he employs in describing our conduct, merely for having failed to insert a paper of his, which, in March last, we said should appear: The cause of the failure is simply this. A more satisfactory paper on the same subject having reached us we inserted it in the place of G. M.'s, concluding, too hastily as it would now seem, that G. M.'s object was not so much to see those identical words printed which he had written, as to see his own sentiments ably maintained, and the opposite errors satisfactorily refuted. We are sorry for the mistake on his account as well as our own.

We regret having given ANTONINUS the trouble of writing another letter, particularly as he still fails to convince us that we have acted improperly in the instance to which he alludes. We cannot think that the expression "to drop before you the commands of God," for the legitimacy of which he contends so ably, and every syllable of which we admit may be found in some part or other of the Bible, stands on the same footing with the phrase "to be created anew in Christ Jesus;" or that because we blame the use of the former, we must, in consistency, blame the use of the latter.

It is our clear and deliberate opinion, that no proper foundation can be assumed for a system of morality independent of the will of God as revealed in scripture. The Bible we hold to be both an unerring and a sufficient guide of our conduct in every case which can arise. The suggestions of R. L. K. will be taken into consideration. Dr. Paley's system of general expediency is, as we conceive, satisfactorily refuted by Mr. Gisborne in his "Principles of moral Philosophy," a book which R. L. K. will find little difficulty in obtaining.

The last paragraph contains a reply to PHILLAGIO's first query. In reply to his second: we are of opinion that for any one to absent himself from *public worship*, under the circumstances which he has specified, would be altogether unjustifiable.

We should have admitted I's sonnet, but for reasons which in no degree affect his character as a versifier. We feel a delicacy with respect to the individual to whom his lines are inscribed, which we make no doubt he will readily admit as an excuse for their non-insertion.

We agree in sentiment with BERTHOS; and yet we feel that we should scarcely be justified in admitting his paper, conceiving it, from its personal nature, to be better calculated for the private perusal of the party concerned, than for publication.

P. Q.; the Catechism on *Loyalty*, &c.; *Apoc.*; D. W.; JOSEPHUS; READERS; F.; and the different Papers of N. G. will be admitted as soon as possible.

A CONSTANT READER has been received.

Justice requires that we should turn a deaf ear to the pleadings of *ADVOCATUS*.

We endeavoured to prepare the paper of *ΔΥΣΑΘΕΙΑ* for the press, thinking that some of his hints might be useful, but it proved on closer inspection to be so incorrectly framed, that we were obliged to abandon our purpose, at least for the present.

The words I. N. R. I. which often stand on the top of crucifixes, means *JESUS NAZARENUS REX JUDÆORUM*.

We beg leave to inform A LADY, who has sent *two visions* for insertion, that dreams and visions are articles, which, unless they come authenticated by very luminous and convincing evidence indeed, scarcely fall within the scope of our miscellany.

A gentleman has forwarded to us several papers intended for the Christian Observer, which were unadvisedly addressed to him, and which are in consequence too late for notice this month. He subjoined a very reasonable request, viz. that we would prevent the recurrence of similar mistakes. We therefore beg leave to repeat, that articles intended for this work ought to be addressed to "the Editor of the Christian Observer, at Mr. Hatchard's, 190, Piccadilly, London."

ERRATA.

We request the reader to correct an error in the running titles of the Review of Mr. Daubeny's Work, in our 31st and 32nd Numbers, viz. instead of *Vindiciæ Anglicanæ* to read *Vindiciæ Hæclicanæ Anglicanæ*.

Number 28, p. 244, col. 1, line 35, for 1803 read 1802.

32, p. 484, col. 2, line 5, for 1618 read 1611.

p. 492, col. 1, line 2, dele the *asterisk*, and insert it at line 2 from bottom of text, after (p. 115).

Present Number, p. 522, col. 2, line 40, for *Manchichers* read *Muniches*.

p. 525, col. 2, line 13, for *ea* read *u*.

p. 536, col. 1, line 9, *opinion* is improperly printed in italics.

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Religious Communications.

WRITINGS OF SAINT POLYCARP.

SEVERAL ancient authors, particularly St. Hierom and Pionus, speak of the writings of Polycarp, as if they were numerous, and it may be inferred from some expressions of Irenæus that he wrote several epistles. Of these, however, none are extant at the present day except that to the Philippians, which was written soon after his interview with Ignatius. (See p. 521.) This epistle appears to have been justly held in very high estimation by the christian church in the first ages. Suidas and Sophronius call it an admirable epistle. Irenæus says of it, that it is "a most incomparable epistle, from which such as are anxious about their salvation may learn the character of Polycarp's faith, and the truths which he preached." It seems to have been regarded by the primitive christians generally as inferior only to the holy canon, and St. Hierom states that, even in his time, it was read in the public assemblies of the Asian churches. It is, indeed, a truly evangelical composition.

EPISTLE OF ST. POLYCARP, BISHOP OF SMYRNA, TO THE PHILIPPIANS.

POLYCARP, and the presbyters that are with him, to the Church of God which is at Philippi: mercy unto you and peace, from God Almighty and JESUS CHRIST our Saviour, be multiplied.

I rejoiced with you greatly in our Lord Jesus Christ, that you hospitably entertained the patterns of true love*, and, as became you, conducted onwards those who were bound with chains, which are the ornaments of the saints and the crowns of those who are the truly elect of God and of our Lord; and that the firm root of

* Meaning Ignatius and those who were with them.

your faith, formerly celebrated†, doth yet remain and bring forth fruit in our Lord Jesus Christ; who was pleased to offer himself up even unto death for our sins, whom God raised, having loosed the pains of death: in whom, though now you see him not, you believe, and believing you rejoice with joy unspeakable and full of glory, whereunto many desire to enter; knowing that *by grace ye are saved, not by works*, but by the will of God through Jesus Christ. Wherefore girding up your loins serve God in fear and truth, forsaking empty and vain talking, and the error wherein so many are involved, believing in him who raised up our Lord Jesus Christ from the dead and gave him glory, and a throne at his right hand; to whom all things, both in heaven and in earth, are put in subjection, whom every thing that has breath worships, who comes to judge the quick and the dead, whose blood God will require of them that believe not in him. But he who raised him up from the dead will raise up us also, if we do his will, and walk in his commandments, and love what he loved, abstaining from all unrighteousness, inordinate desire, covetousness, detraction, false witness, not rendering evil for evil, or railing for railing, or striking for striking, or cursing for cursing; but remembering what the Lord said when he taught thus: *judge not that ye be not judged;*

† See St. Paul's Epistle to the Philippians.

‡ The expressions of Polycarp in this place are worthy of remark, and ought to exempt those in the present day who use the same terms in describing the cause of our salvation, but who insist also, with equal particularity, on the necessity of holiness, and on the purifying nature of true faith, from the charges of fanaticism, licentiousness, &c., which are so liberally heaped upon them by ignorant and misjudging men.

forgive and ye shall be forgiven; be merciful that ye may obtain mercy; with what measure ye mete it shall be measured to you again; blessed are the poor, and they which are persecuted for righteousness sake, for their's is the kingdom of God.

These things, brethren, I write to you concerning righteousness, not of my own humour, but because you yourselves did persuade me to it. For neither I, nor any other such as I am, can attain to the wisdom of the blessed and glorious St. Paul, who was among you, and conversed personally with those who were then accurately instructed in the word of truth; and when absent wrote epistles to you, by which, if you look into them, ye may be built up in the faith delivered unto you, which is the mother of us all, being followed by hope, and led on by love both towards God and Christ and to our neighbour. For whoever is inwardly replenished with these things has fulfilled the law of righteousness, and he that is furnished with love stands at a distance from all sin. *But love of money is the root of all evil.* Knowing, therefore, that *we brought nothing into the world and that we shall carry nothing out;* let us arm ourselves with the armour of righteousness, and let us, in the first place, be ourselves instructed to walk in the commands of the Lord; and next, let us teach our wives to live in the faith delivered to them, in love and chastity; and that they educate and discipline their children in the fear of God; the widows, that they be sober and modest concerning the faith of the Lord; that they be engaged in continual intercession for all, and keep themselves from all slandering, detraction, false-witness, covetousness, and every evil work; as knowing that they are the altars of God, and that he accurately surveys the sacrifice, and that nothing can be concealed from him, neither of our reasonings, nor thoughts, nor the secrets of the heart. Accordingly, knowing that God is not mocked, we ought to walk worthy of his command and of his glory.

Likewise let the deacons be unblameable before his righteous presence, as the ministers of God in Christ, and not of men; not accusers, not double-tongued, not covetous, but temperate in all things; compassionate, diligent, walking according to

the truth of the Lord, who became the deacon or servant of all; of whom, if we be careful to please him in this world, we shall receive the reward of the other life according as he has promised to raise us from the dead; and if we walk worthy of him we believe *that we shall also reign with him.* Let the young men also be unblameable in all things, studying in the first place to be chaste and to restrain themselves from all that is evil. For it is a good thing to get above the lusts of the world, seeing every lust wars against the spirit; and that *neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God, nor whoever commits base actions.*

Wherefore it is necessary that ye abstain from all these things, being subject to the presbyters and deacons as to God and Christ; and that the virgins also walk with a chaste and undefiled conscience. Let the presbyters be tender and merciful, compassionate towards all, reclaiming those that are in error, visiting the sick, not negligent of the widow, the orphan, and the poor, but ever providing what is honest in the sight of God and men; abstaining from all wrath, respect of persons, and unrighteous judgment, being far from covetousness, not hastily believing a report against any man nor rigid in judgment, knowing that we are all guilty and obnoxious to punishment. If, therefore, we ourselves stand in need of praying to the Lord that he would forgive us, we ought also to forgive others. For we are before the eyes of him who is Lord and God; and *we must all stand before the judgment seat of Christ, and every one give an account of himself.* Wherefore let us serve him with all fear and reverence, as he himself has commanded us, and as the apostles have preached and taught us; and the prophets likewise who foreshewed the coming of our Lord. Be zealous of that which is good, abstaining from offences and false brethren, and those who bear the name of the Lord in hypocrisy, who seduce and deceive the weak. *For every one that confesseth not that Jesus Christ is come in the flesh is anti-christ;* and he who does not acknowledge the martyrdom of the cross is of the devil; and whosoever shall pervert the oracles of the Lord to his private lusts, and shall say

that there is neither resurrection nor judgment to come, that man is the *first born of Satan*. Leaving therefore the vanity of many and their false doctrines, let us return to that doctrine which from the beginning was delivered unto us; let us be watchful in prayers, persevering in fasting and supplications, beseeching the All-seeing God that he would not lead us into temptation; for, as the Lord has said, *the spirit indeed is willing but the flesh is weak*. Let us unweariedly and constantly adhere to Jesus Christ, who is our hope and the pledge of our righteousness; *who bore our sins in his own body on the tree, who did no sin, neither was guile found in his mouth*; but endured all things for our sakes, that we might live through him. Let us then imitate his patience, and if we suffer for his name we glorify him; for such a pattern he hath set us in himself; and thus have we believed and entertained.

I exhort you all, therefore, that you be obedient to the word of righteousness, and that you exercise all manner of patience as you have seen it set forth before your eyes, not only in the blessed Ignatius, and Zosimus, and Rufus, but in others also among you, and in Paul himself; and the rest of the apostles: being assured that all these have not run in vain, but in faith and righteousness, and are arrived at the place promised to them by the Lord, of whose sufferings they were made partakers. For they loved not this present world but him who both died, and was raised up again by God for us. Stand fast, therefore, in these things, and follow the example of the Lord, being firm and immovable in the faith, lovers of the brethren, and kindly affectionate one towards another, united in the truth, carrying yourselves meekly to each other, despising no man. When it is in your power to do good defer it not, for alms delivereth from death. *Be all of you subject one to another, having your conversation honest among the Gentiles*, that both you yourselves may receive praise by your good works, and that God be not blasphemed through you. For woe unto him by whom the name of the Lord is blasphemed. Wherefore teach all men sobriety, and exercise yourselves therein.

I am exceedingly troubled that Va-

lens, who was formerly ordained a presbyter among you, should so little understand the place wherein he was set. I therefore warn you that you abstain from covetousness, and that you be chaste and true. Keep yourselves from every evil work. But he that in these things cannot govern himself, how shall he preach it to another? If a man refrain not from covetousness, he will be defiled with idolatry, and shall be judged among the heathen. Who is ignorant of the judgment of the Lord? *Know ye not that the saints shall judge the world*, as Paul teaches? But I have neither found any such thing in you, nor heard any such thing of you, among whom the blessed Paul laboured; and who are in the beginning of his epistle. For of you he boasts in all those churches which knew God at that time, whom as yet we had not known. I am therefore, brethren, greatly troubled for him and for his wife: the Lord give them true repentance. Be ye also moderate as to this matter, and account not such as enemies, but restore them as weak and erring members, that the whole body of you may be saved; for in so doing you build up yourselves.

I trust that ye are well exercised in the holy scriptures, and that nothing is hid from you: a thing as yet not granted to me. As it is said in these places, *be angry and not sin; and let not the sun go down upon your wrath*. Blessed is he who is mindful of these things, which I believe, you are. The God and Father of our Lord Jesus Christ, and Christ Jesus, the eternal High Priest and Son of God, build you up in faith and truth, and in all meekness, that ye may be without anger, in patience, forbearance, long suffering, and chastity, and give you an inheritance amongst his saints; and to us, together with you, and to all under heaven, who shall believe in our Lord Jesus Christ, and in his Father who raised him from the dead. Pray for all saints. Pray also for kings, magistrates, and princes, and even for them that hate and persecute you, and for the enemies of the cross, that your fruit may be made manifest in all, that you may be complete in him.

Ye wrote unto me, both ye and Ignatius, that if any one go into Syria he might carry your letters along with him: which I will do so soon as

I shall have a convenient opportunity, either myself, or by some other, whom I will send upon your errand. According to your request we have sent you those epistles of Ignatius which he wrote to us, and as many others of his as we had by us, which are annexed to this epistle, by which ye may be greatly profited. For they contain in them faith and patience, and whatever else is necessary to build you up in the Lord. Send us word what you certainly know, both concerning Ignatius himself and his companions. These things have I written unto you by Crescens, whom I have heretofore commended to you, and do still recommend; for he has unblameably conversed among us, as also I believe amongst you. His sister also shall be recommended to you, when she shall come unto you. Be ye safe in the Lord Jesus Christ. Grace be with you all.—Amen.

Q.

THE CRY OF INJURED TEXTS, NO. III.

MR. OBSERVER,

If any text in the Bible has a claim to your protection, surely I have; because you yourself have been frequently the occasion of my being shamefully perverted and abused. You are sending forth into the world a periodical publication, which ought, as many think, to have no other ends in view than to maintain some party opinions, or support some hireling writers; or, at best, to promote the extension of learning: yet have you taken your post under the banners of religion, and presumed to contend against false doctrines, and even to espouse the cause of vital godliness. "What, Sir, have you to do with practical piety? How has this come within the province of a magazine or review?" (says a grave formalist). *Be not righteous overmuch.*" Yes, Sir, against you am I quoted in this manner, as well as against all who are a little more righteous than their neighbours: and I am supposed by the generality of the world to give you very just reproof. Now, as I am introduced on every occasion, and almost always in opposition to true religion, I think it of importance, with your permission, to make known somewhat of my mind.

I cannot then be but indignant a-

gainst those who, if they see a person beginning to love and serve God, and to seek in earnest the welfare of his soul, bring me in to check his ardour, and to stop his progress. Can it be thought that this was ever my intention? Will any man in his senses imagine that I ever intended to say to the world, Do not love God too much; do not serve the Lord Jesus Christ with too much zeal; do not attain too much purity; do not exercise too much love towards your fellow-creatures? Would not a multitude of other passages of scripture stand forth to contradict me? Would they not lift up their voice and say, You must "love God with all your heart and mind and soul and strength;" you must "be ready to be bound, or even to die, for the name of the Lord Jesus;" you must "be pure as he is pure; and holy as he is holy;" you must "love your neighbour as yourselves," and "be willing even to lay down your lives for the brethren." In truth, Sir, I think that they who are so ready to bring me forward on these occasions, wish me to be understood, not as saying, "Be not righteous overmuch," but, "Be not righteous at all;" for they introduce me, not to moderate the ebullitions of intemperate zeal; but to suppress the very first thoughts of religion. And I am the more confirmed in this sentiment, because I never once overheard these persons saying to their neighbours, "Be righteous enough;" no: all their fear has been on the side of excess; and they never express the smallest solicitude about a defect. These persons can see their neighbours living as if there were no God, and yet never caution them against the sinfulness and danger of such a state: but if they see one beginning to fear God, then they cry, "Be not righteous overmuch."

That I may stop the mouths of these people, or at least put the world on their guard against them, I beg to say what I do mean.

Solomon mentions two things which he saw with much pain and grief; the one was, that *righteous persons* were often persecuted unto death for their righteousness; the other was, that *wicked persons*, who had justly forfeited their lives, often proceeded in their wickedness with impunity. To each of these, therefore, he gives a *salutary caution*. To the *righteous*, he

says, "Do not, from a fond conceit of your own superior wisdom and righteousness, conduct yourselves so imprudently as to give just occasion to your persecutors to destroy you:" *to the wicked*, he says, "Do not foolishly persevere in your wickedness till you provoke God to cut you off by some signal judgments." He then adds *a word of advice* to both of them; and recommends them to cultivate "the fear of God" as the best preservative against ungodliness on the one hand, and indiscretion on the other.*

Now what a manifest perversion is it to cull out my words, and apply them in the manner they do! If they were to meet with a conceited religionist that was disputing with every body about his own peculiar tenets, and was ready to anathematize all who did not accord with him; or an uncharitable churchman, who, on account of his attachment to human forms and establishments, was ready to exclude all non-conformists from the pale of the christian church; or a proud bigotted Dissenter, who was always railing against the establishment as if a continuance in it were almost incompatible with salvation; or a conceited novice in religion, who, because he has attained some little insight into the way of salvation, thinks he must immediately leave his shop-board and become a preacher of the gospel: if, I say, they were to meet with such characters, they could not do better than introduce me to them, because it was my intention to oppose all that intemperate and fiery zeal which the professors of religion are too apt to indulge; and, at the same time, to bring christians nearer to each other, by discouraging a blind superstition on the one hand, and a needless scrupulosity on the other. It is plain and obvious that these evils

arise from an over-weening conceit of men's own wisdom, and that they tend to injure, and ultimately to destroy, the soul: These things, therefore, I labour to prevent. But how can real religion destroy the soul? And, if it do not, how can I, with any colour of justice, be brought to discountenance the fear of God? Do, Mr. Observer, inform your readers, that, while I caution them against being righteous *overmuch*, I am earnestly desirous that they should be *truly* righteous, *wisely* righteous, and righteous *enough*. My first wish is, that they should not take the opinions of men for their standard, but the word of God. My next desire is, that they should, in conforming to its precepts, pay a due attention to circumstances of time and place, "not casting their pearls before swine," but "walking in wisdom toward them that are without." I would have them "wise as serpents, while they are harmless as doves." And lastly, I intreat them not to stop short through fear of being *too* religious; for, provided they be right as to the *manner* in which they serve God, they cannot possibly exceed in respect to the *degree*. If they have attained as much as St. Paul himself, I would not have them satisfied with their attainments; but, like that holy apostle, let them "forget the things that are behind, and reach forth unto those which are before, and press toward the mark for the prize of their high calling of God in Christ Jesus." Let them take his words for their motto, "*This one thing I do.*" Let them "walk as Christ himself walked." Let them strive to be "perfect, even as their Father which is in heaven be perfect."

ECCLES. VII. 16.

* The whole passage runs thus: "All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness. Be not righteous overmuch, neither make thyself overwise: why shouldest thou destroy thyself? Be not overmuch wicked, neither be thou foolish: why shouldest thou die before thy time? It is good that thou shouldest take hold of this, yea also from this withdraw not thine hand: for he that feareth God shall come forth of them all." Eccles. vii. 15-18.

To the Editor of the Christian Observer.

I beg leave to state some objections which occur to W. H.'s criticism on Rom. iii. 25. given in your number for August last. The change of *de-clare* to *demonstrate* seems to me needless. The latter is also less intelligible to common readers than the former, which, with literate readers, is become almost entirely a technical term. Nor ought *evangelium*, in my opinion, *apud metaphysicos*, to be

translated *demonstration*. The expression $\eta \delta\iota\kappa\alpha\sigma\iota\upsilon\mu\ \alpha\upsilon\tau\eta\varsigma$, *his righteousness*, does not mean, as I apprehend, "the righteousness of his laws, the justice of his government, and his own immaculate purity," but, as in ver. 21, 22; *the righteousness which God has provided*: nor is it very obvious how heavy judgments inflicted on sinners in former periods of the world—judgments of war, of famine, and of pestilence, overwhelming earthquakes, devouring fire from heaven, the inundation of the whole earth, should speak *forbearance* or *the passing by* the sins of mankind; however inferior they may be thought to the heaviest judgment of sin, the agony of the cross. Η ἀνοχη τῶ θεοῦ , *the forbearance of God*, seems, in this place, a lax, popular, devotional expression, a pious sentiment awakened in the writer, chiefly, perhaps, by $\omega\sigma\epsilon\iota\varsigma\ \gamma\omicron\rho\iota\sigma\tau\alpha\iota$; and is, consequently, to be neglected in strict doctrinal interpretation. If, however, the phrase $\eta \alpha\upsilon\chi\eta\ \tau\omicron\ \theta\epsilon\omicron\upsilon$ has here any strict doctrinal meaning, it must have reference to the retrospective influence of the atonement, producing, so considered, *forbearance* towards the sinners of the times preceding. *Passing by*, or *passing over*, ought, in accurate theology, to signify the same as *remission* or *forgiveness*; for it cannot be intended to maintain the *forbearance of God* in the sense of *connivance* without regard to mediation. $\text{Η \lambda\epsilon\iota\sigma\iota\varsigma}$, however, does not appear to me, properly, to signify *passing by* or *passing over*, but as properly, *remission* or *forgiveness* as any other term in the scriptures. Lastly, if $\eta\alpha$, like *for*, had forty meanings, it would in all include, as a fundamental and essential part, the idea of *cause* or *reference* to; so that *for* or *in order to*, because or *on account of*, will any of them here suit an interpreter.

"ΑΦ'ΕΙΣ.

To the Editor of the Christian Observer.

It is an opinion so current among some religious persons as almost to have acquired the authority of an axiom, that christians must necessarily *decline* (as it is usually expressed) *from their first love*; or, in other words, that they must expect to lose after a time that holy and spiritual frame of heart, which, at their first

conversion to God, animated their religious duties, and disposed them with cheerfulness and vigour to run in the way of his commandments. This opinion seems to me to be fraught with deception and danger, and should you be of the same mind, you will probably find a place in your Miscellany for the following thoughts upon the subject.

In the epistle addressed by Jesus Christ to the Ephesian Church (Rev. ii: 4) after much commendation of her works, and labour, and patience, there is a very remarkable exception to this general praise expressed in the following terms—"Nevertheless, I have somewhat against thee, because thou hast left thy first love." This is, I think, the only passage of sacred scripture where this peculiar phrase occurs, and the circumstances of marked and decided disapprobation under which it here meets us, are little calculated surely to countenance the doctrine now proposed to be examined. It should seem, indeed, absolutely unaccountable how any persons, having read this pointed censure, and professing reverence for the scriptures, could have ever ventured to entertain an opinion so palpably contradictory to the language of inspiration. But a little reflection will, however, discover the probable sources of the error in question; and these, as my observation inclines me to believe, are the two following:

1. A mistake about the matter of fact. Many religious professors, it is confessed, do leave their first love, and hence a slight observer concludes, that *all* do. He sees multitudes, after an hot fit of religious profession, becoming lukewarm, growing weary of well-doing, relaxing in their attendance on the ordinances of religion, conforming to the vanities of the world, &c. He has been an example, perhaps, himself of the same thing, and therefore willingly concludes, for the quieting of his own conscience, that it is the common course and progress of things.

Some, no doubt, amongst those who experience such a declension, are in the main sincere persons; who, though influenced for a time by the loose example of the professors around them, cannot long satisfy themselves with the lukewarm state into which they are fallen, but, through grace, speedily repent and do their

first works. But many, it is to be feared, are mere "stony-ground" hearers, whose animal feelings (mistaken for genuine religious affections) have been excited for a while; but who, having no root in themselves, finally apostatize to the world, or settle into a lukewarm state of mind.

2. A mistake about the nature of the affections, by which the effervescence of an affection (if I may so express myself) is confounded with the affection itself; so that when the one has subsided, the other is supposed to be extinct.

The lively exercise of any affection, when recently excited, and accompanied (as in that case frequently happens) with poignant sensations, wrought up, perhaps, to ecstasy, and taking possession of the whole man so as to swallow up for a time every other feeling, and suspend in a greater or less degree the exercise of reason and judgment, is one thing. The same affection, cooled down to the ordinary and more healthful temperature of the soul, settled into an habit, and operating as a principle at once firm and tranquil, controuled by reason, and directed in its exercise by the dictates of sound judgment and discretion, is quite another thing. The former state of mind may, doubtless, be often realized in the outset of a religious course, under the first and powerful impulses of religious hope and joy; and such a state, we are very ready to grant, is not designed to be permanent, nor, for very obvious reasons, as well moral as physical, can it possibly be so. There is much, indeed, of a splendid and imposing aspect in the sensible joys, and the lively zeal which generally mark the character of the young convert. But these appearances are more specious than solid, and there is much imperfection, undiscerned by the vulgar and superficial eye, in these first, and unripe fruits of the religious principle. The joy felt has very selfish mixtures: the love and zeal abound not in knowledge and in all judgment: with great fervency of spirit, there is much ignorance of the heart, the complicated depravity and deceitfulness of which are as yet but faintly perceived and felt: and very crude, confused, and defective notions are entertained of the great scheme of christian doctrine and duty.

As experimental knowledge in all these respects is increased, and a spiritual understanding is attained, the principle of divine love necessarily strikes deeper root, and its fruits become more mature. Confidence in God, and every filial disposition, are confirmed: godly sorrow, jealousy, conscientious regard to the rule of duty, and, in short, every legitimate evidence of growth in grace, or (which is the same thing) of increase in divine love, is in reality produced. Yet, through error of judgment, such a man may mistake his own case, and it, may be mistaken by others, who judge of things according to the appearance. The man is more wary and cautious than before, less self-confident, more watchful over his motives of action, more afraid of gratifying pride and self, while he is seeking only the glory of God: and hence he is probably less talkative, less obtrusive in his zeal, less disposed to bring himself forward to notice on every occasion: he thinks more before he speaks, and deliberates more before he acts. On these, and other similar accounts, he may be thought to be declining in his religious profession, and to have "left his first love," (and may sometimes suspect the same himself) when in reality nothing is further from the truth.

This representation of the matter in question may be illustrated and confirmed by considering what is the nature and operation of the affections, as exercised towards *other* objects. The passion of the lover, for example, is a very different thing from the attachment of the husband after twenty years possession. Yet, though there be less of *emotion* in the latter case, there may be, and often is, much more of solidity and strength. If the object be worthy, the long acquaintance with her virtues, the constant reciprocation of benefits, the nameless ties belonging to the parental relation, with many other sources of endearment daily accumulating through a succession of years, will necessarily draw the bond of affection much closer than before, and the man may with truth be said to love his wife better than he did on the day of marriage; though the heat and ardour of his first love be abated, and his present behaviour and feelings be of so calm and rational a kind, that the inconsiderate and inexperienced may be ready, per-

haps, to accuse his love of declension, and to impute to it languor and indifference.

Let this important distinction, then, between the two states or conditions of the same affection of mind, be ever kept in view in all our discussions of the christian life and character, and it will give correctness to our opinions, and preserve us equally from the error of the enthusiast, and from that of the lukewarm. If too much stress be laid upon those emotions, which consistently with the nature of man cannot be lasting, a false standard of christian attainment is set up, by which the attention is called off from the more solid and scriptural evidences of love to God, to such as are at best dubious and uncertain, oftentimes fanciful and delusive. The natural consequence is, that all spiritual religion is discredited as the blind impulse of imagination and passion: the humble christian is discouraged and grieved: and the presumptuous, the noisy, and ostentatious professor, who ought to be reproved, is but too frequently countenanced and comforted. That a mistake of nature exists, none who know the state of the religious world will deny; though candour may, perhaps, suggest, as some extenuation of the censure which it so justly merits, that it is by a dread of the opposite dangerous opinion (and which this paper is more directly intended to expose) that its advocates have been misled. These religionists refer too much to feelings, too little to principle. The warm emotions, and lively joys, which the captain of our salvation sometimes sees good to deal out by way of cordial to his faithful soldiers, to invigorate them for battle, or refresh them after it, they mistake for the wonted and daily sustenance which he has engaged to supply; not reflecting how little consistent such a state of mind would be, were it permanent, with that condition of warfare and trial for which the disciples of Christ are designed in the present world.

The pernicious tendency, however, of the opposite opinion, that opinion I mean to which I have alluded in the beginning of this paper, appears to me in a still more serious light. It serves to vindicate that very conduct which our blessed Lord so strongly condemned in the Church of Ephesus. It takes away, in effect, all marks of

discrimination between the real christian and the mere professor of the gospel, who "has a name to live, but is dead." It sanctions lukewarmness on principle, and rocks to sleep, in carnal security, those who ought rather to be awakened to a sense of the dangers of their state. There may be real piety where the religious affections are not held, as duty as might be wished, under the controul of enlightened principle; but the opinion which I am now combating militates equally against the principles and the feelings that constitute vital godliness. To be told, (and if not told it in so many words, it is the sense, I fear, of much of the unguarded language which may be heard upon the subject both in conversation and from the pulpits of some popular teachers): to be told, that we *must* necessarily lose all that life and power of true religion, which renders the service of God "perfect freedom," and enables us to "run with patience the race set before us;" that the world *must* resume its empire over our hearts; that sinful habits *must* regain the ascendancy they had lost in us, &c. How mischievous *must* be the effects of such a doctrine! How *must* it dishearten the diligent christian, who is desirous to abound in the work of the Lord, and to increase in every holy attainment! Is it not to tell him, in effect, that his efforts will be inevitably disappointed—that his labour will be in vain in the Lord? And how *must* it embolden and solace the hypocrite! Is it not, in effect, to tell *him*, that his faith, though it worketh not by love, is the faith of the children of God:

N. G.

To the Editor of the Christian Observer.

As I observe that an interesting paper, signed B. V., which appeared in your number for April last, p. 208, has not yet been particularly noticed; and as the erroneous opinions of which it treats, though perhaps not so likely as some others to fall under the observation of the generality of your readers, appear to me replete with mischief and delusion, I have transcribed some passages (which you will, perhaps, think useful to insert in your publication) from an author who afforded much satisfaction to my mind

at a time, when being newly brought under the influence of religion, I was much disturbed with doubts and perplexities, and in considerable danger of being misled by the sentiments which have given your correspondent so much trouble among his people. Being ignorant of the way in which hope and consolation are to be obtained—by a right understanding and belief of the invitations and promises held out in the sacred scriptures to all who truly repent of their sins, and flee for refuge to the blessed Saviour; I was led to look with anxiety for some wonderful dream or vision, or for the voice of a heavenly messenger pronouncing the forgiveness of my sins; not considering, that instead of simply relying on the revelation which God hath been pleased to vouchsafe us, this was nothing less than presumptuously expecting a new revelation, which nothing in God's word has given any one the least warrant to expect. My distress, however, as I have already observed, was entirely removed, and my mind firmly established, by the perusal of the author in question: and should the following extracts afford any satisfaction to B. V. or to such of your readers as may, perhaps, never have yet perused President Edwards on Religious Affections, it would give sincere pleasure to your constant reader,

PHILALETHES.

“MANY who have had (impressions on the imagination) have very ignorantly supposed them to be of the nature of spiritual discoveries. They have had lively ideas of some external shape and beautiful form of countenance; and this they call spiritually seeing Christ. Some have had impressed upon them ideas of a great outward light; and this they call a spiritual discovery of God's or Christ's glory. Some have had ideas of Christ hanging on the cross, and his blood running from his wounds; and this they call a spiritual sight of Christ crucified, and the way of salvation by his blood. Some have seen him with his arms open ready to embrace them; and this they call a discovery of the sufficiency of Christ's grace and love. Some have had lively ideas of heaven, and of Christ on his throne there, and of shining ranks of saints and angels; and this they call seeing heaven opened to them. Some from

CHRIST, OBSERV. No. 34.

time to time have had a lively idea of a person of a beautiful countenance smiling upon them; and this they call a spiritual discovery of the love of Christ to their souls, and tasting the love of Christ. And they look upon it a sufficient evidence that these things are spiritual discoveries, and that they see them spiritually, because, they say, they don't see these things with their bodily eyes, but in their hearts, for they can see them when their eyes are shut. In like manner, the imaginations of some have been impressed with the sense of hearing; they have had ideas of words, as if they were spoken to them; sometimes they were the words of scripture, and sometimes other words: they have had ideas of Christ's speaking comfortable words to them. These things they have ealed, having the inward call of Christ, hearing the voice of Christ spiritually in their hearts, having the witness of the spirit, and the inward testimony of the love of Christ, &c.

“The common and less considerate sort of people are the more easily led into apprehensions that these things are spiritual things, because spiritual things being invisible we are forced to use figurative expressions in speaking of them, and to borrow names from external and sensible objects to signify them by.

“There appears to be nothing in the nature of these ideas above the power of the devil. It is certainly not above his power to suggest thoughts to men, because otherwise he could not tempt them to sin. Yea, it is certain that the devil can excite, and often hath excited, such ideas: They were external ideas which he excited in the dreams and visions of the false prophets of old*, who were under the influence of lying spirits that we often read of in scripture, as Deut. xiii. 1. 1 Kings xxii. 22. Is. xxviii. 7. Ezek. xiii. 7. Zech. xiii. 4. And they were external ideas which he excited in the mind of the man Christ Jesus, when he shewed him all the kingdoms of the world with the glory

* Is it not, among others, a satisfactory proof how little this kind of impressions is to be regarded, that, persons of sentiments diametrically opposite in religion, and who totally unchristianize each other, have alike laid claim to such divine manifestations?

of them, when those kingdoms were not really in sight.

"Again, it is evident, from what has been observed and proved, that the immediate suggesting of the words of scripture to the mind has nothing in it which is spiritual and divine, in that sense which gracious experiences are.

"As the suggesting words of scripture to the mind is only exciting ideas of certain sounds or letters, so it is only one way of exciting ideas in the imagination; for sounds and letters are external things, that are the objects of the external senses of seeing and hearing." "It may be so, that persons may have gracious affections going along with scriptures which come to their minds; and the spirit of God may make use of those scriptures to excite them: as when it is some spiritual sense, taste, or relish they have of the divine and excellent things contained in those scriptures which excites their affections, and not the extraordinary and sudden manner of words being brought to their minds. They are affected with the instruction they receive from the words, and the view of the glorious things they contain; and not because they come suddenly, as though some person had spoken the words to them, thence concluding that God did, as it were, immediately speak to them."

"The first comfort of many persons, and what they call their conversion, is after this manner. After awakening and terrors, some comfortable promise comes wonderfully to their minds, and the manner of its coming makes them conclude it comes from God to them: and this is the very thing that is the foundation of their faith, hope, and comfort. Hence they take their first encouragement to trust in God and Christ, because they think that God has thus already revealed to them that he loves them, and has already promised them eternal life, which is very absurd: for it is God's manner to reveal his love to men and their interest in the promises after they have believed, and not before; because, they must first believe before they have any interest in the promises to be revealed. The Spirit of God is a spirit of truth, and not of lies: he don't bring scriptures to men's minds to reveal to them that they have an interest in God's favour and promises when they have none, having

never yet believed. God's manner is not to bring comfortable texts of scripture to give men assurance of his love, and that they shall be happy, before they have had a faith of dependence. And if the scripture, which comes to a person's mind, be not so properly a promise as an invitation; yet, if he makes the sudden or unusual manner of the invitation coming to his mind, the ground on which he believes he is invited, it is not true faith. True faith is built on no precarious foundation; and the only certain foundation which any person has to believe, that he is invited to partake of the blessings of the gospel, is, that the word of God declares that such and such persons are invited, and that God who declares it is true and cannot lie. If a sinner be once convinced of the veracity of God, and that the scriptures are his word, he will need no more to convince and satisfy him that he is invited: he will not want any new speaking of God to him: what he hath spoken already will be enough."

To the Editor of the Christian Observer.

I ENCLOSE the copy of a letter which I lately discovered in turning over the pages of a volume of the Gentleman's Magazine for 1756. It struck me forcibly as a melancholy proof, of the diminished sense of the importance of religion and religious institutions which prevails among us; and I cannot help wishing that it may appear in the Christian Observer, were it only in the hope of exciting the clergy to "jealousy;" and convincing the public in general, that a due regard to the sabbath is not necessarily the characteristic of an Enthusiast or Methodist. I would also remark, that if, in 1756, there was any force in the arguments which are here employed to prove the expediency of not profaning the sabbath by military exercises, (to say nothing of moral obligation, which is, at least, as strong now as it was then,) their force has been increased in a tenfold proportion by the peculiar circumstances of the present times. It must give serious concern to every reflecting mind to observe, how readily many of the warmest opponents of the jacobinical sect are brought to coalesce with these enemies of every sacred institution, and to promote their

impious designs, whenever points involving the interests of religion are brought into discussion.

N. G.

ADDRESS OF THE CLERGY WITHIN THE ARCHDEACONRY OF STOWE, IN THE COUNTY OF LINCOLN, TO THEIR DIOCESAN, TO OPPOSE THE CLAUSE IN THE MILITIA BILL FOR EXERCISING THE MEN ON SUNDAYS.

TO THE RIGHT REV. THE LORD BISHOP OF LINCOLN.

WHEREAS, in a draught of a bill for raising and new-modelling the militia, it is proposed, that the men should be trained and disciplined on Sundays in the afternoon, during the greatest part of the year—the archdeacon and clergy of the archdeaconry of Stowe beg, with all humility and duty, to lay before your lordship our sentiments and apprehensions of the irreligion, mischiefs, and inconveniences of it, and to desire your advice and direction if the clause should be offered in any future bill.

Supposing the sabbath to be a divine institution and of perpetual moral obligation, we conceive that the designation of any part of it to the purpose aforesaid will be a diversion of it from its original proper intention, as a day set apart by God for rest from labour, and all ordinary civil actions and employments, and devoted only to religious uses. In which case we need not represent to your Lordship, that it will be enacting the breach of the sabbath by law in this country, and, in effect, a daring and most outrageous insult upon the authority and majesty of the supreme legislator; that, as a national act, it will involve us in national guilt, and provoke the Almighty to blast our councils, and withdraw his assistance from us, without which no contrivances can prosper, nor armaments protect us.

But supposing the sabbath not to be of divine but only human appointment, and that, for the better performance of religious duties, for the more solemn worship of God, for the drawing off our attention from the world and fixing it upon spiritual future concerns, and to improve mankind in religious knowledge and religious habits; still we presume that the mustering and training of the militia upon that day will have a ten-

dency to defeat all these purposes; to abate the reverence of it in the minds of the people, and set them at liberty to disregard it in other respects.

To the grief of all serious christians it is already too generally disregarded, even with the authority of law on its side to countenance it; and what the effect will be of discharging any part of it, by an act of state, from its sacred use, without a more evident necessity than can be alleged in the present case, may easily be foreseen. Whatever arguments, arising from convenience or frugality, may be urged for encroaching upon the sacredness of the day, will be improved into a handle for encroaching farther on it, and laying it still more open to common use. And if the sabbath may be abrogated in part, and dispensed with in one instance, for no better reason than national saving and worldly utility, it will be difficult to persuade men, that it may not be dispensed with in others, as their convenience, interests, or inclination lead them.

But, besides that the action itself of training and exercising the militia upon the Lord's Day will be unsuitable to the design of it, and having the sanction of authority be very pernicious in its example;—it will also be attended with other mischiefs, and, almost necessarily, give occasion to the farther scandalous abuse and profanation of it.

The place of mustering will be a general rendezvous of the country, and the parish churches deserted. Sports will be followed at such times; and tippling prevail more than ever. The minds of the people will be unhinged and drawn off from all serious exercises; and the day more immediately set apart for religion, and the honour of God, be distinguished above all others as a day of riot and licentiousness.

For which reasons, and because we perceive the christian sabbath to have its ground in scripture, in the example and practice, if not command, of the apostles of our Lord; (the change of the day by them, from the seventh to the first, without any alteration that we know of as to the main purpose and design of it, virtually implying, if not proving, a command for its continuance, as it has accordingly been continued and observed from the primitive times through all succeeding ages of the church, be-

cause the chief ends of its institution are always the same;) and that the enacting of the clause in question will be a grief of heart to many of the most serious members of the Church of England, and give great offence to our dissenting brethren in general: we think ourselves bound to declare these our sentiments to your Lordship as our diocesan, in confidence that you will vigorously and heartily oppose the said clause, if you should judge it to be injurious to religion and the honour of the sabbath; and praying to be instructed how we are to remonstrate against it in the most dutiful and respectful manner; or, if our fears and suspicions of its ill tendency are without foundation, that you will be pleased to acquaint us with the reasons which may dispose us to a cheerful acquiescence.

To the Editor of the Christian Observer.

THERE is one important inquiry of practical use which I have not yet seen discussed in your pages; I mean the proper marks by which the struggle between natural conscience and corrupt inclination may be distinguished from the conflict between the *flesh* and the *spirit*. There is, even in natural men, a sense of right and wrong which compels them secretly to fevere and commend what is good, and to condemn what is wrong both in themselves and others; and this principle they cannot violate without remorse and self-reproach. The real christian is also the subject of an internal conflict between the two contrary principles of flesh and spirit, or sin and holiness; and this is considered as evidence of a renewed state of mind. The question, therefore, to which I would solicit the attention of your correspondents is, "When there is a struggle in the mind between right and wrong, how may it be known whether this struggle arises from the checks of natural conscience in an unrenewed mind, or from a principle of grace in the soul?" A serious consideration of this topic cannot fail to be acceptable to most of your readers, may relieve some pious minds, and will much oblige your occasional correspondent,

G. B.

To the Editor of the Christian Observer.

I HAVE long felt an inclination to be better informed than I can at present profess myself to be, respecting the constitution, ceremonies, and observances of the Lutheran Church. I have hitherto sought that information in vain both by reading and conversation, and possibly a great part of your readers may be in the same predicament with myself. Will you give me leave, therefore, through the channel of your miscellany, to request from any one, who is conversant with the usages of that church, and whose eye this inquiry may chance to meet, satisfaction as to the following points, viz.

What is the precise nature of the functions exercised by the Lutheran superintendants? Do they exclusively ordain to the ministry? Do they exclusively confirm? Are they a distinct order, receiving a special consecration to their offices? And how are they appointed to the office, by election of the clergy, or merely by the authority of the supreme Power of the several states that compose the Germanic Empire? Do the superintendants of Germany differ from the Bishops of Denmark and Sweden in any thing but the name?

I read of cathedrals in all these countries. Does the service performed in these larger churches differ from the ordinary and parochial worship as with us? And what is that ordinary worship? Is it liturgical? And, if so, is any deviation from, or addition to, the appointed and usual forms, permitted to the discretion of the ministers? Do they generally use extemporary prayer in their pulpits or not? And are their sermons extemporary or written?

Have they distinct offices, like the Church of England, for marriages, funerals, and baptisms? And do those offices agree throughout all the countries which profess Lutheranism, or has each country a different liturgy and services?

What is the mode of administering the Lord's Supper?

Have they two ordinations, first of deacon and then of priest? And with what interval between them, and what previous probation?

Of the state of the other reformed churches abroad I know no more than of the Lutheran, except that

their government is Presbyterian; and I feel an equal desire to know the particulars of their mode of administering the word and sacraments. An intelligent account of the several matters above referred to, in relation to any one or all of these churches, will probably be generally acceptable to your readers, and certainly will much gratify yours, &c.

N. G.

To the Editor of the Christian Observer.

FROM the general tenor of your work I cannot doubt your disposition to publish any hints that may be useful to the community. I am a country clergyman, and have the happiness of residing in the same parish with a lady who is ever ready to contribute to the welfare of her fellow-creatures. We have two Sunday-schools which are supported partly by the parish, and partly by the good lady I have just mentioned. But as we are somewhat at a loss for persons wholly competent to undertake the very important office of school-master and school-mistress, she herself condescends to visit and catechize them every Sunday. The children are encouraged by an occasional gift of some useful book; and, at a certain age, if they are found deserving, are presented with a Common Prayer Book and Bible. Among other useful institutions which this lady promotes, there is a school where about twenty poor girls are taught to sew and read three hours every Saturday afternoon. Upon this occasion the lady herself presides as the school-mistress, and is assisted by one or two more ladies of the same benevolent mind. Your humble servant officiates as the school-master. By this means the children of the poor are taught two very useful things without any expence to their parents; and not only the parents and children are essentially benefited by such an institution, but it produces many happy collateral effects upon the whole parish.

I should not have troubled you, Mr. Editor, with this communication, was I not firmly persuaded that, if such charities were generally adopted, they would speedily become a great national benefit. Many parishes have resident clergymen, some of whom

are married, and, I should hope, to women able to second such a design: and if they have the misfortune to be unmarried there can be no great difficulty in bespeaking the assistance of some well-disposed matron to aid them in so laudable an undertaking. I question whether three or four hours can be spent once a week with more profit and less expence than in such an employment as I recommend.

The following hints are intended to be printed and pasted upon every Bible that is given way, viz.

“THE BIBLE is one of the richest treasures which you can possess; and, if seriously perused, will make you wise to salvation. It describes the gospel of our Lord and Saviour Jesus Christ as the greatest blessing that God ever bestowed upon mankind. It informs you how guilt may be cancelled, God reconciled, and immortality obtained. The fallen state of man by nature, and his recovery by grace, are the two grand truths to which every other truth of the Bible points. Pray, then, that your understandings may be enlightened to perceive and your hearts opened to embrace them. The more you read your Bible, on these principles, the more you will love it; and the more you love it, the holier and happier you will become. Read it, therefore, daily; and make its doctrines the constant rule of your faith, and its precepts the constant rule of your practice. It will be a sovereign remedy for all the evils of life: it will deprive death of its terrors, and give you a well-founded hope of happiness beyond the grave. Pray to God every morning and evening. Never do any thing which you cannot ask him to bless. Avoid as much as possible bad thoughts, bad words, bad actions, and bad company. Never tell a lie; nor make light of the smallest sin. Be humble. Be modest in your general behaviour, respectful to your superiors; kind to your equals, and condescending to your inferiors. Always do to others what you would have others do to you. Learn to rest contented with the situation in which Providence has placed you. By a life formed on the preceding principles you will obtain the affection of the good, the esteem even of the bad, and the blessing of Almighty God.”

F.

ESSAY ON THE PROPER MODE OF CONDUCTING CHARITY SCHOOLS.

(Continued from p. 544.)

1. The enlargement of the mind may be resolved into two distinct branches, the improvement of the *capacity*, and the increase of *knowledge*. In the former, the *understanding* is principally concerned; in the latter, the *memory*.

The *improvement of the capacity* ought to be made an object of prime importance, because it is through the medium of reason that any good can be communicated, by the labours of a minister, either in the school or from the pulpit. The mind, therefore, should be trained to understand the nature, and to feel the influence, of reason. To this end it must be first taught the art of thinking: I call it an *art*, because, though a natural faculty, it is almost entirely dependent on art and exercise for any degree of perfection.

Those whose minds have been improved by assiduous cultivation; and who, from long habit, can with a rapid glance take in the whole of a subject, view it in all its bearings and relations, survey its consequences, compare it with other subjects, and mark its difference or similitude; can scarcely form a conception of the scantiness of the human understanding, the feebleness of its powers, and the narrowness of its views, when in an uncultivated state. In this state it can scarcely be termed an active power, and is hardly capable of remarking, comparing, or combining, except in mere matters of sense. By being taught and accustomed to observe with attention its own ideas, it acquires, at length, that readiness and facility of comparison and arrangement which mark the improved mind.

Your correspondent must here permit me again to caution him against an undue value of the mere art of reading. On this subject I am the more earnest, because the stress which has been commonly laid upon this mechanical acquirement has contributed, perhaps more than any other cause, to retard the progress of real improvement amongst the lower orders of society. Accustomed to consider reading as learning, they expect to obtain from the schoolmaster no other advantage; nor does he pre-

tend to communicate any other. Yet what have their children obtained, at an expence often of the hardly earned wages of industrious poverty? Not any real knowledge or enlargement of mind: they are no more capable of *thinking* than they were before. Their attention has been taken up with words and letters, rather than with things and subjects: and though they may, it is true, hereafter obtain knowledge from books, yet, besides that they will have little leisure for study, the habit of reading is seldom continued where the understanding has not been improved, and the mind interested, by what has been already read.

The plan of education, therefore, ought to be so directed, that every lesson taught in the school may be a real exercise of the understanding, and directly tend to open the mind. This may be effected by the masters breaking each lesson, after it is read, into questions, and thus turning it into a catechetical lecture concerning its sense. The *Abbeyary*, upwards of one hundred years ago, published a catechism upon this plan. It contained a short lesson on the most interesting points of scripture history, and the principal subjects of christian belief; and to each lesson was subjoined a list of questions relating to it, calculated to try the attention, and exercise the understanding, of the pupils. The church catechism, broken into short questions, is a specimen of the same mode of instruction adapted to a still lower class. Mrs. Trimmer's *Teacher's Assistant* is a valuable work on the same plan, which should be in the hands of every teacher and visitor of a charity school. These works may serve as an example of the manner in which an account should be required of every thing the pupils read; and where children are not sufficiently advanced to be able to read themselves, easy lessons should be read to them, or interesting stories recited, of which an account should be required, and this should be considered as the valuable part of the lesson.

As another excellent exercise of the understanding, the scholars may be employed in finding scriptural proofs of doctrines proposed to them, or scriptural declarations on any given subject. Let it be required, for instance, that they illustrate or prove

from scripture the omnipresence of God, the doctrine of the resurrection, or the evil of slothfulness: it may be left to them to discover wherever they can any appropriate passages of scripture; or, to bring the matter more within their compass, two or three chapters may be specified in which such passages are to be found. If this exercise is given to be performed at home, it will, probably, induce the parents also, from a desire of assisting their children, to search the scriptures themselves.

For the further improvement of the understanding, it will be adviseable frequently to exercise the higher classes in searching for reasons, or deducing useful reflections. Why, for instance, it may be asked, ought we not to tell a lie? When one reason is assigned, let another be required, and after that a third. Their ingenuity will thus be exercised, and the instructor will have a good opportunity afforded him of correcting their mistakes, and supplying their deficiency, by directing them to such a train of thought as will most readily suggest arguments or reflections. He might teach them, for instance, to consider moral questions generally, as they relate to ourselves, to our neighbour, or to our Creator. Has a part of scripture history been read, he might ask them what they think of such or such conduct, and what useful lessons may be drawn from it? In a word, let the pupils be always accustomed to attend to what they read or hear, with the view of giving an account of it, and making remarks upon it.

It will be necessary here, however, for the instructor to use great caution not to discourage the feeble attempts of the untutored mind. Much may be said that is ridiculous, much that is irrelevant; but mistakes must be gently corrected, weakness must be tenderly supported, and the rude and imperfect thought shaped into form and beauty, by the friendly aid of the judicious instructor.

By these various steps the attention of the pupils will be fixed upon the subject of their lessons; they will become interested in their work, and a spirit of diligence will thus be promoted; for idleness is generally owing to a want of interest in the appointed employment.

The mind being thus prepared to

imbibe instruction, it will become the next object of the tutor's attention to store it with *sound knowledge*. This must be effected by *improving and exercising the memory*.

The memory is that noble faculty by means of which we acquire a permanent property in the ideas we have once received. It is the treasury of intellectual wealth, in which the acquisitions of the years of our life that are past are laid up to enrich those which are yet to come. The powers of the memory are capable, by exercise, of almost unlimited enlargement; though, when uncultivated, they are often unable to retain any impressions but those of the more sensible objects about which they are perpetually conversant. Youth is the season in which it is designed by Providence that this useful faculty should principally receive improvement, and acquire a store of knowledge for the exercise of the judgment in maturer years. It is, therefore, of the first importance that the cultivation of the memory should form a principal branch of education. In the common schools, however, for the education of the poor, little care comparatively is taken to exercise this talent, and to enrich it with a copious stock of useful and sound knowledge. Little more is usually committed to memory than the catechism, and, perhaps, a collect weekly. How scanty a store of instruction! In consequence of want of exercise the faculty itself becomes so feeble, that it can with difficulty retain, even for a short time, this trifling burden. Yet the boy who shrinks from the labour of committing a collect to memory, and consumes a whole morning in performing the arduous task, might, by proper practice, be brought to acquire, and retain in memory, whole chapters as easily and perfectly as he now can a few verses. Let the memory be daily exercised, and the difficulty of getting things by heart will almost disappear. I would recommend, therefore, that it be made a part of every day's employment to commit something to memory, two verses of scripture, at least; the number being increased in proportion to the age and improvement of the pupil.

The retention of any idea depends on two causes, the strength of the original impression, and the frequency

of its repetition. It is necessary, therefore, that whatever is committed to memory should both be thoroughly acquired, at first, and be repeated at certain intervals. What has been learned during the week should be recited on the succeeding Monday, and what has been acquired during one month should be repeated at the beginning of the next. In forming the habit of memory, it may be observed, that the subjects chosen for its exercise should be, at first, of a kind the most intelligible and interesting to children; at the same time, I need not add, that it should be something useful. Some of the parables and discourses of our Lord appear peculiarly easy, and proper for the exercises of young children.

2. *The improvement of the habits* is another object which should claim our attention in educating the children of the poor.

Of the power of habits and the effects they produce in life, every one, who reflects upon the constitution of his own mind and the causes of his actions, must be sensible. Nothing, therefore, can be more obviously of importance in education than to implant right habits, and to strengthen their influence. In the season of youth habits are easily acquired. A child is not capable of reasoning, but he is of acting; and the pliancy of his disposition at that early age renders him particularly fit to be directed and controuled in the course of his employments and actions: and, indeed, the most durable good acquired by education will frequently be found to be that which has been indirectly obtained by habit, rather than what was immediately proposed. The language taught may be forgotten, the science which was the object of study may be imperfectly understood and soon neglected; but the habits of attention, of diligence, and of reasoning, which have been indirectly acquired, will remain, and may be applied to the most useful purposes of life. Of so much importance is it to form the habits, even though the study pursued should be useless afterwards!

From various causes it too often happens, that the children of the poor, while at home, are under little restraint, and are permitted to be disorderly, idle, and disobedient. A school, therefore, acquires great importance as the place where the bad habits re-

ceived at home may be broken, and better ones implanted. Here, therefore, is an object worthy of the serious attention of those who are entrusted with the charge of education; an object far superior to that of merely teaching reading and writing; viz. to cherish useful habits. This should be an end steadily kept in view, and the system and plan of the school should be purposely adapted to its attainment. Yet how often is a school so mismanaged as to become a nursery of bad habits; disorder, idleness, trifling, and irregularity, being rather acquired and cherished than repressed.

The principal habits which it should be the object of a tutor to inculcate in a school are the following: *order and regularity, obedience, diligence, and perseverance.*

Order and regularity. A well conducted school should resemble a well disciplined regiment of soldiers. In the latter, every man is found in his place: a profound silence is observed; every eye is directed to the commander; every hand does not move instantaneously at his will. We here behold the effect of discipline and order. A rude assemblage of men, with passions naturally boisterous and violent, are by discipline trained to become tractable, to act in perfect unison with each other, to be perfectly obedient to their commander. By this discipline they become an impenetrable phalanx, and are capable of being led through the midst of dangers and terrors to victory. But relax the discipline, and the obedient, the courageous, the victorious army becomes a tumultuous mass, incapable of any great achievement, and falls an easy prey to disciplined troops. The power of that discipline which, in this case, effects so much, is founded in the perfect obedience, which is paid to the will of the commander; and the means used to produce that obedience are the repeated acts of order and regularity by which self-will is habitually controuled, and obedience is habitually practised. The elements of the same discipline should be found in every school, though the purposes to which it is applied are widely different. The principle employed in training men to the art of destruction may thus be made conducive to every good object of life. It is the exercise of self-denial for the purpose of

yielding a prompt obedience to authority: and whether the authority be that of an officer, a magistrate, a parent, a master, or the no less real, and more important, command of duty or religion, the principle of obedience is the same; the habit of self-denial is equally requisite. Upon this ground it is that the habits of children under education should be formed with the utmost care and circumspection. The regular attendance of children at the stated hour must, therefore, be made a point of great importance. The most complete silence and decorum must also be maintained throughout the school, not merely for the sake of the advantages to be derived from uninterrupted attention, but for the express purpose of keeping up discipline and preventing the formation of disorderly habits. Regularity should be strictly observed in every part of the children's employment, and in the whole economy of the school. Not a book should be suffered to be for a moment out of its place; not a boy should be seen except employed in his proper work and station. It is a just observation of the apocryphal writer, that "he that contemneth small things shall fall by little and little."

Obedience is nearly connected with such a state of strict discipline as I have now been describing, and is very much formed by it. At all times, but more especially in these days when democratic opinions have been so widely, and so fatally for the peace of mankind, diffused; when they have loosened the bonds of just subordination throughout all the various ranks of society; it becomes highly necessary to promote a spirit of obedience to lawful authority. This, indeed, can only be done effectually by enforcing it as a matter of duty. True obedience is derived from religious principle—"We must needs obey, not only for wrath, but also for conscience sake. Whosoever resisteth the power resisteth the ordinance of God." And it will be highly important to instruct the elder children of a school in the nature and necessity of this duty, by frequently reasoning with them upon it, and shewing them, what they are not apt to understand, that they are accountable to God for their behaviour to their parents, their masters, their magistrates, and their king. But with respect to the lesser children, obedience must be enforced by authority

rather than by argument, and practised as a habit before it is understood as a duty. To effect this, the character of the master ought to be calculated to inspire reverence, and maintain submission. He should possess a calm temper, and much moderation and kindness, joined to great firmness. He should govern, not by severity, but by strictness. And it is absolutely necessary, both for the present good of the school, and the future welfare of the scholars, that he should be obeyed promptly, universally, constantly. Here a minister may probably be of great use in strengthening the master's authority in the school, and assisting him to enforce a ready obedience. He may also, perhaps, be of material benefit to him by his friendly advice; encouraging him to be more firm if too mild, and repressing his vengeance if too ardent. In a word, let such a state of discipline be established in the school, that there, at least, obedience shall be taught and practised habitually.

To infuse *diligence and perseverance* into children, to correct their volatility, to engage them in proper employments so constantly and perseveringly that the habit of patient industry, cherished at school, may accompany them through life, is, indeed, an arduous task: but it is a noble object, and ought to be unceasingly pursued in every school. To effect this, many circumstances must concur. The plan of the school must be so arranged, that there shall be as few intervals of vacancy as possible between the lessons; so that time may not be wasted, as is too generally the case, and habits of idleness and trifling contracted. The kind of work assigned should also be likely to interest the minds of children: it should, therefore, be easy and intelligible. The general principles of action, cherished in the school, should be those best calculated to produce exertion; such as the just desire of excelling, the hope of rewards, the wish to obtain the master's favour, the thirst for acquiring knowledge. It is vain to expect children to be diligent, merely because they are told to be so: it is folly to imagine that they will quietly persevere in work at an age of extreme vivacity and restlessness, unless a motive is set before them powerful enough to counteract their indolence or volatility. We must put in motion

therefore the most powerful principles which can influence the human breast: and we ought to take good heed that they be not only powerful, but just also; that, if they produce great exertion, it may be an exertion of a right kind, and which throughout life will be directed only to good ends. The system of the school then should be formed with an express view to exclude idleness. Let every child be employed, without intermission, in a way which, if he possesses any desire of excelling, will call it forth. Children love to be in action; you make them happy if you employ them. Idleness should also be held up to them as a disgraceful and odious vice. The slothful should feel the inconveniences of their idleness by witnessing the happiness and the superiority of the diligent. The superintendent of the school should moreover endeavour to discover the cause which makes any boy idle; for idleness is produced by various causes; and he should apply a remedy accordingly. Some should be compelled to work by fear, others encouraged by kindness, others wrought upon by hope of reward. A school should be a hive of industry, in which all should be actively employed, and from which the incorrigible drone should be expelled. By education, conducted with such a reference to habits of persevering industry, the best effects may be expected in future life.

N. D.

(To be continued.)

To the Editor of the Christian Observer.

YOUR correspondent B. W. T. (p. 340) thinks that some hints and directions for a mode of acquiring a habit of preaching without a written discourse, might be serviceable to candidates for orders, and to those of the younger clergy, who wish to adopt the extemporary method of address. If he means only directions to enable them to attain, *in process of time*, the habit of preaching extempore, I have no other observation to make than that I should myself be glad to see such directions. But if your correspondent means that young men should be assisted and encouraged to commence their ministry as extemporary preachers, I must beg leave entirely to differ from him, and to assure him that

after much experience in educating young men for the ministry in the Established Church, and much observation of their conduct and characters after their entrance into it, I feel myself compelled to advise, that all young clergymen should begin with writing their discourses. Otherwise, as the extemporary method is not in general use in the Church of England, their modesty, which should appear unto all men, will naturally be suspected; and their humility will certainly be much endangered. Mature years and experience are not always proof against the fascinating effects of popularity, much less can youth be expected to be so; and a young man, commencing his ministry in the church as an extempore preacher, is very likely, even if he have only moderate abilities, to become popular. It is well, therefore; if the desire of popularity do not too much influence him.

There is scarcely any thing, as I conceive, of greater importance to the future usefulness of a clergyman than an industrious application, in the early part of his ministry, to study, and especially to the study of the scriptures. Now the man who composes and writes his own sermons, is under a kind of necessity to be industrious, and seems to me far more likely than others to attain a correct and extensive acquaintance with the word of God.

Allow me further, Sir, to express a wish that young men of seriousness, zeal, and talents could be convinced that, if they ever mean to be correct, impressive, and able extemporary preachers, they must first learn to write their thoughts with readiness, perspicuity, and method. This will require application, perseverance, and self-denial. Hence so many young clergymen are tempted to shrink from it: some having recourse altogether to the works of others, some making an undue use of helps to composition, and too many confiding in their own ability to speak *impromptu*. Those of the last description are in great danger of contracting an indolent habit, and of delivering, on the most important subjects, rather what they have often said, and have therefore ready at hand, than such well chosen and varied expressions and arguments, as a proper degree of application would have enabled them to produce with good effect.

K. H.

MISCELLANEOUS.

To the Editor of the Christian Observer.

He who personally explores the manners and customs of distant regions, ought to travel with the purpose of improving his country. He who peruses accounts of foreign nations, ought to read with a similar purpose. Under this impression I transmit to you the following extract from a recent treatise, entitled, Geography for the Use of Schools, by the Rev. J. Goldsmith, Vicar of Dunnington, and formerly Fellow of Trinity College, Cambridge. It is taken from the author's account of the Calmucs, p. 61. "A traveller having observed small wooden windmill-wings fixed at the entrance of the huts, enquired for what purpose they were put there; and was told that they were *Praying-Machines*, on which the owner of the hut causes certain prayers to be written by the priests, that they may be turned round by the wind, and he thereby be freed from the trouble of repeating them himself. The priests have likewise a very commodious method of expediting their prayers. When they have a number of petitions to offer up for the people, they, for this purpose, make use of a cylindrical wooden box, into which they throw the written prayers; and having placed it perpendicularly on a stick, they sit down beside it, and pull it backwards and forwards with a string, gravely smoking their pipes while performing the ceremony. For, according to their doctrine, to render prayer efficacious it is only necessary that it be put in motion; and it is a matter of indifference whether this be done by means of the lips, of a windmill, or of a cylindrical box."

It cannot be unknown to you, Mr. Editor, that the most highly civilized nations owe many of their most important acquisitions to the invention and example of barbarians. Nor is there any instance in which the wisdom and the liberal spirit of Great Britain can be more conspicuously displayed, than in the welcome importation of improvements from countries separated from herself by the

whole length of the scale of refinement. *Fas est et ab hoste doceri* is a maxim imprinted on our minds from childhood by classical authority. Shall we hesitate then to learn from Tartars; a nation with whom we never had any quarrel? Perhaps so many introductory words are needless. But I am anxious to remove in the outset the prejudices which might be most likely to oppose themselves to the general adoption of Praying-Machines among ourselves. I proceed to specify some of the numberless and great benefits which will result from the institution; and shall, at the same time, obviate any remaining objections.

To speak, in the first place, of public worship. Were a Praying-Machine substituted in the place of the reading-desk in every church and chapel throughout the united kingdoms, what a mass of productive labour would instantly be gained to the community! The individuals now constrained, whether by ideas of duty or by custom, to give up several hours on the Sunday, not to speak of saints'-days, festivals, prayer-days, and other drawbacks on the profitable employment of time, would be diligently pursuing for their own emolument and that of the community their several occupations; while the faithful Parish-Machine would be discharging on their behalf the solemn offices of religion. If one day in seven be thus rescued for useful labour (a computation which, when you have perused the whole of this paper, you will deem, I trust, by no means exaggerated); and if we assume the income of Great Britain and Ireland to be one hundred and forty millions; we may affirm that an accession of twenty millions would thus be added to our annual profits, and an accession of one million to the present tax on property. How decidedly would religion thus be disencumbered from the weighty objections with which she is now loaded! How speedily would the institution proposed conciliate multitudes of her determined enemies! How efficaciously would it silence the fanatical opposition raised

against Sunday-drilling as a profanation of the sabbath, and an impediment to public devotion!

Then what ease and comfort would accrue to the whole body of the clergy! The bishops, freed from visitations no longer requisite, and the inferior dignitaries, liberated from their present shackles, would truly enjoy *otium cum dignitate*. A deputy archdeacon might now and then make a circuit to inspect the state of the Machines, to direct the necessary repairs, and to reprove the parish carpenter, (who under the new *regime* would be substituted in place of the parish clerk) when he should be found chargeable with negligence. The whole body of rectors, vicars, and curates would then obtain, without the shadow of objection, a blessing which their most eminent friends and encomiasts have not found it practicable in the existing state of things entirely to secure to them, a complete dispensation from residence. As the superiority of our artists over the Calmuc mechanics would so construct the Machines on principles of clock-work, as not to require the attendance of the minister to move them by hand, he might *gravely smoke his pipe*, even during the hours of divine service, in a distant county. Or if he should prefer hunting, or shooting, or dancing, or cards, to the delights of tobacco, there could not be any grounds for limiting him as to the choice of a recreation.

The adoption of this institution, Mr. Editor, would be, I confess, an innovation: and, as such, may be thought likely to offend those who are attached with reason or without reason to every ancient custom. But I believe that the innovation will prove, on close scrutiny, much less than it seems on its first appearance. If, as is reported, but it may be slanderously, there are parishes in which the existing clergyman is himself a mere Praying-Machine: in such places there will be no innovation. Then of the two sects into which the established church is divided, one of them, I am informed, charges the other with making man a machine, and, consequently, all his proceedings simple acts of mechanism: while the latter retorts that the devotions of its accusers are altogether formal, lifeless, and mechanical, I by no means un-

dertake to vouch for the truth of either of these representations. And each party must evidently allow that a Praying-Machine is perfectly suited to the other. And what each admits to be perfectly suited to the other, an impartial observer may assume to be suited to both.

As to Dissenters of all denominations, they, no doubt, in the true spirit of universal dissent will object to the establishment of these machines, as to every thing else which is established. But the opposition of the Dissenters is of itself a sufficient reason for the approbation of true churchmen; and the church, easy and happy, will have the genuine gratification of seeing its adversaries experience, in continual labour, the just punishment of their obstinate blindness.

To constrain or induce men, Sir, to employ the whole of the Sunday in religious exercises has ever been found an impracticable scheme: and like other absurd attempts has terminated in mischief. The hours which the people have been compelled to give up to idleness they have always devoted to vice. Hence the peculiar riot and dissoluteness which prevail on the sabbath. Take away the idleness, and the vice will disappear. The universal tendency of men to occupy themselves in worldly business on the Sunday, in the face of prohibitions and penal statutes ecclesiastical and civil, furnishes a sufficient guarantee that, when by transferring the obligation of devotion to the Praying-Machine, you shall have given to the individual the seventh day for himself, he will employ it no less beneficially than the other six.

You will have observed that the tenor of my argument, whether it has turned upon the ease of the clergy or the comfort of the laity, the emolument of individuals or the welfare of the state, has supposed the Praying-Machine to have also taken upon itself the office of the preacher. It is unnecessary to waste your time, and that of your readers, with a regular proof of the following plain propositions: that if the motion of a windmill, of a cylindrical box, or of clock-work, be competent to discharge the duty of prayer, it is equally competent to the office of instruction: and that he who can duly render his pray-

ers without the opening of his lips or the application of a thought, may no less efficaciously receive instruction without the attention either of his ears or of his mind.

On the signal advantages which would attend the use of Praying-Machines in our universities, by gaining for logic and mathematics the hours now confessedly wasted, or worse than wasted at chapel, I forbear to enlarge. Neither will I dilate on the benefit which would accrue to our public schools from the adoption of them, by securing the time now spent in hearing christian precepts and attending christian worship, for advances in pagan principles and pagan mythology. Neither are many words requisite to evince the favourable consequences which would ensue from their establishment in manufactories. The cry raised by designing enthusiasts against those sources of our wealth, as breeding up the rising generation in neglect and ignorance of religion, would instantly be quashed. Nay, Sir, let but a few Praying-Machines be erected in our West Indian colonies, and there follows an immediate demonstration of a fact which, however loudly asserted by myself or other friends of the slave trade, we, I confess, have found a difficulty in proving; namely, that our anxiety to steal men from Africa is, in other words, zeal for their introduction to the light of the gospel.

It remains to advert to the importance of constructing smaller Praying-Machines for the use of private families. When once a man should have established in a closet, or at the top of his house, a petty oratory, where morning and evening prayers, or devotions of any required length or frequency, shall be regularly performed for himself and his household by mechanism: with what freedom, with what undeviating attention, may he dedicate himself to his business! Instead of longer discussion, accept, Sir, by way of illustration of the subject, a story concerning my great aunt. One Sunday evening a friend found her assiduously employed in hearing her children say their prayers: and sitting down to wait the conclusion of their devotions, discovered, with extreme astonishment, that each child repeated its set of prayers fourteen several times. An explanation

being requested, my aunt replied, that the day being an idle day she caused her children to say by anticipation, on that afternoon, their morning and evening prayers for the ensuing week. How much time, Mr. Editor, would have been saved, even to this notable contriver and her family, if Praying-Machines had then been known!

P. Q.

To the Editor of the Christian Observer.

THE account of Mr. Mackenzie's Travels in America may not fall in the way of many of your readers, and it seems not to come within the scope of your review. I have, however, thought that a few extracts from it might not prove unsuitable to your miscellaneous department. The first I shall give respects the labours of the Roman Catholic Missionaries in Canada, during the time when that province was under the dominion of France.

"As for the Missionaries," says Mr. M. "if sufferings and hardships in the prosecution of the great work which they had undertaken, deserved applause and admiration, they had an undoubted claim to be admired and applauded: they spared no labour and avoided no danger in the execution of their important office; and it is to be seriously lamented, that their pious endeavours did not meet with the success they deserved; for there is hardly a trace to be found, beyond the cultivated parts, of their meritorious functions.

"The cause of this failure must be attributed to the want of due consideration in the mode employed by the Missionaries to propagate the religion of which they were the zealous ministers. They habituated themselves to the savage life, and naturalized themselves to the savage manners, and by thus becoming dependant, as it were, on the natives, they acquired their contempt rather than their veneration. If they had been as well acquainted with human nature as they were with the articles of their faith, they would have known that the uncultivated mind of an Indian must be disposed, by much preparatory method and instruction, to receive the revealed truths of christianity, to act

under its sanctions, and be impelled to good by the hope of its reward, or turned from evil by the fear of its punishments. They should have begun their work by teaching some of those useful arts which are the inlets of knowledge, and lead the mind by degrees to objects of higher comprehension. Agriculture so formed to fix and combine society, and so preparatory to objects of superior consideration, should have been the first thing introduced among a savage people: it attaches the wandering tribe to that spot where it adds so much to their comforts; while it gives them a sense of property and of lasting possession, instead of the uncertain hopes of the chase, and the fugitive produce of uncultivated wilds. Such were the means by which the forests of Paraguy were converted into a scene of abundant cultivation, and its savage inhabitants introduced to all the advantages of civilized life.

"The Canadian Missionaries should have been contented to improve the morals of their own countrymen, so that, by meliorating their character and conduct, they would have given a striking example of the effect of religion in promoting the comforts of life to the surrounding savages; and might by degrees have extended its benign influence to the remotest regions of that country, which was the object, and intended to be the scene, of their evangelical labours. But by bearing the light of the gospel at once to the distance of two thousand five hundred miles from the civilized part of the colonies, it was soon obscured by the cloud of ignorance that darkened the human mind in those distant regions.

"The whole of their long rout I have often travelled, and the recollection of such a people as the Missionaries having been there was confined to a few superannuated Canadians, who had not left that country since the cession to the English in 1763, and who particularly mentioned the death of some, and the distressing situation of them all."

In another part of his work Mr. Mackenzie gives an account of the mythology of the Chepewyan Indians, in which it is not a little curious to trace the resemblance which it bears, in some very important particulars, to the Mosaic history; a circumstance

which, when the position of the Chepewyan country is considered, serves not a little to corroborate the truth of that history. See, on this subject, Faber's *Horæ Mosaicæ*, p. 12, and your review of it, Vol. 1802, p. 588.

"The notion which these people entertain of the creation, is of a very singular nature. They believe that, at the first, the globe was one vast and entire ocean, inhabited by no living creature, except a mighty bird, whose eyes were fire, whose glances were lightning, and the clapping of whose wings was thunder. On his descent to the ocean, and touching it, the earth instantly arose, and remained on the surface of the waters. This omnipotent bird then called forth all the variety of animals from the earth, except the Chepewyans, who were produced from a dog; and this circumstance occasions their aversion to the flesh of that animal, as well as the people who eat it. This extraordinary tradition proceeds to relate, that the great bird having finished his work made an arrow, which was to be preserved with great care, and to remain untouched; but that the Chepewyans were so devoid of understanding as to carry it away; and the sacrilege so enraged the great bird that he has never since appeared.

"They have also a tradition amongst them, that they originally came from another country, inhabited by very wicked people, and had traversed a great lake, which was narrow, shallow, and full of islands; where they had suffered great misery, it being always winter, with ice and deep snow. At the Copper-mine River, where they made the first land, the ground was covered with copper, over which a body of earth had since been collected, to the depth of a man's height. They believe also that, in ancient times, their ancestors lived till their feet were worn out with walking and their throats with eating. They describe a deluge when the waters spread over the whole earth, except the highest mountains, on the tops of which they preserved themselves.

"They believe that immediately after their death they pass into another world, where they arrive at a large river, on which they embark in a stone canoe, and that a gentle cur-

rent bears them to an extensive lake, in the centre of which is a most beautiful island; and that in the view of this delightful abode they receive that judgment for their conduct during life, which terminates their final state and unalterable allotment. If their good actions are declared to predominate, they are landed upon the island, where there is to be no end to their happiness; which, however, according to their notions, consists in an eternal enjoyment of sensual pleasure and carnal gratification. But if their bad actions weigh down the balance, the stone canoe sinks at once, and leaves them up to their chins in water, to behold and regret the reward enjoyed by the good, and eternally struggling, but with unavailing endeavours, to reach the blissful island, from which they are excluded for ever.

"They have some faint notions of the transmigration of the soul; so that if a child be born with teeth they instantly imagine, from its premature appearance, that it bears a resemblance to some person who had lived to an advanced period, and that he has assumed a renovated life with these extraordinary tokens of maturity."

I observe that the hope of finding a north-west passage to the Pacific Ocean, which your correspondent ANGLICANUS, (Vol. 1802, p. 358,) endeavoured to revive, is completely extinguished by the result of Mr. Mackenzie's persevering researches. Not a doubt can now remain on the subject.

S. L.

To the Editor of the Christian Observer.

In reply to your correspondent "Memor," (p. 111) I take the liberty of troubling you with the following statement of the number of places of public worship in the metropolis, extracted verbatim from Mr. Colquhoun's able Treatise on the Police, viz.

Establishment.	}	1 Cathedral dedicated to St. Paul.
		1 Abbey Church, St. Peter, Westminster.
		120 Parish Churches.
		120 Chapels and Chapels of Ease.

Meetings for Dissenters. } 150

Chapels and Meeting-houses for Foreigners. } 30

Synagogues. } 6

Consisting of Chapels for Methodists, Non-conformists, Presbyterians, Independents, Anabaptists, Quakers, and English Roman Catholics.

Consisting of Chapels for French, German, Dutch, Swedish, Danish, and Helvetic Protestants, for Foreign Roman Catholics, and for those of the Russian or Greek Church.

For the Jewish Religion.

Total 428 Places of public Worship.

I subjoin for the information of your readers, a few particulars extracted from the same interesting work, which seem to have some connection with the subject of Memor's inquiry.

In the metropolis there are

- 16 Inns of Court and Chancery,
- 5 Colleges,
- 62 Public Seminaries,
- 237 Parish Schools,
- 3730 Private Schools,
- 122 Alms-houses and Asylums for the Indigent and Helpless,
- 17 Hospitals for Sick, Lame, and Diseased, and for pregnant Women,
- 18 Dispensaries,
- 704 Friendly Societies, and other Institutions for charitable and humane Purposes.

Besides a number of societies for the purpose of promoting the interests of religion and morality.

JOSEPHUS.

To the Editor of the Christian Observer.

I AM a man now drawing near to fifty, and I am going to tell you how I have passed my days. When I was about twenty-two, I was younger partner in a manufactory situated in one of our great borough towns. We were then in the midst of the American war, and I well remember that we had a general election in the year after I rose to be a trader on my

own account. I was for the time very great with our opposition candidate, and I thought, as he did, that the war was unjust, and that we should never thrive till that wicked ministry was overthrown. It was my firm persuasion that we might have overturned them a twelvemonth sooner than we did, if we had but pushed our victory; for when it was voted that the influence of the crown was increased, is increasing, and ought to be diminished, it followed of course, as I used to say, that ministry ought at once to resign. In about one year more, however, we completely did the business. You are not to suppose that I was myself in parliament. I was, nevertheless, as great a politician as any there, and always thought that the strongest opposition speeches were the best. I myself drew up the petition for a reform, which went from our town, and a most determined one it was; for it said, that nothing short of this could save the country, or secure those unalienable rights and privileges which belong to every British subject.

Well, Sir, after a few years more, I grew cool on these political topics; for Mr. Fox's India Bill exceedingly dissatisfied me, and I was not well pleased at the coalition. At the following election I shipt out of town, and though much solicited gave a vote for neither candidate; and I have been almost equally indifferent in all succeeding elections. "Mr. Pitt," I was used to say, "may be a very able man, but there is much to be said on both sides; and, on the whole, it is but a thankless task to take up either one party or the other. Once in seven years, indeed, our members are wonderfully civil; but during the other six it is well if we are not quite forgotten. In short, what business have we men in trade with political matters? Which ever side rises to the top it is much the same to us country manufacturers."

I was moreover called away from politics by my being much occupied, about this time, by some questions in chemistry and natural philosophy, to which, indeed, the nature of my manufacturing business in some degree justified an attention. Do you know, Sir, that I myself wrote a paper on the subject of Phlogiston, which I, at that moment, conceived

to be one of the most important of modern discoveries; and when all the new modes of making air were invented, I was one of the most busy in those experiments. Once I myself assisted in filling a balloon with gas, and thought of mounting in it. To my great grief, however, our theory of phlogiston was controverted, and has since nearly been overturned; and as to balloons, from which I had expected so much, I must own that I myself came over to the opinion that they never could be turned to any material use. In short, I grew sick of all philosophy. It now, indeed, became inconvenient to pursue it, for my partner died, and my family increased; and under such circumstances I thought it necessary to look a little to the main chance. Instead, therefore, of inventing theories, which never put a shilling into a man's pocket, I betook myself to my own proper trade. My whole pride consisted in seeing that my manufactory was well conducted; that my customers were pleased; that my article was of the very best quality; and, above all, that the nett profits came in to me in sufficient quantity. In about two years, by severe labour, I rose almost to the very top of my profession; and in five or six years more I gained near twenty thousand pounds, which was a great comfort to me. At this time I spent little, and as to charity, to say the truth, I had not time to think of it; for I scarcely spoke to any one except on affairs of business, so that whatsoever I said or did turned into money. Now and then indeed my conscience whispered that I was pushing too far this pursuit of gain: but I excused myself by pleading that it was in my nature to be eager, and, at length, I enjoyed the satisfaction of reflecting that my covetousness, if such it was, had completely left me. My dear wife died, as did also my eldest son, for whose sake, principally, I had wished to amass a fortune. Well, Sir, what was now to be done? I resolved to quit business altogether. So I sold my share in the manufactory to the junior partner, and having a considerable sum of money in hand I bought some land in the neighbourhood, and soon became an excellent agriculturist. Agriculture, I now said, is the true support of this and of every other country. The extent even of

our population depends upon it. Discoveries and improvements in this department of science are worthy of the philosopher, the statesman, and the philanthropist. I became a constant attendant at all the great sheep-shearings, and I myself got several prizes as an experimental farmer. How often, as I walked across my land, have I pleased myself with the reflection, that I had caused two blades of grass to grow where only one was to be seen before; and in the late years of scarcity, how was I gratified by thinking, that there would have been fewer potatoes, by some thousand bushels, if I had not happened to pay timely attention to this particular subject. I enjoyed, at the same time, some complacency in finding that my agricultural knowledge was the means of introducing me to persons of the first rank in this country. I moreover thought that I should make amends to the world, for any of the common trespasses against morality committed in my youth, as well as for any little advantages taken in the way of business, by the unquestionable patriotism and utility of this last of my occupations.

Here again, however, Mr. Editor, my zeal slackened after a time; and, indeed, I thought that I had many reasons, to be out of humour. I was of opinion, that the large breed of cattle, which had been so much encouraged, was not on the whole desirable; and that the premiums, in this respect as well as in some others, did not answer. I suspected that there was too much theory in our modern system; that gentlemen farmers too much abounded; and that the multitude of publications on agricultural subjects produced perplexity. I moreover doubted, whether the whole system of our corn laws might not proceed on a somewhat erroneous principle. In short, I saw that my zeal on this subject had been somewhat hasty, and that many of my own first notions needed correction. Still, indeed, I thought that a certain portion of skill on agricultural subjects exceedingly became a gentleman. But science, said I, should be general. Why, for example, should a man of fortune like myself know so much of one thing, and so little of many others. I, therefore, turned my attention to the whole circle of the sciences. On this principle I resolved

to provide myself with a complete library, and indulged the hope that by hard reading I might become a man of tolerable knowledge before I died, and obtain admission into some of the first literary circles. Two years were spent in the preparatory work of collecting about five thousand books, and about six months more in arranging these materials of future wisdom; in fitting up my shelves; completing my catalogues; and, lastly, in weeding my library of all works of inferior name, and of several bad editions which my early ignorance had led me to purchase.

But, Sir, there is still another revolution, of which it remains for me to inform you. I allude to a vast alteration in my thoughts on the subject of religion. Politics, and philosophy, and trade, and agriculture, and the desire of universal knowledge, had by turns engaged my mind: but to know the peculiarities, even of my own professed religion, had not come within the compass of my reflection. I had been accustomed to fancy, that whatever was important in divinity must be so obvious as to require no consideration. I had assumed that we are each of us christians if we have been regularly baptized; that there are, however, the good and the bad in all religions; that to be a good christian is to do what is right; and to be a bad one is to do what is wrong. To desire much more religious knowledge than this, indicated, as I thought, conceit: it might also lead to schism, to fanaticism, and a world of evils: and it sometimes issued in the most extravagant and dangerous of all fancies, the fancy that faith without works is to save us. In dipping, however, into some theological tracts, which I had bought with a view of perfecting my library, I was led to suspect, that under the idea of keeping clear of metaphysical subtleties, and of being practical in my religion, I had indulged myself in the most profound doctrinal ignorance. I now began to see that christianity, like every other science, must be studied in order to be understood: and having earnestly applied myself to this subject, I soon thought myself as great an adept in gospel doctrines, as I had before considered myself to be in so many other branches of knowledge. I became, like you, Mr. Editor, very zealous for true

evangelical divinity. Indeed I went far beyond you; for I accounted the reception of the doctrines to be the all in all. As yet I was not apprized of a fact which larger observation and experience have rendered but too manifest. I mean that there are many persons of an orthodox creed, and yet of a most unchristian temper and life:—persons whose religious deficiency it is scarcely possible to detect by resorting to any other than a practical test: To see the truth was almost the only phrase now in use with me; and to possess clear views of the nature of gospel grace was the one thing needful in my estimation. So zealous did I feel on this subject, and so little satisfied was I, even with many who pass for gospel preachers, that (to divulge to you my whole story) I had, at one time, resolved to turn preacher myself. I had it also in contemplation to part with my library, retaining only a very few works on theology: for I had condemned in the lump at least nineteen-twentieths even of my divinity shelf. I, at the same time, had an idea of selling my estate, and of immediately employing every shilling of my property, in building chapels, and educating young men, who should propagate exactly what I considered to be the truth, under my own immediate direction and authority. Indeed I regarded all secular occupations as somewhat carnal and profane; as unworthy the spirituality of my mind; as a degradation to one who had such a deep knowledge of the gospel as myself.

A thought, however, came across me, which, at first, I knew not exactly whether to indulge or repress. I said to myself, It is unquestionably right to be zealously affected in a good cause; and yet, perhaps, that natural temper, which has made me violent in so many previous occupations, may now have some improper influence on my religion. Is it certain that the gospel which I wish to promote is precisely that of Christ and his apostles? In my zeal for doctrinal truth, is it not possible that I may a little overlook some of those precepts which the scriptures combine with it? In my first ardor for sacred knowledge, may I not look down on human learning with too much contempt; and, while I am reducing all my occupations into one, may I not

be relinquishing some branch of my proper calling, and neglecting some relative duty of life? While I am undertaking to evangelize the world, may I not forget that I am a parent, a brother, an uncle, and a friend; and even hinder that very gospel which I mean to promote, by failing to adorn it in some of these respects as I ought? And, above all, while I assume that to me is committed the ministry of the gospel of Christ, may I not be guilty of intruding myself into the sacred office, and of disturbing the peace and order of the church?

In short, I began to feel that much of that natural corruption, in which I had learnt to believe, consists in the ungoverned violence of our passions, and in the eagerness with which successive objects are rejected and embraced. I considered that many actions are, in themselves, neither good or evil; their quality depending, for the most part, on the circumstances under which we are placed, on the motives by which we are impelled to them, and on the relative situation which they are made to maintain; and thus I came to the conclusion that any one of the employments in which I had been engaged, if subjected to a new rule, and pursued with a new end, might become an occupation as truly religious as that of preaching the gospel of Christ.

Christianity, no doubt, requires every man, in heart and affection, to leave all and follow Christ; and it may invite some literally to forsake their calling. I now see clearly, however, that it is not intended to destroy the structure of civil society, nor to change the general occupations of life; and I now can admire it on this account. When, indeed, we first meditate on the doctrines of the gospel, and when, by this meditation, our hearts begin to be warmed with the love of Him who died for us, we easily persuade ourselves, that to speak of the new truths which we have learnt ought to be our only pleasure; and to spread the knowledge of them our only task. But when we attend also to the precepts of the divine word, we then learn that the rule for converts ought generally to be; "Let every man abide in that state in which he is called," and that it is possible to be at once "diligent in business and fervent in spirit serving the Lord."

I have an idea, Mr. Editor, that scarcely any thing is at this time more wanted among us than a few bright examples of religious men, engaged in secular affairs, who shall conduct them in a manner becoming the purity of the gospel:—of men who shall redeem religion from the reproach under which it labours, in that part of the country in which I live, of being a subject for disputation rather than a regulator of the conduct; an affair of the tongue rather than of the heart and life.

I have still two sons, Mr. Editor, whom I wish to train to some useful profession, besides one whom I have in part, on account of the early piety which he has manifested, destined to the church: and I begin to lament, on account of my family, that I have withdrawn myself from the manufactory in which I was once engaged. I believe, indeed, that I have an opportunity of again entering into it, though my name must now be lowest in the firm, and my share of profit must be less than when I took the resolution to retire. I incline to think, however, that these considerations ought not to weigh much: I shall have under me many working

manufacturers, to whom I may be of some religious use; as well as a considerable number of children, the religious education of whom I contemplate with peculiar pleasure. Probably I shall again acquire some political influence in the borough, the right use of which may be of moment. I shall again be a reformer, but a reformer of a very different class; for instead of inveighing, as I did before, against the corruption of parliament, and calling out for political changes, I shall labour to overthrow some corrupt customs in our own borough, to which, heretofore, I was myself a party. My little chemical knowledge, (for my science of every kind is far less than I had imagined), may possibly be of some advantage to my manufactory, and I shall apply it in the same manner as the doctrines of my religion, to a plain practical use. In short, it is now my anxious wish no longer to indulge any ambition but that of ennobling, by an uniformly pious conduct, one of the ordinary occupations of life:

Your very humble servant
and admirer,
SOBRIUS.

REVIEW OF NEW PUBLICATIONS.

CLXXIX. *Hints respecting the Lawfulness of Self-defence, under the Limitations prescribed by the Christian Law; containing Remarks on "the Answer of a Clergyman of the Church of England to some Passages in a Letter from the Bishop of Rochester to the Clergy, upon the Lawfulness of Defensive War," printed by Dutton and Harvey, London: and an Attempt to remove other Scruples, and to shew that Non-resistance does not always promote Peace nor accord with Mercy.* By A SCOTCH DISSENTER. Edinburgh, Turnbull; London, Ogle. 1804. 12mo. pp. 52.

It has seldom fallen to our lot to review a tract which has a fairer claim to praise than the anonymous pamphlet now under consideration. Its author, by whatever religious name he may be distinguished, shews himself a

loyal subject, an able reasoner, and a sound divine; and his "Hints" bear evident marks of christian candour and moderation; no less than of just reflection and acute discrimination.

The question which he undertakes to discuss is one that can only be decided by the authority of scripture; and it is to scripture that our author uniformly makes his appeal, while he combats the reasonings of those who are so far carried away with specious appearances of philanthropy, and of compassion towards enemies, as to maintain the unlawfulness, under the New Testament dispensation, of bearing arms, on any pretence whatever; or of resisting, by violent means, the attack either of the invaders of their country, or of internal robbers and murderers.

The advocates for this doctrine of non-resistance are apt to make a dis-

inction between the obligations of christians and of men of the world, as if that might be lawful and necessary for the latter which is forbidden to the former. This, however, is but a flimsy attempt to conceal the absurd consequences of their system; for such a distinction is wholly unwarranted by the word of God. If any course of conduct be forbidden on account of its moral turpitude, which is what is alleged in the present instance, it must be forbidden universally. Every man to whom the gospel is preached is obliged, by the authority of God, to believe and obey it. If then it be morally wrong in itself to kill a human being, whether in self-defence, or in order to punish or prevent crimes, the divine law must prohibit it in every instance: for, if we would not confound the distinctions between moral good and evil, we must acknowledge that that conduct which in its nature is criminal, must be so in the case of unbelievers as well as of christians. If, therefore, every attempt to defend ourselves or our country by violent means is opposite to the merciful spirit of the gospel; then no one has a right to defend himself, or to secure the peace of society, by violent means: for no one is at liberty to oppose the gospel either in word or deed.

The profession of a soldier is unquestionably ill suited; in some respects, to religious persons; and offensive war involves, as must be allowed, a very high degree of criminality. But yet it may admit of clear proof on scriptural principles, that there are cases in which christians, as well as others, may lawfully defend themselves against their enemies. Those who maintain the contrary position have never produced any passage from the word of God which expressly forbids resistance to the lawless attacks of invaders and plunderers. They argue chiefly from the nature of the christian dispensation, which, they allege, requires christians, not only when they are "persecuted for righteousness sake," but upon all other occasions, to yield to those, and even to load them with favours, who come to enslave, to murder, and to exterminate. But can it be right thus to encourage plunderers in their sanguinary schemes?

The expressions "resist not evil,"—"love your enemies," &c. which

are so frequently quoted to prove that self-defence is unlawful, require, without doubt, that christians should not use violent means for defending themselves against persecuting magistrates; and that they should never shew a litigious or resentful spirit. But do they require us to permit our enemies, without resistance, to land upon our shores, to plunder and massacre us at pleasure, and even to violate our wives and daughters? Or that instead of meeting them with the bayonet, we should receive them with hospitality; "feed them, and give them drink, that we may heap coals of fire on their heads?" Suppose that the house of one who thus reasons were attacked by merciless robbers, would he use no means to prevent their irruption? Would he be an unresisting spectator of the murder of his wife, children, and aged parents, though he knew that it was in his power to save them? Or would he think it his duty to shew kindness to the ruffians in the very act of destruction?

It is certainly a great mistake in such cases to imagine, that one who resists or gives up to punishment the criminal aggressor, may not entertain towards him sentiments of kindness and forgiveness. In the case, for instance, of a French army attempting to land on our shores, it appears to us that humanity and mercy, as well as justice, would approve of our resisting the attempt with all the power which God has given us. Such conduct would not only be no violation of christian love, but, as we conceive, would be clearly required by the spirit of that precept which commands us to love our neighbour as ourselves. For if it would be a dereliction of our duty to decline interfering to prevent the incendiary or the assassin from destroying the property, or taking the life of our neighbour, it would surely be a still more flagrant violation of our obligations as christians to refuse our aid for the purpose of preventing the general pillage, and the immense slaughter, to say nothing of other dreadful effects, which must attend a successful invasion. Hatred, malice, and revenge, indeed, are crimes which, in no case, admit of excuse: but to affirm that resistance to lawless violence partakes in itself of the nature of these crimes would be to imply, that not only the profession of soldiers, but the different of

fices of all concerned in criminal prosecutions, are, in their nature, unlawful, and opposed to the spirit of the gospel.

It is worthy of remark; that those who argue for non-resistance in all cases do not entertain similar views with St. Paul. He not only pleaded his privilege as a Roman citizen, in order to point out to his enemies the danger of maltreating him; but on one occasion he appealed to Cæsar. And, to go still further, when his nephew detected a conspiracy against his life, did St. Paul reckon it a crime to resist assassins? Or did he think the use of means inconsistent with dependance upon God? No, he sent his nephew to the chief captain in the hope that measures would be taken to defeat the malice of his enemies. Nor was he disappointed. A powerful guard conducted him to Cæsarea; and had the confederated assassins attempted to execute their purpose, would not the apostle's guards have drawn the sword in his defence?

Those who attempt to prove that military service is, in all cases and in its own nature, contrary to the law of God, will find it difficult to evade the force of several passages in the New Testament, which evidently lead to an opposite conclusion. Referring our readers to a comment on these passages in our number for July, p. 401 and 402, we would only remark that the fair inference to be drawn from them, and it is an inference confirmed by the practice of christians in the first ages, seems to be, that a soldier may be one who fears God; that his situation does not preclude him from glorifying God; and that, therefore, he is not bound to resign it as in itself an unlawful employment. A "*devout soldier*," if military employment be unlawful, would be as absurd an epithet, as a *devout robber*, or a *devout murderer*.

But it has been alleged, that though civil rulers are required to defend their subjects from those among themselves who would injure them, or disturb the public peace; yet that they are never expressly enjoined in the New Testament to defend their country against a foreign enemy. But the former obligation necessarily involves the latter. It would be absurd to suppose, that because those who attempt to injure us are foreigners, they may, therefore, attack and plunder us with

impunity. If St. Paul could conscientiously apply to a Roman commander for protection against forty assassins, may not we lawfully desire that our rulers should use every exertion to defend us against one or two hundred thousand, who have resolved "to cut us off from being a nation?" If such be the *duty* of rulers, and if, as christians, we are bound to obey them in all lawful cases, then must we be ready at their call to assist in the defence of our country.

It has likewise been argued, that war proceeds solely from the lusts of men, and is altogether opposed to the spirit of the gospel. We freely admit that this is the case with respect to offensive wars; which, therefore, cannot be reprobated in too strong terms, as utterly inconsistent with christianity, and the proper fruit of diabolical malice. We plead not for these; we plead only for the right of self-defence, and to this right we are more clearly entitled, in proportion as it can be made to appear, that we have no right to invade others. It is plain that if all nations were to act merely on the defensive there would be no war.

In the present circumstances of this country, let it be remembered, the question is not, whether we shall *make war* for the purposes of revenge or national aggrandizement, but whether we shall resist invaders. A peaceable man may be obliged to resist an assassin: but does he thereby encourage bloodshed? Or is he therefore chargeable with the same bad passions which influenced the attempt to murder him? And were he to deliver another person from the stroke of the assassin, even at the risk of his own life, what would be our opinion of that person who should endeavour to prove that such an action was opposite to the merciful spirit of the gospel? Does then the gospel forbid all mercy except towards the enemies of the human race? Or is no pity due to those whom they threaten and oppress?

"The kingdom of Christ is not of this world," is a text which some have frequently employed against the principle of self-defence. The kingdom of Christ is, indeed, heavenly and spiritual; and the subjects of that kingdom are bound to shew that they are not of this world, by their being mainly occupied about obtain-

ing eternal life; by their holding every temporal enjoyment, however lawful, in a subserviency to that end; by their freedom from anxious care about even the most necessary objects; by their moderation and humility in prosperous circumstances; by their cheerful resignation under adversity; by their ready forgiveness of their worst enemies: in short, by their fixed determination rather "to suffer the loss of all things," than to sin against God. But are we, therefore, to conclude that christians have nothing to do with the concerns of this life? The kingdom of heaven, indeed, is essentially different from the kingdoms of this world: it is erected and maintained by supernatural means; and its interests are in no case to be promoted or defended by worldly weapons. But though this be explicitly affirmed by our Saviour, it does not follow that self-defence is criminal. On the contrary, it seems to have been our Lord's intention to shew that his kingdom *could not be* of this world, because his servants were not permitted to use that violence in *his* defence which would be lawful with respect to the subjects of an earthly king. Certainly neither civil rulers, nor masters, nor parents, are bereaved of their authority by the law of Christ: and yet, our Lord forbids *his* servants to assume pre-eminence over one another *in his kingdom*. How then can it be denied that christians have a different part to act in the church and in the world; though in both they are to be governed by the rules of the gospel? Rulers and magistrates, for example, must "bear the sword," and use it "for the punishment of evil doers." But in Christ's kingdom, "all they that take the sword shall perish with the sword." How could even such "as in meekness are to instruct those who oppose themselves,"—"rule their own houses well," without occasionally using violence? There appears no way of evading the force of this argument, but by affirming that some things may be *lawful* for worldly men, which are forbidden to the people of God. The absurdity of this supposition has been already shewn: but even if it had not, will it be affirmed that christians are forbidden to fulfil the duties of magistrates, masters, and fathers?

It is an observable circumstance in all the *intemperate* writings which, of

late, have issued from the press in favour of liberty, that their authors seem less concerned for the quiet and peaceable part of mankind, than for the lawless and criminal. They seldom demand a farther *liberty to do good*, which would indeed be absurd in this country; that liberty being unbounded. Their sole object generally is to obtain for the turbulent and unruly more *freedom to do evil*; while those who may suffer thereby are little regarded. But what would be the effect of such a system were it reduced to practice? What but the general prevalence of plunder and violence, of anarchy and mischief? If any thing like government remained, it would be but the milieu of traitors and assassins. And the lawless, after having exterminated the generation of the righteous, would quarrel among themselves and depopulate the world. But he who ruleth in the earth will never permit this unrestrained dominion of the prince of darkness—this complete establishment of his throne; however such evils may be inflicted for a season as signal marks of the divine vengeance. To conclude, every good man must deprecate the reproach to which christianity would be exposed, should its friends admit that the law of Christ obliges the oppressed, when they cannot escape, *always* to yield to their oppressors; that christians are, *in every case*, forbidden to defend themselves by violent means; that magistrates, who fear God, must "bear the sword in vain;" or that any man, however worldly, is warranted by divine authority to act in opposition to the spirit of the gospel, or to do that which would be criminal in the most serious professor of the christian faith.

The above is an imperfect sketch of the arguments employed by the anonymous author of this well-timed and judicious production, in support of the lawfulness of self-defence; and which we have been induced, by a sense of their importance, thus to analyze. We recommend the work itself, in an especial manner, to the perusal of such as still entertain doubts on this interesting subject: for we perfectly concur with our author in thinking, that "in the event of the people being armed *en masse*, it would be a lamentable circumstance if any of the fearers of God should expose themselves to a severe punishment

for resisting the supreme authority of this country, while they cannot shew that they are required to do any thing opposite to the will of God." (p. 9.)

The work which has called forth this able reply we have not seen. It is stated to be the production of a clergyman of the Church of England. But this clergyman, we suppose, must have taken advantage of Mr. Fellows's rule of interpretation, (see p. 491): otherwise he would scarcely have so directly impugned one of those articles (the 37th) which he must have solemnly subscribed.

CLXXX. *Memoirs of the Life, Writings, and Correspondence of Sir William Jones.* By LORD TEIGNMOUTH. London, Hatchard, 1804. pp. xiv. and 531. 4to. price £1. 10s.

WE conceive that it peculiarly becomes us, as conductors of a work entitling itself *The Christian Observer*, to notice those new publications which afford an insight into the private character, and religious sentiments, of persons distinguished by their rank, their talents, and their public services; and particularly by the services which they may have rendered to the cause of religion and morality. On this principle, we have been diffuse in our observations on the Letters of Lord Chatham lately published by Lord Grenville; and have already allotted a considerable space, which we intend shortly to enlarge, to a review of the Life of Cowper. The Life of Sir William Jones claims our very particular attention. He was a man of most extraordinary attainments. He appears to have been acquainted with no less than twenty-eight languages, and to have pursued with uncommon ardour almost every species of knowledge. In Indian learning, he was without a competitor. He was the founder, the president, and the very soul of the society established in Calcutta, for the encouragement of Persian and Sanscrit literature; a society which has already removed much of that gross darkness that had so long enveloped oriental subjects. Not content with faithfully and assiduously discharging the duties of an Indian judge, he also undertook the arduous work of forming a digest of

Hindu and Mahomedan law; a labour which appears to have cost him his life, but which has given to the natives of our Indian possessions a permanent security for the due administration of justice.

In entering, therefore, upon a review of the Life of Sir William Jones, we feel no small respect for him on account both of his talents, and of the uses to which those talents have been turned. But our reverence is much increased by knowing him to have been one who, after a dispassionate and careful examination into the authenticity of the holy scriptures, had recorded his belief of them in language which cannot be made too public, and is, perhaps, already known to many of our readers.

At the end of his own Bible he wrote the following note. "I have regularly and attentively read these holy scriptures; and am of opinion, that this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains both of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been composed."

This work appears to have been undertaken by Lord Teignmouth (late governor-general of India) at the desire of the widow of Sir William Jones. His Lordship, moreover, was intimately acquainted with the subject of these memoirs; and he, therefore, as might be expected; unites the affection of a friend with the faithfulness of a biographer.

Lord Teignmouth begins by stating, that Sir William's father, (the son of a yeoman in the Isle of Anglesey,) who was born in 1680, was a celebrated philosopher and mathematician, and enjoyed the friendship of Sir Isaac Newton, Hally, Mead, and Samuel Johnson. He married Miss Mary Nix, daughter of a cabinet-maker in London, by whom he had three children. The eldest, a son, died in infancy. The second child, a daughter, married Mr. Rainsford, a merchant, and died in 1802 by the accident of her clothes catching fire. William was the youngest child; and he had the misfortune to lose his father when he was three years old. The care, therefore, of his education devolved on his mother. "Her cha-

acter, as delineated by her husband with somewhat of mathematical precision," observes the noble biographer, "is this, 'that she was virtuous without blemish, generous without extravagance, frugal but not niggardly, cheerful but not giddy, close but not sullen, ingenious but not conceited, of spirit but not passionate, of her company cautious, in her friendship trusty, to her parents dutiful, and to her husband ever faithful, loving, and obedient.' She had by nature a strong understanding, and under her husband's tuition she acquired a knowledge of Algebra, and also of trigonometry, and the theory of navigation.

To her son's incessant importunities for information she constantly replied, "Read and you will know." Thus his desire to learn became as eager as her wish to teach: and in his fourth year he was able to read distinctly and rapidly any English book, besides committing many things to memory.

Lord Teignmouth, after detailing these particulars, introduces the following judicious observation.

"If from the subsequent eminence of Sir William Jones any general conclusion should be eagerly drawn in favour of early tuition, we must not forget to advert to the uncommon talents both of the pupil and the teacher. In common cases premature instruction has often been found to retard rather than accelerate the progress of the intellectual faculties, and the success of it so much depends upon the judgment of the tutor and the capacity of the scholar, upon the skill of the one as well as upon the disposition and powers of the other; that it is impossible to prescribe a general rule when instruction ought to begin, or a general mode by which it should be conveyed. The determination, in both cases, must be left to the discretion of parents, who ought to be the most competent to decide." (p. 13.)

In his fifth year, as Jones was one morning turning over the leaves of a Bible in his mother's closet, his attention was forcibly arrested by the sublime description of the angel in the tenth chapter of the Apocalypse, and the impression was never effaced.

In his seventh year he was sent to Harrow, where he was at first remarkable rather for diligence than for talents. In his ninth year he broke his thigh-bone, and this accident detained him from school twelve months. During that time his classical pursuits were suspended, but his mother, who had been accustomed sedulously to

employ the school vacations in improving his knowledge of his own language, or in teaching him the rudiments of drawing, was his constant companion, and amused him with such English books as she deemed adapted to his capacity. On his return to school, being placed in the same class which he would have attained if the progress of his studies had not been interrupted, his deficiency was erroneously ascribed to laziness or dullness; and the corporal punishment to which he was subjected is said to have failed to produce the intended effect. His emulation, however, being roused, after no long time he was at the head of his class, and gained every prize: he even voluntarily extended his studies beyond the prescribed limits. "It is a material, and perhaps unavoidable, defect (says the noble author) in the system of education at public schools, that the necessity of regulating instruction by general rules must often preclude attention to the tempers and capacities of individuals."

By the time he had attained his twelfth year, the extent of his attainments was truly surprising; and his diligence seemed to increase with his advancement in the school. The hours which his school-fellows allotted to amusement he generally devoted to improvement.

The following anecdote is given as strongly indicative of his character at this time:—"He invented a political play, in which Dr. William Bennet, Bishop of Cloyne, and the celebrated Dr. Parr, were his principal associates. They divided the fields in the neighbourhood of Harrow, according to a map of Greece, into states and kingdoms; each fixed upon one as his dominion, and assumed an ancient name. Some of their school-fellows consented to be stiled barbarians, who were to invade their territories, and attack their hillocks, which were denominated fortresses. The chiefs vigorously defended their respective domains against the incursions of the enemy; and in these imitative wars the young statesmen held councils, made vehement harangues, and composed memorials, all, doubtless, very boyish, but calculated to fill their minds with ideas of legislation and civil government. In these unusual amusements Jones was ever the leader."

The ardour of Jones for knowledge, even while at Harrow, became such that he frequently devoted whole nights to study, taking coffee or tea as an antidote for drowsiness. Dr. Sumner, the master, affirmed, that his pupil knew more Greek than himself, and Jones was often flattered by strangers with the title of *the great scholar*.

At the age of fourteen he wrote a letter of consolation to his sister, on the death of a friend, which his noble biographer has given at full length, p. 22. The former part of it is a most grave and *philosophical* performance, which would become the pen of Solon, of whom also it speaks. In the latter part he says, "Pray give my duty to my mamma, and thank her for my shirts. They fit, in my opinion, very well; though Biddy says they are too little in the arms."

In 1764 Jones left Harrow. His friend and school-fellow Parnell (the late Sir John Parnell, who was Chancellor of the Exchequer in Ireland) in a memorandum given to Lady Jones, in which he states what he could recollect of Sir William Jones in early life, has left the following testimony of his character. "A decision of mind, and a strict attachment to virtue, an enthusiastic love of liberty, and an uniform spirit of philanthropy, were the characteristics of his youth, and of his manhood."

Mr. Jones now entered the University College, Oxford. His new situation did not, at first, correspond with his expectations. He had hoped to find a Sumner, or an Askew in every Master of Arts, and generally the same passion for literature which he himself had imbibed. The public lectures were also below the standard of his attainments, and the logic then in fashion was that of the schools. His disgust, however, soon subsided. His college tutors seeing that his hours were devoted to improvement, dispensed with his attendance on their lectures, and he pursued the study of the Greek poets and historians, constantly perusing with a pen in his hand, making remarks, and composing in imitation of them. Even at this time the Persian and Arabic attracted his attention. He also read the best authors in the Italian, Spanish, and Portuguese languages, following in all respects a plan of education recommended by Milton, and

being resolved, as he himself expressed it, "with the fortune of a peasant to give himself the education of a prince."

In his nineteenth year, he became tutor to Lord Althorpe, now Earl Spencer, who was at this time seven years old, and during his residence at Wimbledon, he read the greatest part of the Old Testament in Hebrew, and studied it with great attention. He is also stated to have received lessons in dancing, fencing, and the broad-sword, to which exercises he was very partial. But his chief pleasure consisted in having access to extensive libraries, rare manuscripts, and the company of learned men. His attention was now accidentally called to the study of the laws of England, and learning to appreciate with more accuracy the republican system of Greece and Rome, his mind was impressed with a decided preference for the institutions of his own country. His noble biographer observes, however, that "he was not regardless of the deviations in practice from the theoretical perfection of the constitution, in the contested election for Northampton of which he was at this time an unwilling spectator;" and in which Lord Spencer's family was interested.

The following extract from one of his many letters to his learned friend Reviczki, written in April 1768, is interesting on account of the political reflections contained in it.

"If I were not a sincere lover of truth, and averse from all dissimulation, I should lament that our capital has fallen under your inspection in these times of turbulence and distraction, when the liberty of my country, so universally celebrated, has degenerated into unbridled licentiousness, not to say outrage. The original form of our constitution is almost divine; to such a degree, that no state of Greece or Rome could ever boast one superior to it, nor could Plato, Aristotle, nor any legislator even conceive a more perfect model of a state. The three parts which compose it are so harmoniously blended and incorporated, that neither the flute of Aristoxenus, nor the lyre of Timotheus, ever produced more perfect concord. What can be more difficult than to devise a constitution, which, while it guards the dignity of the sovereign and liberty of the people from any encroachment by the influence and power of the nobility, preserves the force and majesty of the laws from violation by the popular liberty? This was the case formerly in our island,

and would be so still, if the folly of some had not prompted them to spur on the populace instead of holding them in. I cannot, therefore, restrain my indignation against Wilkes, a bold and able but turbulent man, the very torch and firebrand of sedition: but what can be said in defence of the honour and consistency of some of our nobility, who, after having given him their countenance and support, shamefully deserted and betrayed him." (p. 58.)

Mr. Jones, as appears from this and many other passages in the work before us, was much attached to the popular part of our constitution. He probably thought, indeed, as many who have been far less ardent on the side of liberty have done, that Wilkes was in the right as to the chief questions which were at this time controverted between him and the ministry. A man so honest as Mr. Jones could hardly fail, however, to see, that these questions were raised to an importance which they by no means deserved, and were also turned to a most unwarrantable use, by the violent, the factious, and the designing. Instead, therefore, of swelling the popular cry of "Wilkes and liberty," it is remarkable that he terms Mr. Wilkes "the very torch and firebrand of sedition;" and speaks of those as the worst friends of liberty who "spur on the populace instead of holding them in." Happy would it be for us if the same distinction were always maintained between popular liberty in the sober and legitimate sense of that term, and the mere passion or prejudice of an ill-informed, misguided, and inflamed multitude.

We come now to a part of these memoirs which will more particularly awaken the attention of the devout christian. The serious reader, observes Lord Teignmouth, will be solicitous to know what progress Mr. Jones had made "in that knowledge, in comparison of which," as his Lordship well expresses it, "all erudition is trifling, and human science vain." Indefatigable as his mother had been in promoting his improvement in other respects, she had initiated him no farther in religion than to teach him the Lord's Prayer, and the Apostle's Creed. While at Harrow, he was induced, by the earnest recommendation of Dr. Glasse, to read Beveridge's "Private Thoughts on Religion;" and was much struck with a passage, in which the pious author argues that a profession of christianity,

merely because our countrymen profess it, without enquiry and conviction, would be no better reason for our faith than Mahomedans have for theirs. He immediately applied to himself these lines in Zayre:

"J'eusse été près du Gange esclave des faux dieux,
Chrétienne dans Paris, Mussulmane en ces lieux:"

"I wish for my own satisfaction," adds the noble biographer, "as well as for that of my reader, that I were able to pronounce what impression the perusal of this work made upon the mind of Mr. Jones. It is probable, and the presumption is not advanced without reason, that it induced him to reflect with more seriousness than he had ever before entertained on the subject of religion, and to investigate the grounds on which the Old and New Testament had been received during so many ages as the word of God. It is evident, however, from a conversation with two of his clerical friends at Harrow at this time, when he was in his twenty-fourth year, that his belief in christianity was not un-mixed with doubts. These doubts were stated by him in hopes of obtaining a solution of them, but being disappointed, he declared his determination to peruse the whole of the scriptures in the original uninterruptedly, that he might be enabled to form a correct judgment of the connection between the two parts, and of their evidence both internal and external. The exposition of his doubts to these whom he thought qualified to solve them, was a proof of his anxiety to know the truth: and the determination which he formed in consequence of his disappointment is no less a proof of his sincerity in the search of it. I cannot deny myself the satisfaction of anticipating the conclusion to which his investigation led, a firm belief in the authenticity and inspiration of the holy scriptures.

"In a Hebrew copy of the Book of Hosea, I find a series of propositions in the hand writing of Mr. Jones, containing the sketch of a demonstration of the divine authority of the christian religion. These propositions appear to have been written near the period of the preceding conversation at Harrow. They are not expressed with such accuracy or elegance, as to justify a supposition that they were intended to be made public: but as I know that he always considered the demonstration contained in them satisfactory, I exhibit them as evidence of his early conviction of the truth and completion of the prophecies respecting our Saviour;

"I. There is as much reason to believe that the writings of Isaiah and the Hebrew prophets, as that those of Homer and the

Greek poets, are more ancient than the time of Jesus.

"*Objection.* Some men might have an interest in forging Isaiah.

"*Answer.* Forged writings would have been more in point. Those of Isaiah bear no marks of forgery: and the Jews themselves, who were puzzled by them, acknowledged their *antiquity*.

" II. These ancient writings, especially Isaiah, allude to some great event, and to some real extraordinary person 'who was put to death and complained not.' Isaiah liii.

" III. The life and death of Jesus, his virtues and doctrines, (though not his miracles, are as much to be believed; as the life and death of Socrates, his virtues, and his doctrine.

" IV. No person in the history of the Jews, before or after Jesus, coincides with this account except Jesus. Therefore Jesus was 'the subject of their writings, which are consequently inspired, and he is a person of an extraordinary nature, that is, the Messiah.'

" If this be just reasoning, we may believe his miracles, and must obey his law.

" If difficulties occur, and we are asked 'how they can be solved?' we may safely answer 'we do not know;' yet we may truly be, and justly be called, christians.

" To these propositions the following note is subjoined. "What must be the importance of a book of which it may be truly said, 'if this book be not true, the religion which we profess is false?'" p. 64-66.

We find Mr. Jones soon after this time at Nice, and his occupations there are described by him in a manner from which it does not appear that the religion, in the truth of which he believed, as yet occupied any great portion of his thoughts, or peculiarly engaged his affection. It is, indeed, a common error with learned men to conceive, that a general belief of the truth of christianity, arising from an examination of its evidences, is the chief requisite in a christian: and that this examination being made, little more remains to be done—especially if, through a constitutional temperance, or happy combination of circumstances, the life is unstained by any vicious practices. The very pursuits, indeed, of learning and ambition will often greatly contribute to preserve a man from disreputable indulgences. In some cases, therefore, a moral practice may subsist in conjunction with a belief, by no means lightly entertained, of the truth of

christianity; though not arising out of that belief: and there is much danger lest the belief and the practice which are thus fortuitously conjoined should be mistaken for the true faith and works of the gospel. In the case which we have supposed, the general standard of virtue will commonly be low, and the more fashionable vices will at least be tolerated. The ordinary motives of action will be the same with those of many professed unbelievers, and the love of human reputation will, probably, be the ruling and even acknowledged principle of action. Much desire of general utility may be professed, and some regard to it may be felt, as well as some kindness and benevolence; but both the utility and the benevolence will be modified by a prevailing disposition to conform to the opinions of a corrupt world. The love of God, a supreme regard to his honour, that unfeigned modesty and deep humility which result from a sense of unworthiness, that dread even of the approach of sin; and that "abstinence from all appearance of evil" which the scriptures prescribe: these are among the things which will be wanting. We have the satisfaction, indeed, of seeing in the progress of the life of Mr. Jones, as traced out by the judicious hand of his noble biographer, increasing evidence of the seriousness of his mind, and of his superiority in matters both of faith and practice to the generality as well of learned as of unlearned modern believers: yet we think that some occasional expressions in his earlier letters, and still more, perhaps, a few passages in the letters of his friends, tend to accredit that defective system which we have been describing. The following admonition from his friend, Reviczki at Vienna, for instance, calls for some animadversion.

"Take care that you do not suffer the ardour of application to deprive you of the gratifications of life, sufficiently brief in their own nature; they are, indeed, so connected with literature that the wise and the learned only are qualified for the true enjoyment of them. Take care also that you have not hereafter reason to complain in the words of Horace," &c. &c. (p. 85.)

This passage reminded us not only of Horace, and other ancients of the same Epicurean school; but also of

some moderns who have inclined to a similar philosophy. We allude in particular to Hume and Gibbon. A considerable degree of professed literary Epicurism, not unmixed with Epicurism of other kinds, formed, as we conceive, a very distinguishing feature of their character. They seemed to think that the possession at once of literary fame, and of the pleasures of a refined voluptuousness, constituted the chief good; and that the world, which to ordinary men was a scene of dull pursuits and low gratifications, was to be enjoyed only by the philosopher. We are, however, by no means disposed to allow that "the wise and the learned only" (meaning the wise in the common sense of that term) "are qualified for the true enjoyment of life." Indeed this claim is disputed by many competitors. The more man of pleasure thinks, that to cast away all restraint is the only complete felicity. The rich and the idle fancy that to them alone belong all the satisfactions of life, others being born to minister to their gratification. The ambitious potentate assumes, that supreme happiness consists in being without a rival, and that "this world was made for Cæsar." The pastoral poet places happiness in the vallies and in the fields: the vain and self-admiring beauty in the display of watering-places, or in the dissipation of the London circle. We readily admit that the pleasures of all these classes are not to be ranked together. We are, nevertheless, disposed to refuse, to any one of these several competitors, the palm of "true enjoyment;" and we claim for the devout and humble christian, whether living in rural retirement, or in the crowded haunts of commerce, whether high or low, rich or poor, learned or unlearned, the complete pre-eminence over them all.

"His are the mountains, and the vallies his,
And the resplendent rivers. His I enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can smiling say, 'my father made them all!'"

It may not be improper to notice in this place the following termination of a little poetical composition of Mr. Jones, written in order to be sung at a kind of fete champetre, during one

of his first circuits, and inserted at p. 199.

"Come smile, damsels of Cardigan,
Love can alone make it blissful to live."

We are well aware that we are in danger of being pronounced cynical; if we censure any part of a song which is at once so amusing and so elegant, and which, moreover, is only a paraphrase of a Greek fragment. We will, therefore, only request our female readers to bear in mind, that the above stanza in honour of love, which forms, indeed, the burthen of this beautiful effusion, expresses a sentiment which has been often formed by the imagination of heathen poets, and adopted by the excursive fancy of the moderns; but which was never meant to be taken in earnest as if it represented real life. At least, we would beg them to believe that it is "the damsels of Cardigan" alone, (a county which we have the misfortune to have never visited) who possess this surprising secret of conferring certain and unrivalled bliss.

Although Mr. Jones could thus adopt (in a far more moral and less exceptionable sense indeed) the light style of the ancient Epicurean poets, we have the satisfaction of observing many passages in his letters which attest the purity of his mind, and the rectitude of his principles. We were much pleased in particular by a few sentences in a letter to his friend Lord Althorpe, in which he expresses his abhorrence of the licentiousness recommended in a letter of Diderot to his friend Wilkes, (p. 153.) The parts in Mr. Jones's letters, against which it is, perhaps, of most importance to guard our readers, are those in which he speaks of the pursuit of glory. "Do not, however, imagine," says he, in one of his early letters to Reyczki, "that I despise the usual enjoyments of youth, &c." "but I prefer glory, my supreme delight, to all other gratifications, and I will pursue it through fire and water, by day and by night." page 94. We cordially acquiesce in the observation of Lord Teignmouth in another place, "that in the unpremeditated effusions of friendly correspondence, expressions are not to be scrupulously weighed nor rigorously criticised." We would, however,

suggest to our readers a corrective of the sentiment which Mr. Jones thus expressed, and we think that this cannot be better done than by the following extract from the writings of the eloquent and learned Dr. Barrow, an author who was himself by no means insensible of the uses, nor a stranger to the enjoyment of reputation.

"The holy scripture," says Dr. Barrow, in his Sermon on honouring God, "doth not teach us to slight honour, but rather in its fit order and just measure to love and prove it."—"It directs us not to make a regard thereto our chief principle, not to propound it as our main end of action; it charges us to bear contentedly the want or loss thereof, as of other temporal goods; yea, in some cases, for conscience sake, or for God's service, (that is, for a good incomparably better,) it obliges us willingly to prostitute and sacrifice it, chusing rather to be infamous than impious; to be in disgrace with men rather than in disfavour with God. It, 'in fine, commands us to seek and embrace it only in subordination, and with final reference to God's honour."

About this time Mr. Jones was employed, at the desire of the King of Denmark, in translating the Life of Nadir Shah from Persian into French, a task for which, probably, no other person in Europe was equally qualified. He also followed a variety of other literary occupations. A little sketch of a Treatise on Education, written in his twenty-third year, begins in the following manner: "A celebrated eastern philosopher begins his first dissertation with the following period. The perfect education of a great man consists in three points: in cultivating and improving his understanding; in assisting and reforming his countrymen; and in procuring to himself the chief good, or a fixed and unalterable habit of virtue. I have chosen the words of this sublime author as my subject for a series of essays" on education. (p. 87.)

Mr. Jones, however, now determined to enter on a new career of life. To a spirit of independence he united a strong desire of public distinction; and, above all, he was animated with the ambition of being useful to his country. In the situation of private tutor, however, his expectations were bounded by a narrow prospect. He, therefore, resigned his charge in Lord Spencer's family, and entered on the study of the law;

the profession of which seemed to afford ample scope for the gratification of his wishes. He was accordingly admitted into the Temple, September 19, 1770. "His attention, however, was not exclusively confined to professional studies, nor was it to be expected that he should renounce his attachment to oriental learning and literature in general." (p. 91.) In 1774, we find him publishing his Commentaries on Asiatic Poetry, which were dedicated to the University of Oxford. An extract from the preface to this work is given by Lord Teignmouth, which exhibits a picture of the state of Mr. Jones's mind at this period. We shall lay a few sentences of it before our readers.

"I lament," he says, "the necessity which compels me to renounce the pursuit of polite literature: but why do I say lament? Let me rather rejoice that I am now entering upon a career which will supply ampler and better opportunities of relieving the oppressed, of assisting the miserable, and of checking the despotic and tyrannical. If I am asked, who is the greatest man? I answer the best. And if I am required to say who is the best, I reply, he that has deserved most of his fellow-creatures." (p. 116.)

In a letter from Lady Spencer to Mr. Jones we read of an *andrometer* composed by him, the sketch of which is given us by his biographer (p. 137.). Imperfect as it is we were much interested by it. The life of man is divided after the manner of a barometer into a number of parts, and the proper employment for each portion of our earthly existence is set against the several years of our life. In the first year ideas are to be received and retained. Between five and ten we find, among other things, "moral and religious lessons" set down as a proper employment; also reading and repeating; grammar of our own language; memory exercised; natural history and experiments. Towards the middle of life the ardent and capacious mind of Mr. Jones suggested, that civil knowledge was to be matured; eloquence to be perfected; national rights to be defended; the learned to be protected; the virtuous assisted; and exertions to be made in state and parliament. And towards the close of it "the fruits of labours enjoyed, a glorious retirement, an amiable family, universal respect, consciousness of a virtuous life, perfection of earth-

ly happiness, and preparation for eternity.”

Lord Teignmouth in this, as in many other places, judiciously endeavours to guard against misconception; and, at the same time, chastises and improves the sentiments expressed by his friend. “We are not to conclude,” says his Lordship, “that the preparation for eternity, which stands at the top of the scale, was to be deferred until the seventieth year; it is rather to be considered as the object to which he was perpetually to look, and which was *exclusively* to engross the attention of his latter years.”

The following extract from a letter of Mr. Jones to his friend Lord Althorpe, explains some of the grounds on which he became desirous of the appointment of an Indian judge, and at the same time marks the political independence of his character.

“I certainly wish to have it, because I wish to have £20,000. in my pocket before I am thirty-eight years old; and then I might contribute, in some little degree, towards the service of my country in parliament as well as at the bar without selling my liberty to a patron, as too many of my profession are not ashamed of doing.”—“Be assured, my dear Lord, that if the minister be offended at the style in which I have spoken, do speak, and will speak, of public affairs, and on that account should refuse to give me the judgeship, I shall not be at all mortified, having already a very decent competence without a debt or a care of any kind.” (p. 163.)

About this time Mr. Jones had an invitation to offer himself as a candidate to represent the University of Oxford in parliament: but another interest appearing likely to prevail he withdrew his pretensions. His conduct on that occasion was highly honourable to him.

On the 9th Sept. 1780, he met the freeholders of Middlesex on the occasion of nominating two representatives. He had no opportunity of addressing them on those questions of parliamentary reform, for which he was a zealous advocate: but he amused himself with drawing up a speech on the state of the nation, from which Lord Teignmouth has extracted two passages, the one expressing in beautiful and forcible language his opinion on the slave trade; the other, declaring the conduct which he would have pursued if he had been placed in the House of Commons. Both are highly

creditable to his principles. The first is as follows:

“I pass with haste by the coast of Africa, whence my mind turns with indignation at the abominable traffic in the human species, from which a part of our countrymen dare to derive their most inauspicious wealth. Sugar, it has been said, would be dear if it were not worked by blacks in the Western Islands: as if the most laborious, the most dangerous works were not carried on in every country, but chiefly in England, by free men: in fact, they are so carried on with infinitely more advantage, for there is an acuteness in a consciousness of freedom, and a gloomy sullen indolence in a consciousness of slavery. But let sugar be as dear as it may, it is better to eat none, to eat honey, if sweetness only be palatable; better to eat aloe or coloquintida, than violate a primary law of nature, impressed on every heart not imbruted by avarice; than rob one human creature of those eternal rights of which no law upon earth can justly deprive him.” (p. 187.)

In March, 1783, Mr. Jones obtained the appointment of a judge of the supreme court at Calcutta, which had been the object of his anxious wishes. The honour of knighthood was on this occasion conferred upon him, and he soon after married Anna Maria Shipley, the eldest daughter of the Bishop of St. Asaph, on whom he had long placed his affections. In April, 1783, he embarked for India, with the affectionate wishes of his numerous friends, leaving his native country, to which he was never to return.

(To be continued.)

CLXXXI. DAUBENY'S *Vindicia Ecclesiarum Anglicanarum*.

(Continued from p. 587.)

WE have frequently had occasion to observe a great want of clearness and precision in different parts of Mr. Daubeny's writings on the subject of faith and justification. The second section of the seventh chapter of the present work leads us to repeat the remark. There is no point, indeed, on which Mr. Daubeny's assertions are more peremptory, or on which he seems to think his own views more in unison with those of the scriptures, the fathers, and our first reformers: and yet we apprehend that there is no point, his discussion of which will prove less satisfactory to such as are conversant with those venerable au-

thorities. Mr. Daubeny maintains, that good works are the appointed condition on which justification is to be obtained. The doctrine of the scriptures and of our reformers is, that good works are the appointed evidence of our being already justified*.

Waving all animadversion on the uninteresting personalities which abound in this chapter, and which have too much disgraced the whole of this controversy; we shall proceed to consider the main question at issue.

Mr. Daubeny having expressed his dissatisfaction with Mr. Overton for maintaining a doctrine, which he most erroneously considers (p. 333) as having been originally † advanced by Mrs. More, proceeds to argue in opposition to them both, that the faith which justifies is neither naturally nor necessarily productive of good works, and that there may be even "a firm belief in CHRIST, as the whole and sole cause of salvation," "which may con-

* Hooker, defending this doctrine (that faith alone justifieth) from the common cavils raised against it, says, "By this speech we never meant to exclude either hope or charity from being always joined with faith in the man that is justified; or works from being added as necessary duties required at the hands of every justified man: but to shew that faith is the only hand which putteth on Christ unto justification."

† So very far is Mrs. More's position from deserving the charge of novelty, that to omit multitudes of intervening authorities we meet it with peculiar frequency in the writings of the venerable Tyndal, who, in the year 1530, thus wrote:—"Faith is a lively thing, mighty in working, valiant and strong, ever doing, ever fruitful, so that it is impossible, that he that is endued therewith should not work always good works without ceasing. He asketh not whether good works are to be done or not, but hath done them already, and ere mention be made of them; and is always doing because such is his nature; for quick faith in his heart and lively moving of the spirit drive him and stir him thereunto. Whosoever doth not good works is an unbelieving person and faithless, and looketh round about him groping after faith and good works, and wotteth not what faith and good works mean; though he babble never so many things of faith and good works."—"It is impossible to separate good works from faith, even as it is impossible to separate heat and burning from fire."

vey to the professing party his original interest in the merits of Christ," and which, nevertheless, may be unfruitful and inoperative. (p. 350.)

To us it appears, that Mr. Daubeny introduces considerable error and confusion into the subject, by his incorrect ideas respecting the nature of that faith by which a sinner is justified; and this is the more to be lamented, because on a right understanding of this doctrine and of its real efficacy on the heart of the believer, stands the very foundation of pure and undefiled religion. No point can be more clearly laid down by our reformers and early divines, than that *it is one and the same faith* which unites us to Christ; which justifies; which saves; which gives to the penitent and believing sinner his title to the heavenly inheritance; and which purifies and renders him meet for the possession of it. When Mr. Daubeny, therefore, describes "an imperfect faith," or "faith abstractedly considered," as "a mere reliance or dependance on Christ;" as "a true belief in the promises of God," which, nevertheless, is distinct from that "true genuine living faith" which avails to salvation. (compare p. 346 and 350, 351); and when he, moreover, affirms, that this mere notional or "professional faith" conveys an interest in the merits of Christ, (p. 350)—in other words, avails for what he calls the first justification: we can only say, that we see no authority for such an opinion either in scripture or in our public standards of doctrine. We have already remarked, that we think it a powerful argument against this system of a two-fold justification, that in an age when all the powers of reason, learning, and eloquence, were systematically occupied in defining and illustrating the doctrines in question, no one instance occurs of any Protestant writer who either directly asserts, or can fairly be interpreted as implying, a distinction so easy to be expressed and comprehended, as that which the modern system adopts. Mr. Daubeny's position amounts to this, that the justification, of which the reformers speak so much, may be, and often is, separated from sanctification. Now we would refer every discriminating reader to the homilies at pages 19, 23, 24, 25, 28, 29, 30, 33, 37, 40, &c. &c. (I. d. 1802); to Jewel's Defence of the Apology

(pages 66, 67, 301, 302, &c. seq. ed. 1611); to Cranmer's Treatise on Faith and Justification, at the end of his life, by Strype; to Hooker's Discourse on Justification (sections 3, 6, 7, 20, 21, and 26). And after he has compared those decisive passages with each other, and with the holy scriptures, we would confidently ask him whether these writings ever speak of any quality, under the denomination of *faith*, as conducive to the justification of a sinner, except *that* which so effectually unites him to Christ as both to entitle him to the inheritance of the saints in light, and to render him meet for its enjoyment: or whether they ever fail to represent "good works as the natural fruit and necessary effect of that faith which justifieth*."

A leading error in Mr. Daubeny's manner of treating this subject arises, as we have already remarked, from a

* Our limits will not allow of extensive extracts; let a very few suffice to shew the tenour of the passages to which we have referred our readers.

"As soon as a man hath faith, anon he shall flourish in good works; for faith of itself is full of good work, and nothing is good without faith."—"Faith may not be naked without good works, for then it is no true faith." Hom. p. 40. "The first coming unto God is through faith; whereby we be justified before God."—Ib. p. 27. "—The which faith hath charity always joined to it, and is fruitful and bringeth forth all good works." Ib. p. 30.

"Further ye say," observes Bishop Jewell in reply to Harding, "a true faith may be idle and utterly without works; and therefore ye think it not true that we say, a true faith is lively and can in no wise be idle." Defence of Apol. p. 302. Again, "You say, faith without works is nevertheless a true and real faith. Verily, Mr. Harding, if the wicked, without works, have a true and real faith, then may you also say that the devil likewise hath a true and real faith. This faith is no faith, Mr. Harding. It is only an imaginary and a mathematical phantasy. It is not that faith whereby men are made the children of God." Ib. p. 304.

"Devils know the same things which we believe, and the minds of the most ungodly may be fully persuaded of the truth: which knowledge in the one and in the other is sometimes termed faith, but equivocally, being, indeed, no such faith as that whereby a christian man is justified." Hooker on Justification, § 26.

Quotations to the same effect might be almost indefinitely multiplied.

misapprehension of the real nature of faith itself. In direct opposition to the definition of true and false faith given in the homilies, and in the writings of the martyrs and reformers, Mr. Daubeny is unwilling to admit that there is any radical difference between the mere faith of assent, which is commonly called a dead faith, and that true lively faith which worketh by love, and saves the soul. He treats the former as capable of being raised into action, and improved into the latter by a change of circumstance without any change of essence, (see also p. 380); and opposes the well known distinction between that faith which is *dead* and *false*, and therefore of no avail towards our justification; and that which is *lively* and *true*, in other words, *justifying* faith.

In examining the many pages which Mr. Daubeny has dedicated to this discussion, we observed with some surprise a remarkable coincidence, (an instance of which will be found in the last note,) between his language and that employed by the jesuit Harding on the same subject, in his attack on the Apology of the Church of England: whilst the learned Jewel gives a statement precisely similar to that which Mr. Daubeny controverts; (Jewel's Works, page 301 to 306.) The bishop justly observes, that faith without good works "is no faith;" and is as "improperly styled faith as a body without a soul can be termed a real man;"—"it hath neither life, nor sense, but indeed, and verily, is a dead faith, and therefore no faith at all." p. 304.

In order to confirm and illustrate his own views of the subject, Mr. Daubeny introduces (p. 360) a quotation from the homilies, on which he dwells at considerable length, and certainly with great appearance of support from one expression contained in the extract. On arriving at this part of Mr. Daubeny's work we were at first not a little staggered by the countenance which the author's statement seemed to derive from that expression. We soon, indeed, began to suspect, from a general recollection that in that very homily the church explained the nature of faith, as we apprehended, on a principle essentially different from that adopted by Mr. Daubeny in the present chapter; that he had been guilty of some inaccuracy. Still, however, observ-

ing the close and immediate connection of our author's arguments with the words of the homily; and thinking it hardly possible, notwithstanding the proofs which had been already furnished of his great incorrecness, that in a discussion occupying so many pages, and which turned entirely on the accuracy with which the words were quoted, any material error should have been admitted; we continued to follow him in his reasoning for some time before we referred to the homily. It was plain, as the quotation stood in Mr. Daubeny's book; that the church seemed to favour his views of the nature of faith and justification: and the use which Mr. Daubeny makes of it clearly shews the importance which he attached to it. But it was equally evident, that the force of Mr. Daubeny's reasoning in general, his defence of himself, and his warm attack of Mr. Overton, all founded on that very quotation, must fall to the ground, if it should prove inaccurate. Mr. Overton had said in his book, p. 279, that our church speaks of a dead faith "as not properly called faith, and that it is not faith."—"It does not occur to me," observes Mr. Daubeny, "where our church speaks thus: but I certainly know where our reformers speak the very opposite language. The homily on faith sets out with informing the reader, that there are two kinds of faith spoken of in scripture; one of which is called *dead* faith on account of its being barren and unfruitful. But *this* faith consisting in a persuasion and belief in man's heart whereby he knoweth that there is a God, and agreeth unto all the truth of God's most holy word contained in scripture (the reformers say) is *properly called faith*." p. 360. On turning to the book of homilies (edit. 1802) p. 27, we discovered the passage in question, and found this remarkable difference in the concluding words of the above quotation, viz. "*And this is not properly called faith*." We then referred to the edit. 1683, p. 19, and again found precisely the same words. Our surprise on the detection of an error so materially affecting the question at issue was greatly increased, by finding it twice repeated afterwards, (p. 363 and 371), and both times with a tone of evident triumph. We do not recollect to have ever met with an instance of so complete a re-

futation of a laboured argument from a similar cause. The restoration of the significant particle *not* to its proper situation in the sentence, necessarily subverts the system which Mr. Daubeny has built upon its supposed absence; and to the discerning reader will afford an unanswerable testimony both of the erroneousness of his views on this important point; and of that careless haste in reading books, and that inaccuracy in referring to them, in which we have already had occasion to charge him in the course of this review. What explanation Mr. Daubeny may chuse to give of this unfortunate oversight, we know not. But we know that the frank acknowledgment of his error would be far more creditable to his candour; than any reasonings, similar to those by which he labours to prove, that by the words *true* faith and *firm* belief he did not mean a *true* and *lively* faith, (p. 339 & seq.), can be to his ingenuity. It were well if the discovery of such mistakes tended to diminish that presumption, pride, and self-confidence, in which controversialists are too apt to indulge themselves; and to shew the superior advantages which must ever result from *humility, calmness, patience, and impartiality* in the investigation of truth.

The question asked by Mr. D. respecting the fall of St. Peter (at p. 379), is well answered by Bishop Jewell in the 302d page of his Defence of the Apology, where he attributes to Harding, the jesuit, the same views of the subject which seem to be entertained by Mr. Daubeny. Mr. Daubeny argues as if Peter were undoubtedly possessed of justifying faith at the time of his fall. "Another of your near followers," observes the bishop in his reply to Harding, "saith, Peter denied not the faith of Christ, but he denied Christ, *his faith nevertheless being safe*. If ye call this true faith, Mr. Harding, that may be found in heathens and infidels, and may well and safely stand with the abjuring of Christ, then without question your true faith may be without good works;" and he then goes on to shew that "faith without works is dead, and indeed and verily is no faith."

At p. 383. Mr. Daubeny says, "In what manner, and to what degree, divine grace and *human endeavour* cooperate in the great work of salvation,

the scripture has no where precisely informed him." If by *human endeavour* Mr. Daubeny alludes to any *natural* will or ability on the part of man to co-operate with God, either in the beginning, continuing, or ending of the great work of his salvation, we think both scripture and the homilies of our church have, with sufficient precision, informed us, that "Man, of his own nature, is fleshly and carnal, corrupt and naughty, sinful and disobedient to God, without *any* spark of goodness in him, without *any* virtuous or godly motion, only given to evil thoughts and wicked deeds. As for the works of the spirit, the fruits of faith, charitable and godly motions; if he have *any* at all in him, they proceed only of the Holy Ghost, who is the only worker of our sanctification, and maketh us new men in Christ Jesus."—"Such is the power of the Holy Ghost to regenerate men, and, as it were, to bring them forth anew, so that they shall be nothing like the men they were before." (Hom. for Whit-Sunday, p. 390.)

That Mr. D. has inaccurate notions, not only of the nature of faith, but of those views of it which are entertained by his opponents, sufficiently appears from the conclusion which he draws at p. 380, from some preceding arguments: "from whence it appears," says Mr. Daubeny, "that *lively* faith, though an active quality, possesses not that *natural self-energetic* principle which will necessarily cause it to continue in action, independent of the accompanying influence of divine grace." Now nothing appears to be farther from the opinion of Mrs. More, or of any of those authors, ancient or modern, who adopt the same views of the subject which she supports, than to suppose, as Mr. Daubeny would insinuate, that faith can "continue in action independent of the influence of divine grace." The very ground on which they maintain that the principle, which alone can *properly* be called *faith*, is naturally and necessarily productive of good works; is, that faith itself is the gift of grace—is commenced, carried on, and completed by *grace*: and that it is the appointed means of bringing the soul into communion with Christ, who is the giver of all grace; the author and finisher of our faith. And their ideas of the natural productiveness of faith are strengthened by a conviction, that

the mere lifeless assent of the human intellect to the truths of christianity, is so far from being, with strict propriety called *faith*, that it is totally and essentially distinct from it in principle. With Hooker they are of opinion, that "we are the habitation of God by the spirit, *if we believe*: for it is written, whosoever confesseth that Jesus is the Son of God, in him God dwelleth and he in God. The strength of his habitation is great; it prevaileth against Satan; it conquereth sin; it hath death in derision; neither principalities, nor powers, can throw it down; it leadeth the world captive, and bringeth every enemy that riseth up against it to confusion and shame, and *all by faith*; for this is the victory that overcometh the world, even our faith. Who is it that overcometh the world, but he which believeth that Jesus is the Son of God?" (Second Sermon on St. Jude, sec. 15.) And if asked on what principle they maintain the necessary union of true faith and works, or of justification and holiness, they would reply in the following concise sentence of the same judicious divine, "Faith doth justify; justification washeth away sin; sin removed, we are clothed with the righteousness which is of God; the righteousness of God maketh us most holy." (Ibid sec. 27.)

At the latter end of this chapter, Mr. D. seems to feel himself much hurt that Mrs. More has not paid greater attention to the objections which he has made against the above doctrine, as it was expressed by her in her well known and justly valued *Strictures on Female Education*. The coincidence of that lady's statement with the general tenor of the doctrine of the church delivered in her articles and homilies, and confirmed by so large a body of private testimony in the writings of our first and best divines, will, we think, sufficiently plead her apology for not entering into any public controversy on a point already so well supported. And Mrs. More's own language, quoted by Mr. Daubeny in a note at page 386, will be found to give the best reply to his harsh insinuation at the beginning of p. 387:—an insinuation much more calculated to cherish an unfounded prejudice against that useful and elegant writer, than to give the public a favourable specimen of Mr. Daubeny's candour or forbear-

ance. May Mr. Daubeny, and every one who wields the weapons of controversy, be enabled conscientiously to declare in the words of the same lady, "For fair criticism I have ever been truly thankful. For candid correction, from whatever quarter it came, I have always exhibited the most unquestionable proof of my regard, by adopting it. Nor can I call to mind any instance of improvement which has been suggested to me by which I have neglected to profit."

Mr. Daubeny, like Mr. Overton, finishes his volume with a recapitulatory conclusion, designed to prove his favourite hypothesis, that our articles will not admit of a calvinistic interpretation; and that every tenet peculiarly calvinistic was, not only not established, but *designedly excluded*, by our reformers. Had Mr. Daubeny been disposed, after the example of the excellent Bishop Hall, whom he professes so much to admire, instead of occupying ground so very untenable, to adopt a *via mediæ* between the extremes of party, he would have been much more likely to promote "so fair an accommodation of the different opinions as might content both parts and procure happy accord."

We observe in this, as well as in Mr. Daubeny's second chapter, (to our review of which, in the number of the *Christian Observer* for July last, we would refer our readers) that many historical facts are very erroneously stated, and that from some which are correctly given many very inaccurate inferences are drawn. That this will appear to be the case in its full extent to those who possess a familiar acquaintance with the writings of the old English divines and historians we are perfectly confident: and such only are qualified to act either as judges or as moderators in this controversy. We freely admit indeed the justice of some parts of Mr. D.'s defence, but we should deviate very far from the character of impartial criticism were we to overlook the "false reasonings, incorrect statements, and palpable misrepresentations," which abound in his present publication.

Mr. Daubeny (p. 397) is much dissatisfied with Mr. Overton for considering Mosheim, as an historian entitled to credit, in his assertions respecting the theological opinions of the English reformers. It is observable, however, that Mr. Daubeny endeavours

to obviate the impression to which the assertions of Mosheim* respecting the prevalence of Calvinism in the reign of Edward VI. naturally lead, chiefly by an appeal to Collier and Heylin, two historians who are so notoriously the advocates of a party; that no satisfactory conclusion can be drawn from their writings. (See the *Christian Observer* for July last, p. 428 and 429.)

Relying on these dubious authorities, Mr. Daubeny asserts that Calvin's offer of assistance in carrying on the English reformation was "happily refused by Cranmer:" and yet it is remarkable, that the same Heylin admits, though very unwillingly, in another place, that "Cranmer, Ridley, and the rest of the English bishops, resolved that they would give Calvin no offence;" and that, in consequence of Calvin's interposition, the English liturgy underwent a review and some material alterations. "The first liturgy," he adds,

* Mosheim's words are, "that after the death of Henry, the universities, the schools, and the churches, became the oracles of Calvinism; and that when it was proposed, in Edward the Sixth's reign, to give a fixed and stable turn to the doctrine and discipline of the church, Geneva was acknowledged as a sister church, and the theological system there established by Calvin was adopted, and rendered the public rule of faith in England." That the doctrines of the Church of England were deemed, by many of the reformers themselves, to be not at variance with Calvin's Institutes might easily be shown. A remarkable testimony to this effect will be found in Fox's detail of the examination of the martyr Philpot, the first Protestant Archdeacon of Winchester, in the reign of Edward VI. "Which of you all," said he to his Popish judges, "is able to answer Calvin's Institutes, who is minister of Geneva?"—"I am sure you blaspheme that godly man and that godly church, where he is minister, as it is your churches condition, when you cannot answer men by learning, to oppress them with blasphemies and false reports; for in the matter of predestination he (Calvin) is in no other opinion than all the doctors of the church be, agreeing with the scriptures." On another examination he said, "I allow the Church of Geneva and the doctrine of the same; for it is *Una, Catholica, et Apostolica*, and doth follow the doctrine which the apostles did preach: and the doctrine taught and preached in King Edward's days was also according to the same." (Fox, Volume III. see Philpot's Examinations.)

was discontinued, and the second superinduced upon it, after this review, to give satisfaction unto Calvin's cavils." (Heylin's Hist. of the Presbit. p. 204, 207.) From Calvin's letters to the protector Somerset it appears, that his objections to the first liturgy arose from its retaining prayers for the dead, the use of the chrism, extreme unction, and other Popish superstitions; rather than to any points of doctrine connected with Mr. Daubeny's present investigation: and the event shews that attention was paid to Calvin's remarks. We know of no evidence to prove that the objections made by Calvin to our liturgy, after it was reviewed and altered, were levelled at any of the *doctrines* asserted or implied in it: whilst it appears that Calvin's two most intimate friends and followers, Peter Martyr and Martin Bucer, who were brought to England by Cranmer for the furtherance of our reformation, approved the doctrines of the liturgy. When Calvin said of it that he saw there *multas tolerabiles ineptias*, he evidently referred, as appears from a careful perusal of his letters, to some unessential articles of a ceremonial nature with which he was not satisfied. Calvin's offer of assistance appears from one of his letters to Cranmer, to have been at the request and instigation of the archbishop, who constantly kept up a friendly communication with him on all points connected with the reformation*. Our reformers, at the same time, were certainly not disposed to follow Calvin, or any other human authority, implicitly. They drew their doctrines from the scriptures. These things, however, sufficiently shew the estimation in which Calvin was held by them.

At p. 400, Mr. Daubeny strongly objects to the notion which Mr. Overton supports, by the authorities of Bishop Carleton and Dr. Ward, that

* Calvin dispatched into England one Nicholas with letters to the Duke of Somerset, and likewise to the king: to whom he presented also, at the same time, his Book of Commentaries upon *Esay* and the Canonical Epistles, which he had dedicated to him. Both the king's council, and the king himself, were much pleased and satisfied with this message, and the archbishop told Nicholas, "that Calvin could do nothing more profitable to the church than to write often to the king." (Strype's *Cranmer*, p. 413.)

our reformers were attached to the works of St. Austin. That they did not designedly oppose or exclude the tenets of that father may be fairly presumed. There is no evidence whatever, either in the public or private writings of the reformers, that any of them disavowed St. Austin's views of doctrine, although his writings were constantly appealed to, and much jealousy naturally prevailed with respect to any doctrinal innovation or error. Had our reformers designed to *exclude* his system, they must have thought it necessary, as they so frequently quoted his works, to mention them with cautions and qualifications. But nothing of this kind is to be found in their writings. Bishop Ridley seems to have expressed the general sentiments of his brethren and co-adjutors respecting St. Austin, when speaking of him he says, "of whose learning and estimation I need not to speak; for all the church of Christ both *hath*, and *ever hath* had him for a man of most singular learning, wit, and diligence, both in setting forth the *true doctrine* of Christ's religion, and also in the defence of the same against *heretics*." (Ridley against Transubstantiation.)

It is not a little extraordinary, that any one who wishes to maintain a character for impartiality, should be found hardy enough to affirm, after comparing King Edward's catechism with the articles of 1552, or that of Dr. Nowell with those of 1562, that the calvinistic system was not even tolerated by those public documents. Indeed, by the singular oversight which Mr. Daubeny has committed at p. 112, and which is repeated at p. 407, the arguments he has employed respecting Nowell's Catechism do all very undesignedly tend to prove the prevalence of calvinistic opinions, at those periods of time, and amongst those very reformers, whom he is naturally the most anxious to vindicate from such an imputation. His mistake, which we have already fully pointed out, (Christ. Obs. for July, p. 432) necessarily invalidates most, if not all, of what he has said in order to prove the incompatibility of Calvinism with our public formularies.

At p. 408 Mr. Daubeny observes, that though the names of Luther and Zuingle are introduced into the Apology for the English church by Bishop Jewell, yet the name of Calvin does

not once occur throughout the whole performance. But is Mr. Daubeny aware how very frequently the name of that reformer occurs in Bishop Jewell's *Defence* of the Apology, and with what honour he is always mentioned*?

From the circumstance of a close intimacy having subsisted between Cranmer and Erasmus, and from the conformity of the explanation of the doctrines of grace and free-will in "the *Erudition of the Christian Man*," published in 1543; with that contained in the *Treatise of Erasmus* against Luther, "*de servo arbitrio*," published in 1524; Mr. Daubeny concludes (p. 409) that Cranmer coincided with Erasmus in his views of those subjects, not only in 1543 but in 1547 also. The force of this argument is weakened by the consideration that "the *Erudition*" was a book of so dubious a description, as to have been subscribed both by the Papists and Protestants; and still more by the fact of Gardiner's having complained to the Duke of Somerset, that Cranmer's homilies, published in 1547, were, in some important points, in direct opposition to the principles of the paraphrase of Erasmus†. Indeed, in a

* His antagonist Harding is continually reviling the bishop as a disciple of Calvin, (Jewell's *Defence*, p. 152, and elsewhere, ed. 1611); and the English Protestants at large, under the title of *Calvinists*. (Ib. p. 25, and elsewhere). The bishop never disavows the charge, and he sometimes defends Calvin in terms of high respect. "Touching Mr. Calvin it is great wrong untruly to report so reverend a father, and so worthy an ornament of the Church of God. If you had ever known the order of the Church of Geneva, and had seen four thousand people or more receiving the holy mysteries together at one communion, ye could not, without your great shame and want of modesty, thus untruly have published to the world that, by Mr. Calvin's doctrine, the sacraments of Christ are superfluous." &c. (Ib. p. 154. See also p. 64 of the *Defence*, and p. 3 and 43 of Bishop Jewell's *Reply to Dr. Cole*.)

† "These books," says Gardiner, "strive one against another directly. The book of the homilies teacheth faith to exclude charity in the office of justification." (An important admission.) "Erasmus Paraphrasis teacheth faith to have charity joined with it in justification." "The doctrine of the parliament," viz. the *Erudition*, "speaketh how they," the virtues, "be joined in justification. The homilies

letter to Cranmer himself, that furious Papist defends King Henry's book, as "the *Erudition*" was called, against the objections of Cranmer, who no longer countenanced that publication, but even went so far as to say that King Henry "was seduced." To this Gardiner replies, "After your grace hath four years continually lived in agreement of that doctrine under our late sovereign Lord, now so suddenly, after his death, to write to me, that his highness was *seduced*; it is, I assure you, a very strange speech." Thus Gardiner accused Cranmer of having abandoned, in 1547, those doctrines which he publicly maintained in 1543. (See Strype's *Cranmer*, Append. No. 35†.)

Mr. Daubeny observes, (p. 410,) that "the confessions and declarations of the prisoners in Queen Mary's reign cannot possibly be considered as *public* documents, by which either our reformers or our church stand committed." This is, undoubtedly, true: but if most of those writings are distinguished by some calvinistic peculiarities, it will amount nearly to a demonstration that Calvinism, or something very like it, prevailed to a considerable degree amongst our first Protestants; and that many of the greatest ornaments, and most devoted members, of the English Church at the period of the reformation, did not consider the maintenance of calvinistic tenets to be inconsistent with the tenor of the publicly authorized articles, homilies, liturgy, and catechism.

Mr. Daubeny quotes Strype in support of his opinion of the non-acceptance of Bradford's *Treatise on Election*, by Cranmer, Ridley, and Latimer, (p. 412). On looking into Strype, however, we find his language to be directly contrary to what Mr. D. attributes to him. We confess ourselves utterly at a loss to account for such a "palpable misrepresentation."

speak the virtues to be present in the man justified, and how faith *excludes* them in the office of justification." Appendix to Strype's *Life of Cranmer*, No. 36. These extracts may serve also to throw light on the real meaning of the homilies.

‡ It is curious to remark the coincidence of some of the expressions used by Bishop Gardiner on the subject of faith in opposition to Cranmer, with those employed by Mr. Daubeny on the same subject in his present work.

It may be worth while to lay before our readers the whole transaction as recorded by Strype in his *Life of Cranmer*. (p. 350.)

"One thing there now fell out which caused some disturbance among the prisoners. Many of them that were under restraint for the profession of the gospel were such as held free-will, tending to the derogation of God's grace, and refused the doctrine of absolute predestination and original sin."—"Divers of them were in the King's Bench, where Bradford and many other gospellers were."—"Bradford was apprehensive that they might now do great harm in the church, and therefore wrote a letter to Cranmer, Ridley, and Latimer, the three chief heads of the reformed (though oppressed) church in England, to take some cognizance of this matter, and to consult with them in remedying it. And with him joined Bishop Ferrar, Rowland Taylor, and John Philpot. Upon this occasion Ridley wrote a treatise of *God's election and predestination*. And Bradford wrote another upon the same subject, and sent it to those three fathers, in Oxford, for their approbation: and their's being obtained, the rest of the eminent ministers in and about London were ready to sign it also." Strype's *Life of Cranmer*, p. 350.

Now Mr. Daubeny's words, in referring to this transaction, are, that Bradford "wrote a treatise on God's election, and sent it to the Bishops Cranmer, Ridley, and Latimer, when confined at Oxford, for their approbation. But the circumstance of this treatise having been *entirely suppressed* * by Bradford, *authorizes the conclusion that it did not obtain the sanction of the venerable martyrs*."

Mr. Daubeny says, (p. 416), that our reformers, "instead of adopting the writings of Luther for their model, or employing Calvin as their counsel, in bringing to perfection the great work in which they were engaged," had recourse to Erasmus, who wrote against the extravagancies of Luther; and Melancthon "who had decidedly protested against the

* Even *this* circumstance, on which Mr. D.'s conclusion is built, is altogether incorrect. We have the treatise at this moment before our eyes. It is entitled, "A short and pithy Defence of the Doctrine of the holy Election and Predestination of God, gathered out of the First Chapter of St. Paul's Epistle to the Ephesians," by John Bradford. The date is 1614, and the edition is said to be lately corrected after an ancient copy.

intemperance and peculiarities of Calvin." He then quotes Strype's *Life of Cranmer*, p. 407 and 408, to shew that Cranmer, in 1548, proposed to Melancthon to draw up a book of articles and heads of Christian faith and practice. And he thinks the proof from all this to be decisive, *that the public system of our faith could not possibly be meant to be received in a calvinistic sense*. (p. 418.)

It will appear somewhat singular, that in the very page of Strype, to which Mr. Daubeny refers, viz. 407, and within seven lines of a passage which he has quoted, are the following words: "He (Cranmer) sent his letters to Bullinger, Calvin, and Melancthon, disclosing his his pious design to them, (viz. respecting a book of articles) and requiring their counsel and furtherance." And in the next page (409) commences a chapter, giving an account of Calvin's correspondence with the archbishop on the subject; from which it appears that, though Calvin blamed Cranmer for not having made more progress in the reformation, yet Cranmer, notwithstanding, "kept up a great esteem and value for him." (p. 411.)

The extracts from the Saxonian confession (p. 417), and from the preface to the homilies (p. 419), contain no expressions but what are so frequently to be met with in the writings of Calvinists, as well as of Anti-calvinists, that no conclusion can be drawn from them either way. It is a frequent error of Mr. Daubeny to regard all general assertions, invitations, and promises, as being incompatible with the holding of calvinistic tenets; whereas innumerable testimonies, both ancient and modern, prove such an idea to be erroneous.

Mr. Daubeny considers a similar

† The reader will find this assertion examined in our number for July, p. 431. We have there quoted passages from the letters of Calvin and Melancthon, which sufficiently prove their agreement respecting points of doctrine.

‡ Witness the qualifying clause in our 17th article, which appears to be a transcript from Calvin's Institutes. We mean not here to assert the *consistency* of Calvin or his followers; but merely to affirm, what every man who knows any thing of the subject must know, that Calvinists think themselves *consistent* in maintaining the universality of the gospel offer.

extract from Archbishop Parker's preface to the Bible, and which stands precisely on the same footing, to be declarative of a design on the part of the governors of our church, to exclude the calvinistic doctrine of election, (p. 420.) But how, we would ask, will Mr. D. reconcile this deduction with the fact that in the same volume was inserted, under the same authority, viz. that of the archbishops and bishops of the Church of England, the well known calvinistic catechism, entitled, "Certain Questions and Answers touching the Doctrine of Predestination, the Use of God's Word and Sacraments?" In this catechism Mr. Daubeny must know, that not only the doctrine of election, but that of reprobation also, is plainly and explicitly affirmed and defended. Or how will Mr. D. reconcile the above reasoning with the calvinistic language contained in the notes to the same Bible, and which, we are told by Strype, were done, by the bishops, but chiefly by the archbishops? (Life of Parker, p. 400.) Let the reader only turn to the notes on Ezek. xviii. 23. Rom. ix. 11. xi. 35. 1 Pet. i. 2. 2 Pet. i. 10. Matt. xi. 26. and xxv. 34. John xvii. 12. *cum multis alijs*, and he will see the force of this question. And yet from some general expressions in the preface to this very work, expressions to which no sublapsarian Calvinist has ever objected, Mr. D. argues in favour of the *designed exclusion* of Calvinism from the Church of England*. Or how will he reconcile with his statement the following words in the preface to the New Testament,

* We are tempted to give one instance among many to prove, that the framers of this Bible felt no repugnance to the introduction of calvinistic tenets among the members of the church. On the passage which is first referred to above, Ezekiel xviii. 23. "Have I any desire that the wicked should die, saith the Lord God?" we find the following note "Hee speaketh this to commend God's mercie to poor sinners, who rather is ready to pardon than to punish, as his long suffering declareth. Albeit God in his eternal counsel appointed the death and damnation of the reprobate, yet the end of his counsel was not their death *onely*, but chiefly his own glory." And yet Mr. Daubeny refers to this work as furnishing an *undeniable* inference, that in 1572, only ten years after our present articles were framed, the governors of our church did not favour calvinistic election.

written by the archbishop himself? (See App. to Strype's Parker, No. 84.) "By him hath he decreed to give to his elect the life everlasting; and to the reprobate, who hath contemned his life and doctrine, death everlasting." These words may, no doubt, be interpreted in an Anti-calvinistic sense: but are they such as an Arminian would have chosen?

Mr. Daubeny says, that the Lambeth articles are past over unnoticed by Mr. Overton, (p. 421.) But this is not correct. Mr. Overton has noticed them at the eighty-third page of his publication. The suppression of these articles proves, we think, clearly, that the church did not mean to exclude from her pale those who could not subscribe to the peculiarities of Calvinism. But it is a most extravagant conclusion to which Mr. Daubeny would lead his readers, that their suppression indicates a design to exclude Calvinists. The most which can be fairly drawn from it is, that Calvinists were not permitted to impose their peculiar dogmas on others as *essential* articles of faith. Mr. D.'s remarks on these articles; and on the proceedings against Barrett, are not such as a diligent and impartial attention to Strype's account, in his *Life of Whitgift*, will justify. He has entirely omitted to mention the approbation which these articles received from Archbishops Whitgift and Hutton, and the Bp. of London. (Strype p. 461.)

The following passage occurs at p. 422. "We pass on to the Synod of Dort, which took place in the year 1618, which has also escaped Mr. Overton's notice; when the divines of the English church bore public and decided testimony to those anti-calvinistic doctrines of universal redemption and free agency, to which circumstance it must be added, that the king, with the greatest part of the episcopal clergy, highly disapproved the proceedings of the Synod, preferring, as it has been above observed, the sentiments of Arminius to those of Gomarus and Calvin." We have here another most extraordinary instance of misrepresentation. Any reader of the foregoing passage would be led to suppose, that the divines, deputed by King James to represent the Church of England at the Synod of Dort, were Anti-calvinists; and that they opposed the calvinistic resolutions of that Synod: and also that King James

himself was an approver and follower of Arminius. No conclusions can be farther from the truth, as may be proved, with respect to the first, by those divines having individually and collectively subscribed to *all* the acts of that Synod in condemnation of the Arminians, as well as by their maintaining that their own opinions, on the extent of redemption, were consonant to those of all the reformed churches, and many of the foreign calvinistic writers*: and with respect to the second, by the peculiar severity and indignation with which King James in his writings always mentions the name of Arminius†.

At (p. 425) Mr. Daubeny says,

“With respect to Harsnet, whom Mr. Overton describes as scarce daring to appear, it must be observed, that so far from receiving any check for the most decided sermon against the calvinistic tenets, preached by him at Paul’s Cross, where generally speaking, the privy council, bishops, and judges, made part of the audience;

* See Letters at the end of Hale’s *Golden Remains*, p. 591.

† King James, in his declaration against Vorstius, calls Arminius, “that enemy of God;” “who was the first in our age that infected Leyden with heresy.” And, speaking of “seditious and heretical preachers,” he adds, “our principal meaning was of Arminius, who though himself were lately dead, yet had he left too many of his disciples behind him.” “It was our hard hap not to hear of this Arminius before he was dead, and that all the reformed churches of Germany had with open mouth complained of him.” *King James’s Works* (p. 350, 354, 355.) In a meditation upon the Lord’s Prayer King James says, “the first article of the apostle’s creed teaches us, that God is Almighty, however Vorstius and the Arminians think to rob him of his eternal decree and secret will, making many things to be done in this world whether he will or not.” (*Works* 581.) It is remarkable, that the Synod of Dort was expressly assembled at the persuasion of King James: and even Dr. Heylin admits that the king “had laboured to condemn those (viz. the Arminian) opinions at the Synod of Dort.” (*Life of Laud*, p. 120.) These, with many other concomitant circumstances, prove how greatly Mr. Daubeny has, at least, suffered himself to be deceived by following unsafe guides. In the present instance he is misled by Mosheim, the very author whom, when Mr. Overton appealed to him, Mr. Daubeny pronounced an incompetent judge in matters connected with English ecclesiastical history.

he was in the succeeding reign, in consequence of Whitgift’s recommendation, made Bishop of Chichester, and afterwards proceeded to the Archbishopric of York.”

The above fact as stated by Mr. Daubeny must not be received without hesitation, for Mr. Prynne, in the year 1627, when Mr. Harsnet was living and Bishop of Norwich, and could therefore readily have refuted his assertion, if false, expressly asserted, “that he (Harsnet) was long since convented for this sermon, and forced to recant it as heretical and erroneous; wherefore since he hath recanted it as an error heretofore, I doubt not but he doth disclaim it as an error now.”—“By the consent of the whole University of Cambridge, Mr. Wotton was appointed to confute this sermon as heretical;” and he adds, “this sermon was never published or printed, it was so far from this that it was enjoined to be recanted by authority.” (*Prynne’s Perpetuity of a Regenerate Man’s Estate*, p. 304, 305.) Prynne’s general accuracy as to mere matters of fact, added to the improbability of his presuming to make an assertion, which, if erroneous, would have been so easily disproved, afford a sufficient argument of the authenticity of his statement. Harsnet was not promoted to the See of Chichester, till five years after the death of Whitgift.

We believe with Mr. D. (p. 427), that Archbishop Whitgift’s sentiments were not so very rigid as those of some other divines of his day: but surely Mr. D. does not mean to affirm, that the man who approved the Lambeth articles (Strype’s Whitgift, p. 461,) was no Calvinist. If so, both he and Mr. O. are fighting about words. For we apprehend that there are few churchmen to whom the name of Calvinist is given in the present day, who would approve of inserting these articles in our public formularies.

What Mr. Daubeny advances from (p. 428 to 431), respecting King Charles’s declaration prefixed to the articles, cannot be considered as conclusive reasoning, unless he can shew that the Episcopalian and Anti-puritanical Calvinists of that day, (for with the Puritans, whom Mr. Daubeny erroneously confounds with the Calvinists, we have in this controversy no concern whatever,) did really consider the royal declaration as militating against their mode of interpretation;

and unless he can also shew that the plain, literal, and grammatical sense of the articles does unequivocally exclude a calvinistic exposition; it will be impossible to view either the design or effect of that declaration in the light in which Mr. Daubeny places it. It might easily be proved that many

Episcopalians of that day, who were also strong Anti-arminians at least, if not strong Calvinists, approved of the royal declaration.

We are obliged to defer our concluding remarks on Mr. Daubeny's work till next month.

(To be continued.)

REVIEW OF REVIEWS, &c. &c.

To the Editor of the Christian Observer.

You published, in your last number, a letter of mine, in which it was my object to refute an opinion too much countenanced by many, that faintings and extraordinary agitations in religious congregations are supernatural, and therefore tokens of the conversion of the persons who experience them. Towards the end of that letter I expressed a hope, that some of your correspondents would favour your readers with their sentiments, how far such convulsions and agitations should be encouraged by a minister, who thought them not supernatural, on the ground of their being sometimes found to lead to real conversion. This subject appears to me very important, and will, I trust, employ abler pens than mine. In order further to draw the attention of your readers to it, and invite its discussion, I will state my reasons for being of opinion, that the agitations in question ought by no means to be encouraged.

1. Though the preacher should attribute such agitations to the operation of natural causes, yet, if they are countenanced by him, a great part of his congregation will never be persuaded that they are not supernatural. The propensity of uninformed minds, (and of such the mass of almost every congregation consists) to ascribe to the agency of invisible beings whatever they cannot explain, is well known. It has turned many a poor old woman into a witch, and spread the fame, and filled the purse of many a conjurer. Will any rational minister suppose, that he can encourage the agitations, of which we are speaking, as connected with conversion, and yet be able to persuade his people that they are not the immediate work of God, sent for the purpose of proving, or at least of effecting, the

conversion of those who experience them? If he does, he appears to me to know very little of history, or of the operations of the human mind. I would ask such a gentleman to produce a single instance, where fallings down and similar agitations had prevailed and been countenanced, and had not been generally thought by the congregation to be supernatural. If then such an effect is to be expected, let every sober-minded minister count the cost of pursuing a course, which can scarcely fail to lead his people eventually into a most dangerous delusion.

2. But let us suppose, that the foregoing consequence could be avoided; still the agitations in question have the most manifest tendency to cloud the reasoning faculties, and introduce enthusiasm. Must not such violent shocks on the body and mind greatly impair the judgment? Must not feverish and inordinate feelings accompany them; and delusions and excesses usurp the place of truth and soberness? Observe what takes place in other cases, when feeling governs the man, and mental agitations disorder his bodily frame. When he is violently affected by jealousy, or grief, or fear, would you confide in his judgment? Would you answer for his prudence? Could you rest satisfied that he would not be fanciful, and absurd, and rash, and extravagant? Surely, then, we must expect, that the consequences will be highly pernicious, when, in religion, the feelings are wrought up to an excessive height. Will a comprehensive view be taken of gospel truths: will their connection and harmony be discerned; the force of all be felt according to their relative importance: the Saviour be honoured in his different characters of prophet, priest, and king: and the christian be built up in his most holy

faith: when the agitations of the mind are such, that the body at times sinks under them? Such a state would certainly be thought to render a man very unfit for the management of his more important worldly affairs; and how any rational minister can have ever thought it a proper state for attaining right views in religion, and for settling the most important of all concerns, that between God and the soul, I am at a loss to imagine.

3. Further, I object to countenancing the agitations in question, because it would have a manifest tendency to lead the congregation to look to their feelings, rather than to the habitual state of their hearts; and the tenor of their lives, for evidence of their christian sincerity. They would naturally ask themselves, in what degree they were affected by this or that sermon, rather than how far they found their conduct to have been influenced by it, and their character to have been improved. How pernicious this error would be is well pointed out in some very sensible and well-digested remarks on practical preaching in your number for August. Instead of detaining your readers with any observations of my own on that subject, I beg leave to refer them to those contained in that paper (p. 466.)

4. Where fallings down, faintings, &c. are encouraged, the general system must be to work up the feelings to a very high pitch, if not to as high a pitch as possible. Against this system I enter my decided protest, ever when no extravagant agitations follow, as it is open to many of the preceding objections, and it appears to me by no means calculated to produce the best christian fruit in a congregation. To the last point I beg to call your attention. "Herein is my father glorified, that ye bring forth *much fruit*; so shall ye be my disciples."—Christ "gave himself for us, that he might purify unto himself a peculiar people zealous of good works."—"This is the will of God, even your sanctification." These passages are in exact accordance with the general strain and spirit of the christian system; and, I believe, that all pious persons agree in considering the renewal of the image of God in the soul, manifesting itself by a corresponding conduct in the life, is the great object which the gospel as to effect among men in the present life;

and that all religious truths are valuable in proportion as they tend to its attainment. The leading inquiry, therefore, of every minister ought to be, how can I best promote this end? Now it is clear, on the one hand, that no change of heart can be hoped for, unless the feelings are awakened; and I think it clear, on the other, that if the appeals to them know scarcely any bounds, so that they become extremely acute, either no renovation of character will be effected, or, if effected, it will be likely to be partial, unsteady, and slow in its progress towards christian perfection. What better can be expected, when the cornerstone of the whole system is a violence of feeling, which must cloud the judgment, harass the constitution, and be subject to great and frequent changes?

This letter would be extended to too great a length, were I to enter into details on this very important subject. I cannot, however, leave it without briefly remarking, that very strong feelings are justly looked upon with suspicion and distrust in worldly concerns. If they appear in the officer, we fear that he will prove rash and headstrong; if in the husband, or wife, or friend, we apprehend impetuosity, and caprice, and jealousy; if in the son, or daughter, we are alarmed at the prospect of romantic notions, and extravagant conduct. Is it then wise, is it safe, to endeavour to raise the feelings in religion to an extremely high pitch, and to keep them in a state of acute sensibility, when we find, that they are often too ardent for a proper discharge of duty in the different relations of life, even in those relations which afford the greatest scope for warm affections? There is a beautiful harmony between the duties of religion, and those of social and domestic life. That state of mind which is found to unfit men for the latter, cannot be favourable to the due discharge of the former; and the minister, therefore, who endeavours to make it prevalent in his congregation, will be found to have built with "hay, straw, or stubble, rather than with gold or silver." Novels and plays, indeed, know no bounds in their addresses to the feelings; but novels and plays are by no means thought to form the best husbands and sons, wives and daughters; and a christian minister ought,

in all prudence, to look with some jealousy, on a line of proceeding which the writers of such works universally adopt.

And now, Mr. Editor, what is to be set against the evils I have pointed out, as likely to attend the encouragement of violent agitations in religious assemblies? Can it be shewn, that the example of Christ and his Apostles warrants such encouragement? Certainly not. They spoke the words of truth and soberness; and while they made appeals to the feelings as well as to the judgment, their preaching does not appear to have produced, much less to have countenanced, any thing like the fallings down and faintings under consideration. Will it be argued, that a minister is justified in pursuing any course by which he has a prospect of converting some of his people? If this line of argument were sound, it would be difficult to point out any course whatever which he might not pursue. There is no folly, and even no sin, which he might not encourage; for there is no folly and no sin which does not, under God's providence and grace, lead sometimes, by its consequences, to conversion. Such an argument would, indeed, give a sanction to those who say, "let us do evil that good may come," and "let us sin that grace may abound." But it may be further urged, that the violence of feeling, which produces bodily convulsions, is not in itself sinful, and that the good to be expected from it, in the present case, outweighs the evil. In the first place, I think such violent feelings do not properly belong to the christian character, and that, consequently, it cannot be innocent to encourage them. To suppose that it is pleasing to God that the feelings of man should be so ungovernable, is to suppose that in religious assemblies, contrary to the declaration of St. Paul, he is a god of disorder rather than a god of order: that, in giving man reason to guide him, and feeling to impel him forwards, it is his will that the impulse of the latter should be so violent as, in a great measure, to overpower the former, and to drive him on headlong in courses which his reason has neither approved nor explored: and that in creating man a being, compounded of soul and body, it was his will that the energies of the soul should be so called forth as to debili-

tate and overpower the body, and thereby suspend and abridge the rational functions of the soul itself. And further; I would ask those who may be inclined to support the position I am combating, whether they think that such violence of feeling renders the individual more like his Saviour? Is this colouring appropriate in a living picture of the Son of God? Does it harmonize with his wisdom, his mild dignity, his self-possession? I can hardly conceive, how any sensible man, well-read in his Bible, and imbued with a portion of the spirit of the religion which it unfolds, can hesitate as to the answer he should give to these questions. If then such excess of feeling is at the best a blemish in the christian character, it ought to be avoided by a congregation, and discouraged by a minister, independently of all considerations of consequences. Man is not presumptuously to take upon himself to institute a plan at variance with that of the Almighty, and to introduce what is evil in the sight of God, in order to bring about (as he hopes) eventual good. He may be certain, that infinite wisdom cannot be deceived in adapting its means to its ends, and that good will be, on the whole and in the long run, most productive of good. This line of argument affords ample grounds for resting perfectly satisfied, that the violent agitations under consideration *must* be mischievous in their consequences; whatever conclusions any of us may be inclined to form from appearances. Our experience and information on this point are very limited, and our means of judging very imperfect. Let us bow before the Most High, and acquiesce with humility and with confidence in that decision, to which his word directs us!

Let me not, however, be supposed to concede, that the extraordinary agitations in question have *even* the appearance of being beneficial. I fully believe that a fair historical investigation of their consequences would lead decidedly to the opposite conclusion. But as this view of the question would allow every person to select, from the great variety of facts which it would be in his power to bring forward, such alone as suited his own opinions, I fear that to argue the matter on this ground could lead to no satisfactory result.

I will only add to this letter, already too long, that, though wishing to avoid controversy as much as may be I have purposely foreborne to comment on the accounts in the Evangelical Magazine, yet what has lately appeared in that work (page 423,) must not be entirely passed over unnoticed*. An attempt is made by

* In reply to the strictures which have appeared in the Christian Observer, the Editor of the Evangelical Magazine, (No. for Sept. p. 423) has appealed to the authorities from which he derived his intelligence. But the censure conveyed in those strictures was not for publishing, on insufficient authorities, the relations of persons falling down, &c.; but for countenancing the opinion that these fallings down, were to be contemplated with satisfaction as supernatural, and marks of conversion. We are glad to see that the Editor now professes to abstain from doing more than barely giving the information which he has received. His words (page 423) are—“This information we merely state, as we did the former, leaving every reader to form his own conclusions.” He is somewhat mistaken, however, in supposing, that he always confined himself within the limits which he now marks out. This appears from a note in our last number, page 568. But even if he had, we question whether it be right to publish, without comment, facts or opinions which are likely to mislead the public, whatever authority may be pleaded for them. Does the Editor of the Evangelical Magazine look upon the fallings down in New Connecticut and its neighbourhood in the same light in which those view them, whose relations he has published? If he does, his conduct in publishing them is very intelligible. If he does not, we think that he ought not to have published them without

the Reverend Mr. Badger, who has sent an account of fallings down, &c. from America, to shew, that similar events are recorded in the Bible. The instances adduced are, the Israelites falling on their faces, and saying; “the Lord he is the God, the Lord he is the God,” when Elijah’s sacrifice was consumed by fire from heaven; the jailor falling before Paul and Silas, and saying, “What shall I do to be saved?” and Paul’s falling when Christ appeared to him as he went to Damascus. No one, I think, who is acquainted with the customs of eastern nations, and reads carefully the accounts in his Bible of what took place in the two first instances; can have any doubt that the fallings down of the Israelites and the jailor were *voluntary* tokens of reverence, and therefore bear no similitude whatever to what Mr. Badger witnessed in America. St. Paul fell in consequence, probably, of losing the use of his bodily powers. But surely his falling under the sudden and terrific splendours of the heavenly vision cannot, with any fairness, be compared with the fallings down mentioned by Mr. Badger under circumstances so entirely different! Those who think favourably of such agitations must produce, from their Bibles, examples more apposite before they can satisfy reasonable men that they have the authority of scripture on their side.

B. T.

such remarks of his own, as would be an antidote to any evil which might otherwise result from their publication.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

WE are happy to learn that it is the intention of Dr. MAGEE to publish a new edition of his valuable *Discourses on Atonement and Sacrifice*, in an improved form. *A Solution of Daniel’s celebrated Prophecy of the Seventy Weeks*, by the same able hand, will soon be ready for the press. In this work, by the adoption of a new but obvious version; and without introducing any change into the original text, the author hopes to remove objections which

have hitherto lain against the strict application of the prophecy.

Preparing for the press, the last volume of MAURICE’s *Modern History of Hindostan; Selections from the Spectator, Tatler, and Guardian*, by Mrs. BARBAULD.—*The Provincial Glossary* of the late Rev. Mr. BOUCHER.—*British Zoology*, by Mr. BINGLEY, with an Engraving of every Animal described, Varieties as well as Species.

In the press, *Conversations, introducing*

Poetry, chiefly on Subjects of Natural History, for the Use of Children and Young Persons, by CHARLOTTE SMITH; in two volumes foolscap octavo.—Life of the Rev. GILBERT WAKEFIELD, written by himself, and continued to the time of his Death; with an Appendix, consisting of Original Poetry; in two volumes octavo.—A complete Series of Plates, illustrations of the Anatomy of the Human Body, selected and engraved from the most approved Works, or from original and accurate Drawings; by ROBERT HOOPER, M. D. &c. in royal octavo.—Thesaurus Medicaminum; a new Collection of Medical Prescriptions, distributed into Twelve Classes, and accompanied with pharmaceutical and practical Remarks; exhibiting a View of the present State of the Materia Medica and Practice of Physic, both at Home and Abroad; by a Member of the London College of Physicians.—Letters on fine-wooled Spanish Sheep, pointing out the Advantages attending the introduction of that Breed, by MR. BARTLEY, Secretary to the Bath Agricultural Society.—A new Edition of MASON on Self-knowledge, with Memoirs of the Author.—A new Edition of the Reverend HUGH FARMER'S Treatise on the Demoniacs of the New Testament.

An authentic Account of the present State of Peru and the adjoining Countries, drawn from very curious documents, is preparing for the press. In 1794, MR. JOSEPH SKINNER purchased from the cargo of the St. Jago Spanish Galeon, a Journal or Miscellany, published in Peru by a Society of learned men; and also a Picture of great magnitude, representing all the Dresses of the Peruvian Nations, painted by a native Artist, and which are said to have cost in Lima ten thousand pounds. These journals are stated to contain detailed accounts of Peru, on every point interesting to the politician or philosopher. And from them MR. SKINNER has drawn up a Work, embellished with Engravings of Subjects selected from his great Picture, which will answer, it is said, almost every enquiry relative to the state of that remote and although unknown part of the world.

It has been satisfactorily ascertained, that, in proportion to the decrease of Martins, Swallows, and other species of Birds which feed upon the wing, the parts which they have quitted have become inundated with noxious insects, which commit alarming depredations on vegetation in general; a single bird of this tribe being supposed by naturalists to swallow daily several hundred moths, flies, and other insects. The practice of wantonly shooting these birds is greatly, therefore, to be deprecated.

By the fleet which lately arrived from China, a large number of very curious trees and plants, most of them entirely unknown to European Botanists, have been brought to this country by DAVID LANCE,

Esq.; who has been twice a Resident in China in the service of the East India Company, assisted by Mr. KEE, a skilful gardener, appointed expressly by His Majesty for this purpose; at the instance of Sir Joseph Banks. The whole of this Collection has arrived, in the finest state of preservation, at the Royal Gardens, at Kew.

White-washing the trunks of trees is said to be productive of several advantages worthy the attention of planters; preserving them from being injured by animals; rendering the exterior bark smooth and compact, by closing up the cracks; entirely destroying the moss, so apt to accumulate upon the bark; and, as the rain washes off the lime, contributing to mature the roots.

In the lower parts of the counties of Somerset and Devon, the practice is become general of feeding Bulls in Orchards during the Winter; as it is said to cause a more abundant supply of Cyder in the ensuing year, than can be produced by any other method.

A solution of two parts of alum and one of blue vitriol, is said to be very efficacious in preventing blight in those cases where the seed-wheat has been steeped in it; and is now said to be much in use.

In Nicholson's Journal, Vol. IX, pp. 95—97, is given a communication from Sir H. C. ENGLEFIELD on the Purification of Water by Filtration, with the description of a simple and cheap Apparatus. It consists of a cylinder, open at top, two feet high and six inches diameter within. A funnel of two feet three inches in length, four inches diameter at top, and three at bottom, is fixed within the cylinder, and will reach, of course, within three inches of its bottom; leaving a space between the funnel and the cylinder which gradually decreases from the bottom upwards, till at the top it is reduced to one inch all round. The sides of the funnel may be extended beyond the top of the cylinder, and their inclination increased, so as to cover the top of the cylinder and facilitate the filling of the funnel with water. Two or three inches below the top of the cylinder, a spout must be made in its side for the discharge of the purified water. The bottom of the funnel must be covered with a coarse linen cloth, to keep the weight of water from disturbing the sand in the cylinder; and if the top of the funnel be covered with a similar cloth, it will prevent the grosser impurities of the water from mixing with the sand, and thereby save the trouble of so frequently renewing it. The cylinder and the funnel must then be filled with clean washed sand up to the level of the spout. If this apparatus be placed under the cock of any common water cistern, which is opened just enough to supply the funnel without running over, it will require no attendance; but will continue to discharge as much pu-

rified water from the spout, as it receives in an impure state from the cistern. The sand should be occasionally renewed, and the vessels cleaned. These vessels may be made of either wood or tin; but not of lead, for fear of impregnation.

FRANCE.

The author of a work, intitled, "Bonaparte and the French People under his Consulate," which was written in German, and is said to have been extensively circulated upon the continent, asserts, that Bonaparte has invariably pursued, since his attainment of power, a systematic design to banish knowledge and liberal ideas from his dominions; and to convert his subjects into a rude, ignorant, abject, superstitious, and military horde. The curious information which the author gives of the changes which Bonaparte has made, in the plans of education projected in the course of the revolution, place this matter in a strong point of view. It is stated, that the central schools, designed for the provinces, are superseded by lycæums; and that these are to be conducted upon the plan of the old French schools, in which nothing was taught but Latin and Mathematics. In the regulations for these schools, published by Bonaparte, the principal stress is laid on the instruction of the children in the military exercise: a military cast is given to every thing that relates to them; and the schools for the sons of French citizens will be, in future, little else than martial establishments. Where the seminaries have been already instituted, the school-rooms are intolerably filthy, and the boys are cruelly chastized: a plan admirably adapted to make them detest learning! Every school is to be divided into six forms, in each of which the scholar is to remain for one year. All that is to be read in a year is to be compressed into one volume, and the teacher is on no account to use any other book. Each school is to have a library of fifteen hundred volumes, which are to consist of the historical and mathematical works of the Jesuits. It was the dread of the prevalence of a liberal spirit which induced Bonaparte, while First Consul, to set aside the Institute, revive the Four Ancient Academies; and abolish the Class for Moral Philosophy, Ethics, Politics, and Legislation. "Thus all the splendid projects of the several leaders of the revolution," observes the Journalist, from whom we extract this article, "for the improvement of the human mind, terminate in a wretched system, which is to train up men for slavery at home, and to qualify them to be the instruments of carrying calamity and destruction among other nations." We would not encourage in our readers a disposition to pry into the future conduct of Providence, but we would call their at-

tention to his footsteps as they appear around us. The simple fact, that God has given up such a nation as the French to the absolute controul of a man, whose skilful and unwearied efforts are directed to fit it for revolutionizing the world, should awaken a concern, more than ordinarily serious, to be prepared to meet all the divine dispensations.

SPAIN.

The naturalists who, for eight years, have been traversing Mexico, California, and the Spanish Antilles, under the direction of Professor DE SÈSSE, have returned to Spain. The principal object of their researches was Botany. M. De Sèssé has, for several years, been actively employed in sending seeds to European botanists; and has transported his Collection of Plants to the Botanic Garden at Madrid. He calculates, that he has enriched the science of Botany with two thousand five hundred new species. Eighty new species of Fish have been added to those enumerated by Block. Four establishments of Natural History, and particularly of Botany, have been founded, in consequence of this expedition, in provinces of Spanish America, where those sciences had not been before cultivated.

ITALY.

A magnificent edition of the *principal Italian Poets* is publishing at Pisa. It will form twelve volumes in folio; of which three will be appropriated to the Works of DANTE, two to those of PETRARCH, two to TASSO, and five to ARIOSTO. Portraits of these authors will be given, painted by Tofanelli, and engraved by Mognen. The price of each volume is three sequins. Only two hundred and fifty copies will be printed; except a few upon vellum paper, price six sequins each volume.

GERMANY.

The General Zoology, by Dr. SHAW, is now translating into German.

A new edition of LUTHER'S *Works*, with several unpublished *Letters and Discourses* of that great man, is printing at Helmstadt.

The sale of VOLTAIRE'S and ROUSSEAU'S *Works* has been prohibited at Vienna. They cannot be procured without the permission of the Censor.

The Elector of Baden has established a *Literary Censorship*, consisting of two persons of the Roman Catholic and two of the Reformed Church. The Professors of the University of Heidelberg are permitted to publish any works, with their names, without being subject to the Censorship.

HOLLAND.

Two periodical publications have been lately suppressed in Holland.

The **TEYLERIAN SOCIETY**, of Haerlem, has proposed the following prize question:—"What advantages has Christianity derived from Missions, during the last two centuries; and what success may be expected from the Missionary Societies now existing?" The prize consists of a Gold Medal, of the value of four hundred Dutch florins. The Essays, written in Dutch, Latin, English, or French, must be sent to the Society before the 1st of December next. The prize will be adjudged the beginning of April following.

RUSSIA.

The Imperial Academy of Sciences, at Petersburg, has published the First Part of a *Technological Journal*. One volume, in Two Parts, is to be published annually. The object of this work is to make known, by a ready channel, the latest discoveries in the Arts, and their uses.

The sums which the Emperor has granted, during the three years which he has reigned, for printing useful works, amount to 300,000 roubles, upwards of £40,000 sterling.

A Literary Museum, under the name of *Museum Alexandrinum*, has been lately opened at Petersburg.

A Society was formed, in 1801, by six pupils of the Academy of Petersburg, called the *Free Society of Lovers of Literature, Arts, and Sciences in Russia*. It has been since confirmed by the Emperor, and is employed in the publication of translations of useful works into the Russian language; the expences of which are defrayed by the Emperor, and the profits of the sale assigned to the translators. The number of members amount, at present, to thirty; besides many correspondents at Kasan, Tobolsk; Tscherkask, Tiflis, Doerpat, and other places.

An inhabitant of Astracan has made a very valuable discovery. A plant, which grows every where in Europe and Asia, in marshy and damp places, and on the banks of rivers, called by botanists *Butomus Cymbellatus*, produces, after a very easy preparation, flour, of which bread may be made almost as white as wheaten bread. The inventor has sent a specimen both of the flour and the bread to the Minister of the Interior; and has received, in return, a very valuable present from the Emperor.

CEYLON.

The following is an extract of a letter from the Honourable **FREDERIC NORTH**, Governor of Ceylon, to the Right Honourable Lord **HOBART**, dated January 1, 1804, received by Lord **CAMDEN**, one of his Majesty's principal Secretaries of State, and communicated by his Lordship to the *Royal Jennerian Society*:—"Vaccination was unfortunately suspended, in some degree, while the English Medical Gentlemen attended the army at Kandy; and a spurious virus had been made use of in the Northern District, the failures occasioned by which had discredited that beneficial practice. True genuine vaccine matter has, however, been sent thither; and confidence is restored throughout all these settlements, in that mode of inoculation. At Columbo, it is kept up with some difficulty for want of subjects, as almost all the inhabitants of the neighbourhood have had the Small-Pox in some manner or other; and the salutary consequences of the attention of government to that object, appears in the total absence of that disease from the Province during the last six months; a circumstance hitherto unknown."

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Sword of the Lord. A Sermon preached, May 25, 1804, being the Fast Day. By the Rev. G. H. Glasse, A. M. 1s.

A Sermon preached at the Visitation of the Archdeacon of Norwich, at Walsingham, on May 1804. By Matthew Skinner, M. A. 1s.

A Sermon preached in the Church of Louth, at the Anniversary Grand Provincial Meeting of Free-masons; 13th August, 1804. By the Rev. Thomas Orme, D. D. 8vo.

Thoughts on the Trinity. By the Bishop of Gloucester. 8vo. 3s.

An Abstract of the whole doctrine of the

Christian Religion; with Observations. By John Anastasius Freylinghausen, Minister of St. Ulrich's Church, and Master of a School at Halle, in Germany. 8vo. 12s. boards.

Robinson's Scripture Characters. 4 vols. 8vo. Fifth Edition. £1. 12s.

Milner's Sermons. Third Edition: with his Life. 8vo. 8s.

Flavel's Works, complete. 6 vols. 8vo. £1. 16s.

MISCELLANEOUS.

The Hebrew Grammar, with principal Rules, particularly adapted to Bythner's *Lyra Paphetica*; with complete Paradigms of the Verbs, and an elegant En-

graving of the Hebrew Alphabet; carefully revised and corrected, by Rev. T. Yeates, All-Soul's College, Oxford. Neatly printed. 8vo. 2s. 6d.

The Select Works of John Witherspoon, D. D. late President of Prince Town College, New Jersey; containing his most admired and popular Essays, Treatises, and Sermons. 2 vols. 8vo. 8s. boards.

The History of the Rise, Progress, and Suppression of the Rebellion in the County of Wexford in 1798: to which is annexed, the Author's Account of his Captivity and merciful Deliverance. By George Taylor. With a large Plate. 8vo. 4s.

Vol. II. of Rev. Matthew Henry's Exposition of the Bible. Printed on fine Paper, royal quarto (to be completed in 5 vols.) Price, in boards, £1. 6s.

Rev. James Wood's new Dictionary of the Bible, compiled from Calnet, Brown, &c. Neatly printed, with many Plates and Maps, in two large volumes 8vo. 18s. boards.

Grammars of the English, French, Italian, Spanish, German, Latin, Greek, Hebrew, with the Arabic, Chaldaic, and Syriac Languages, each at one View. By George Bagley, Teacher of the Mathematics. 12s. boards.

Tricot Anglicised; or, the Latin Syntax, as used in the late University of Paris, and adapted to the use of the English Student. By G. Reynolds. 1s. 6d.

Canine Biography; or, Interesting Anecdotes of Dogs; interspersed with Sketches from Natural History, for the Instruction of Youth. 2 vols. 4s.

The Book of Trades; or Library of the useful Arts; in two Parts. 6s. plain, 10s. beautifully coloured.

The History of Domestic Quadrupeds; with entertaining Anecdotes. Adorned with Cuts. 2s. 6d.

A Collection of Mathematical Tables, for the Use of Students; for the practical Navigator, Geographer, and Surveyor, for Men of Business, &c. By Andrew Mackay, LL. D. &c. 8vo. 7s. 6d.

A General and Classical Atlas. Part I.

containing 16 Maps, with blank Duplicates of each; a Treatise on the Principles of Geography, and Observations on the Method of Geographical Instruction. By the Rev. Edward Patterson, M. A. large 4to. full coloured. £3. 3s.

The Experienced Millwright; or, a Treatise on the Construction of some of the most useful Mechanics; to which is prefixed, a short Account of the General Principles of Mechanics, and the Mechanical Powers. By Andrew Gray. With Engravings. 4to. £1. 15s.

The Narrative of Captain David Woodard, and four Scamen; containing an Account of their sufferings, and of their escape from the Malays, after a captivity of two Years and a Half. Also, an Account of the Island of Celebes, of the Manners and Customs of the Country, its Harbours and Coast; with an Appendix, &c. 8vo. 4s.

Reflections on Duelling. By Rowland Ingram, B. D. 8vo.

An Answer to Lord Sheffield's Pamphlet, on the Subject of the Navigation System; proving that the Acts, deviating therefrom, which his Lordship censures, were beneficial to our Trade and Navy in the last War. By S. Cook. 2s. 6d.

A Treatise on the State of the Poor in Sickness; with the Proposal of a Plan for their Relief. Selected from Essays, lately published. By Richard Worthington, M. D. with some Additions. 1s.

Our Country! Dedicated to the Volunteers, who have come forward in its Defence. 1s.

Modern London; being the History and present State of the British Metropolis; illustrated with a Series of highly finished Engravings, many of which are beautifully coloured. Large 4to. £3. 3s.

A new Index Villaris for England and Wales, including also the Southern part of Scotland; containing all the Cities, Market and Borough-towns, their Market-days, Number of Members of Parliament, Parishes, principal Hamlets, &c. &c. 9s.

RELIGIOUS INTELLIGENCE.

AMERICA.

WE are aware that we have given offence to many religious persons, by the pointed censure passed on those who have described, as indications of a divine work, the violent agitations, and other extravagancies, which have taken place during public worship in some parts of America. We are sor-

ry for it; because we cannot but regard it as a symptom of the prevalence of a very vitiated taste in religion, that these transactions should meet with so many advocates. Every argument, indeed, which we have heard employed to justify the conduct of those who foster and encourage the irregularities in question, have only tended to show us more forcibly the necessi-

ty of making a stand against them. We are strengthened in this resolution, by discovering that the accounts which have represented these excesses, though condemned by us, as obtaining the countenance and approbation of the great body of American christians, are in that particular greatly exaggerated, if not wholly unfounded. On enquiry, we find that these disorders are considered in much the same light by the discerning part of the religious world in America, in which they have been viewed by the Christian Observer. The General Assembly of the Presbyterian Church, which met at Philadelphia on the 17th of May last, have expressed their disapprobation, not only of the excesses themselves, but of those who have encouraged, or who have not restrained them. The accounts, therefore, which have been published in this country, must have been the production of a few dissidents from the general voice of the American church. The following extracts from the pastoral letter, addressed by that assembly to the ministers and members of their body throughout America, seem fully to confirm this statement.

After lamenting an unhappy schism separation from the church, of five, who had formerly appeared to be zealous and successful ministers of Jesus Christ, and recommending the cultivation of love and mutual forbearance to their people, they go on to observe, as follows: "With not less regret have we heard of certain extravagancies in the exercises and agitations of many persons, who, in this work, otherwise so desirable, have been the subjects of strong religious impressions. That the sudden blaze of divine truth, upon a mind hitherto covered with thick darkness; that a deep conviction of guilt, and sense of the wrath of God against an offending worm of dust; especially when these apprehensions are raised to the highest pitch by the power of sympathy and the panic excited by the emotions of a vast assembly; should often produce strong bodily affections, is not surprising to those who are acquainted with the human economy. That the transports of a mind, suddenly brought out of darkness into God's marvellous light, suddenly raised from the borders of despair to the ecstasies of religious hope and joy, should be accompanied with a similar influence on the nervous system, is not incredible. The preceding are not pretended to be assigned as the certain or sole reasons of many extraordinary appearances in some of our southern churches. It is sufficient

to answer the views of the assembly, to shew that such causes are adequate to the production of the highest effects of this kind, in order to preserve them from the unjust imputation of a fanatical, or demoniacal influence*. But when bodily agitations, which, in most instances, disturb the serious, sober, and rational exercises of the mind, *instead of being soothing, and restrained within the bounds of decency, are encouraged and excited by those who lead the worship, and some who join in it, they very easily run into excesses highly reproachful to religion.* When they go into antic gestures, ridiculous contortions, to movements of apparent levity, and contrary to propriety and religious order, and which resemble the effects of delirium, or of a spirit very different from the spirit of the gospel: these are the evidences of a wild enthusiasm, whose extravagancies are infinitely various and unaccountable. When each person has a psalm, a prayer, a triumphant exultation in the public worship of God, is not this the very evil which once took place in the Corinthian Church, which the apostle severely reproveth, saying, God is not a God of confusion but of order? In genuine and rational religion, however high and fervent may be its affections, the spirits of the prophets are subject to the prophets. And if so, surely this power is still more necessary for the sake of order, in every ordinary christian.

"We strongly bear our testimony against those persons who pretend to immediate impulses, and revelations from heaven; those divine communications which were given only to the prophets and apostles, who were appointed by God to re-

* We doubt whether this reasoning be perfectly satisfactory. These things, if not the effect of fanaticism or demoniacal impressions, a point which it is unnecessary to discuss, may yet lead directly to fanaticism; and they are evidently calculated to give Satan an advantage which he will not fail to employ.

† An author, who has lately thought it incumbent on him to attack, with some degree of apparent animosity, the Christian Observer, is particularly severe on our attributing, to certain religious persons, strange and unfounded notions respecting spiritual impulses. He argues, that the word is neither in the Bible, nor in the vocabulary of the persons in question. Admitted. The thing is unscriptural, and, therefore, cannot be properly described by a word which is scriptural. There are also persons, he must acknowledge, whose vocabulary is very little to be depended on: who, for instance, "put darkness for light, and light for darkness." The persons condemned in the above letter would, with him, object to the word impulses, and plead for the substitution of influences.

veal to mankind the way of eternal life. When men presume that the Holy Spirit, contrary to the established order of Providence, interferes by *particular impulse* to direct them in all the common affairs of life; when they deem themselves to be impelled by him, to particular acts, or particular religious exercises, contrary to the established order of the gospel, and the obvious duties of the moment; when, finally, they pretend to miraculous powers, or prophetic influences and the foretelling of future events: all these are evidences of a wild enthusiastic spirit, and tend, eventually, to destroy the authority of the word of God as the sole rule of faith and practice. Ecclesiastical history furnishes us with many examples of such enthusiastic impulses, following great revivals of religion, which have ever been strongly and uniformly condemned by the voice of the whole church: as in the case of the French prophets, the fanatics of Munster, and, we may add, the fanatical Jews, who sprung up in such numbers, and persevered with such obstinacy, even while the disasters of their city and their temple, were daily refuting their predictions. *And it will be a subject of sincere lamentation to us, if any ministers in our communion should unhappily be found to encourage such great evils.* But we hope better things of you, though we thus speak.

"Dear brethren, and fellow-labourers in the gospel of our common Lord, *study to prevent excesses so dishonourable and contrary to the beautiful order of the Church of Christ; or zealously endeavour to repress them wherever they begin to appear.* In a great and general inflammation of the human mind, we ought not to be astonished if these fervors, operating sometimes on weakness, sometimes on an enthusiastic temperament, should impel a few men to very considerable errors and excesses. Such have happened in every revival of religion, and even in every great political commotion; and such especially happened, in various instances, in the memorable and glorious reformation of the christian church from the spiritual thraldom and the errors of Popery. *By common concert and counsel endeavour to restrain every irregularity in the worship of God at its very commencement. Disorders of an enthusiastic spirit may often be checked in the beginning with facility, which, when suffered to proceed, come at length to overleap all the barriers of authority, and burst through all the bounds of order and decency*.*"

The good sense of this Assembly was farther shewn by their decision of

* These reasons, we trust, will serve to vindicate, in the eyes of every considerate christian, the pains which we have taken to expose the mischiefs likely to arise from others which are here condemned.

the following question proposed to them in a letter from one of their ministers, viz. Whether, in the present circumstances of America, it might not be proper to license and ordain men to the work of the ministry without a liberal education. We shall give a few extracts from their reply to this inquiry, which will be found to contain many judicious and useful remarks: and we think that it might be well for the interests of true religion, if some among ourselves who, overstepping in their zeal the bounds of christian order and sobriety, think it their duty to send forth ignorant and illiterate men, as preachers, over the face of the land, would maturely consider and calmly estimate their import.

"Considering the great and ardent zeal on the subject of religion, which has been awakened throughout so large a portion of the United States; the multitudes who are earnestly demanding of you the bread of life, and the few comparatively, who are regularly ordained to break it among them; the reasoning seems specious at first, which would encourage us, in the instances you mention, to depart from the spirit of our standards on this subject; and some plausible facts frequently occur, which appear to confirm this reasoning, and mislead the judgments of many honest and well-meaning men. On all subjects, on which the mind is roused to uncommon ardour, men become eloquent for a season; and even the most weak and ignorant often surprise us by the fluency and pertinency, as well as fervor of their expressions. And in general revivals of the spirit of religion, that copiousness and pathos in prayer and exhortation, which are not uncommonly to be found, even among men who are destitute of any liberal culture of mind; and often even of any considerable natural talents, may tempt themselves, and lead others to conclude, that they are endued with peculiar and extraordinary gifts for the service of the church, which ought not to lie useless and unemployed.

"An ardent zeal too, often united with a certain spiritual pride and self-love, is apt to inspire some weak persons, of an enthusiastic temperament, with *vehement impulses* to preach the gospel: which they flatter themselves are calls from heaven. But experience has repeatedly shewn us, that these inward impulses most commonly affect men of great imbecility of mind, or of strong vanity. Experience further shews, that when this fervor is somewhat abated, all their barrenness, and defect of furniture for the holy ministry and the sound interpretation of the sacred scriptures, become manifest: and too many

unhappy examples have occurred of those who have abandoned good morals, when deserted by their zeal. And with regard to supposed calls to preach the gospel, no man can be rightly called to that sacred office, out of the regular order which Christ has established in his church—no such inward call can be judged of by any church-judicatory, nor distinguished by any certain criterion from the visionary impulses of enthusiasm. The judicatories of the church can judge only of the life and conversation of men, of their knowledge and their talents to teach.

“ Besides, we know that the nature of true religion is, to render men humble. And such is the solemnity and importance of the duty of interpreting the word of God to the people, and speaking in his name, that a sincere penitent will rather wait to be sought out than forwardly intrude himself into so holy a calling. And do we not find, in fact, that they are not usually the most prudent, judicious, and qualified to teach among the laity, who are most solicitous to be constituted public guides and instructors in the church?”

“ We do not say that a liberal education is absolutely essential to a man's usefulness in the ministry of the gospel; but reason and experience both demonstrate its high importance and utility. And when ignorant men are permitted to explain the Holy Scripture, it ought to be subject to the direction and controul of others of greater knowledge. But this is an order which it has not been thought proper to adopt in the Presbyterian Church.

“ You express your apprehension lest if certain illiterate and unqualified men, should not be admitted to the ministry of the gospel among you, they may withdraw from the church and become the promoters of dangerous schisms. We answer, the path of duty is a safe path. Do what is right, and commit the event to God. If they are men of such a spirit, it is only a new proof that they are most unfit for the office to which they aspire. Parties created by them will neither be important nor durable. But if the gates of the church are opened to weakness and ignorance, she will soon be overflowed with errors, and with the wildest disorders. We shall bring the ministry into disgrace and contempt, which should be like the priesthood of Aaron, without blemish. If men are sincerely desirous of promoting the glory of God, let them first bestow the necessary pains and time to acquire the requisite qualifications for feeding and leading the flock of Christ; let them be regularly initiated into the priesthood; and not hasten to offer unhallowed fire on God's altar. If they are sincerely desirous of doing good, let them do it in that sphere in which they appear destined by Providence to move. In this every christian, the poorest and the humblest, has

ample scope to exercise his pious and benevolent dispositions, and to exert his talents whatever they may be.”

In their report on the state of religion, the Assembly express their satisfaction at the increasing prevalence of vital godliness throughout the greater part of the Presbyteries; and although, through the subtlety of the adversary of souls, and the influence of human frailty, some errors, extravagancies, and instances of reproachful behaviour have taken place, yet these *undesirable events have been chiefly confined to one district of no great extent; and they are certainly very rare considering the immense region through which the work has prevailed, and the vast variety of characters who have been its subjects.*

Since the last year the influence of the gospel; they add, has spread over new and extensive countries to the south and west. In the north-west and north, from the Ohio to the lakes, a vast region, lately a mere wilderness, new churches are forming with astonishing rapidity. Throughout the States of New York, New Jersey, and Albany, the effects of the gospel, though more silent, are not less deep. Sinners are converted, and believers established in faith and hope. That inattention to religion; that tendency to infidelity; that dissoluteness of manners; which so greatly prevailed, are visibly lessened; and the tide of public sentiment begins to flow in a contrary direction. Societies have also increased for the purposes of prayer, and for the promotion of piety and good morals.

Increasing efforts, it is further stated, have been made to extend the knowledge of salvation to the unhappy and enslaved blacks; and to send the blessings of the gospel to the Indian tribes. The reports of the Assembly's Missionaries to the Cherokee and Catawba nations, have rendered the prospect of introducing among them, letters and civilization, the arts of peace and the light of the gospel, more promising than at any former period.

SOUTH AFRICA.

A letter has been received from Dr. Vanderkemp, dated, Feb. 29, 1804, wherein he states that his labours among the Hottentots continue to be successful; and that these poor people make great progress in

writing, and religious knowledge. Their zeal also, for the propagation of christianity is said to be remarkable, considering their natural languor, stupidity, and aversion from either mental or bodily exertion.

GREAT BRITAIN.

The following account of the late election of a minister for the Parish of CLERKENWELL, has been sent to us for insertion. We lay it before our readers, without having any knowledge ourselves of the circumstances which are detailed in it.

On the 30th of last July, after a poll of four days continuance, the Rev. Mr. Foster was chosen minister of St. James's Clerkenwell, by a majority of fifty-eight votes. A scrutiny was immediately demanded by the Rev. Mr. Lendon, the unsuccessful candidate, and granted by the churchwardens. They have since, however, refused to proceed with the scrutiny, and they have assigned the following reasons for their conduct.

1. The poll was itself attended by a scrutiny. Inspectors were mutually ap-

pointed who sifted the suspicious votes, and numbers on each side were, in consequence, rejected.

2. Mr. Foster was declared to be duly elected before any demand for a scrutiny was made.

3. The churchwardens, in granting the scrutiny, acted under an erroneous impression, resulting from the opinion of the vestry-clerk, that it was their duty to do so: but on the fullest investigation it appeared, that a scrutiny; in such cases, was not known to the laws of England.

4. The churchwardens, having no power to convene witnesses, or administer oaths, could not, of course, conduct the scrutiny in a just and efficient manner.

5. The candidate, who first demanded the scrutiny, refused to be bound by its issue.

6. An enormous expence, probably not less than five or six thousand pounds; would be incurred by the parties without any legal obligation, or any precedent to justify the measure.

In consequence of this refusal, Mr. Lendon has entered a caveat in the Bishop of London's Court, which Mr. Foster has taken the legal steps for removing.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

The French papers for the last month have been filled with pompous details of the proceedings of the new Emperor during his stay at Mentz, whither some of the German Princes went to prostitute their dignity at his feet. On the 12th instant he returned to St. Cloud. The wife of Louis Bonaparte was delivered of a son on the preceding day.

Louis the XVIII. has arrived at Calmar, in Sweden, where he has been received with the honours and distinctions due to his rank. Five hundred men of the regiment of Calmar have been appointed to act as a body guard to him.

Great preparations are making for the coronation of Bonaparte, which it is said will take place in November. The Pope, unless prevented by indisposition, is expected to be present, and to assist at the ceremony.

SPAIN.

The probability of a rupture between this country and Spain has been greatly strengthened by recent occurrences. About the close of last month, Lord Harrowby gave notice to the merchants trading to Spain and the Mediterranean, that consular armaments were preparing in the

ports of Spain, of which no satisfactory explanation had been received, or was likely to be given. Nothing further transpired respecting the relative situation of the two governments, until the detention of some Spanish frigates, loaded with treasure, by a squadron of our ships, (the particulars of which will be given under the head of naval occurrences) shewed it to be the determination of our government to force Spain to an explicit avowal of her intentions. Some persons affect to consider war as by no means inevitable, notwithstanding this hostile procedure; but it appears very unlikely that Bonaparte will permit Spain to furnish to this country that security for the maintenance of a strict neutrality, which her late equivocal conduct seems to render necessary. On the justice of the step which has been taken, we have not the means to decide. When parliament meets, the reasons which led to it will, no doubt, be fully unfolded.

Some parts of Spain have been suffering considerably, both from earthquakes and contagious disease. By the violence of the former, three villages, near Grenada, have been almost entirely buried, many lives lost, and the face of the country, in some places, completely changed. By the ravages of the latter, Malaga, Carthagen,

and Alicante have suffered very considerably, particularly the former.

GERMANY.

No light is as yet thrown on the purposes with which Bonaparte visited Mentz; but it is expected that considerable changes among the members of the Germanic body will follow the negotiations which took place there. The Emperor of Germany seems to adhere to his system of neutrality. The King of Prussia is reported to have declared to the King of Sweden, that he will permit no military preparations to be carried on in Swedish Pomerania. If the report be authentic, it marks the complete subserviency of this monarch to the views of Bonaparte. It seems a most unjustifiable procedure to require Sweden to intermit those preparations, which may be necessary to secure her own dominions, from the easy aggression of the formidable French force at present stationed in the North of Germany.

HOLLAND.

Reports have been circulated of meditated changes in the constitution of the Dutch Republic. Bonaparte, it is said, is dissatisfied with the present government, on account of the evident reluctance with which they have proceeded in seconding his views against this country.

SWEDEN.

The King of Sweden, in consequence of the "insolent observations which M. Napoleon Bonaparte had allowed to be inserted in the *Moniteur*," has ordered all official intercourse, whether of a public or private nature, to cease between the French legation at Stockholm and his government. He also prohibits the introduction of all French publications. The commercial intercourse between the two countries is, however, permitted to continue undisturbed.

The King of Sweden is said to be increasing his forces, and strengthening the fortifications in Swedish Pomerania, under the apprehension of an attempt on the part of Bonaparte to occupy that province by means of his Hanoverian army.

RUSSIA.

M. D'Oubril, the Russian Chargé d'Affaires, addressed a note to M. Talleyrand on the 21st July last, in which he declares that he cannot prolong his stay at Paris, unless the following demands, founded on existing treaties, are first granted, viz. that France shall cause her troops to evacuate Naples, and shall engage to respect in future the neutrality of that kingdom; that a principle shall be immediately established for regulating the affairs of Italy; that the King of Sardinia shall be indemnified

for his losses; and that France shall immediately withdraw her troops from the North of Germany, and engage to respect the neutrality of that empire. M. D'Oubril is since said to have quitted Paris; and report adds, that the French legation has been ordered to depart from Petersburg. We are not to infer, however, from these indications of ill-will to France on the part of Russia, that war will follow. Previous to the last war, a complete cessation of intercourse took place between the courts of Paris and Petersburg; at least two years before hostilities commenced; and things might have still continued in that state had the will of the Empress been prolonged.

The Russian arms have obtained some signal advantages over the Persians, on the frontiers of Grusien and Erivan.

AMERICA.

It appears that violent disputes have arisen between the United States and the Spanish Government. It is not only the territory of Louisiana, and the claim preferred by the Americans to Florida, which form the grounds of misunderstanding, but certain injuries which the Americans say that they have sustained in their shipping from the Spaniards, and for which they claim indemnification.

The inhabitants of Louisiana have presented to Congress, a solemn protest and remonstrance against the constitution which has recently been framed for them; affirming their right to frame a constitution for themselves, on those principles of democracy which are the acknowledged basis of the American government. Among other rights which they loudly assert, is that of importing, and holding in perpetual bondage, as many natives of Africa as they may be able to procure.

ST. DOMINGO.

Our limits will not permit us to notice any of the fabricated articles of intelligence which have recently appeared, respecting the proceedings in St. Domingo. It is probable that Dessalines, as we predicted in our number for August, has met with a check in the Spanish part of the island. He is said to have declared war against the Spaniards, on account of their affording shelter in Cuba to the French privateers which hover on the shores of St. Domingo, and capture even the American vessels bound thither.

The Wife of Toussaint L'Ouverture is stated to have arrived at New York, after enduring unheard-of cruelties in France, from the agents of Bonaparte. We shall lay before our readers, next month, such particulars respecting her as we may be able to collect.

SURINAM.

As a proof of the little likelihood which exists, that the chains of the Negroes will

be lightened by any efforts on the part of the colonial governments; we insert the following intelligence.

"Sir Charles Green, Governor-general of Surinam, has issued a proclamation, laying a tax of two hundred dollars on letters of manumission for all slaves of four-

teen years of age and upwards, and one hundred dollars for all under that age, to put a check to the prevailing fashion of the people freeing their Negroes."

Similar acts have been passed in some of our other West Indian Colonies.

GREAT BRITAIN.

NAVAL OCCURRENCES.

On the 1st. instant an attempt was made to destroy a part of the Boulogne flotilla, which lay on the outside of the pier. During the night, a number of coffers and casks, charged with gunpowder, and other combustible materials, which were to be exploded by means of clockwork affixed to them, were towed within a small distance of the enemy's vessels, and left to be drifted among them by the tide. At the same time several fireships were sent among them. The explosions which took place caused considerable confusion among the gun-boats, and it is said that five were destroyed: but that fact may be doubted. The French account states one pinnace only to have been destroyed. Two or three of the coffers were driven ashore without exploding, so that the French will have a full opportunity of examining their structure, and may possibly, some time or other, turn this new mode of warfare against ourselves. The French gun-brigs seem less disposed to shew themselves on the outside of the pier since this affair took place.

In the bay of Hieres, eleven or twelve galleys were very gallantly destroyed by the boats of Lord Nelson's squadron, under a heavy fire, by which four men were killed and twenty-three wounded.

Admiral Cornwallis was obliged, by the violence of the weather, to take shelter in Torbay with a great part of his fleet: but he has again returned to his station off Brest.

The *Althea* Indiaman, richly laden, has been taken by the French.

Two national vessels, and three privateers, have been captured by our cruisers in the West Indies.

Five of the enemy's gun-boats have been destroyed near St. Maloes, by the ships of Sir James Saumarez's squadron.

DOMESTIC OCCURRENCES.

The general attention has been greatly excited by the insertion, in the *Monitor*, of a number of letters found on board the Admiral Aplin East Indiaman, lately taken by the French; some of which express the private and undisguised sentiments of persons well known in this country. The propriety of such a publication may fairly be questioned. It can only be ascribed to very unworthy motives:

for, without answering any important political purpose, it is calculated to sow discord and unhappiness in private life. The French government will, doubtless, justify the measure on the ground of retaliation; and to this defence, as addressed to us, we have no right to make any exception. The example is our own. Had we not published the intercepted correspondence from Egypt, a measure from which no benefit can be shewn to have arisen, the French might not have thought of the present publication. The circumstance will, however, answer one good end, if it should only serve to point out the advantage to nations, as well as to individuals, if abiding by the golden rule of doing to others as they would that others should do to them.

The French have placed in the front of this collection the letter of a Mr. Stuart Hall to Mr. Petrie, at Madras, which exhibits such a picture of this happy country, happy when compared with any other nation under heaven, as we should have expected only from the pen of a determined Jacobin. The next letter, and, perhaps, the first in point of importance, is from Lord Grenville to Marquis Wellesley. It is a pleasure to find in this letter, strong marks of the rectitude of the noble writer. With him, at least, there has been no disguise. He appears here holding the same language which he uttered in the House of Lords, both with respect to the existing ministry (Addington's) and their measures; and with respect to Mr. Pitt. "I enjoy," he says, in one place, "the inestimable advantage of never having concealed, or compromised my opinions in regard to matters of so much political importance." He observes again, "As for eternal enmity, I detest the idea; and if I have an eternal enmity, it is against the partizans of a principle so detestable." It will be satisfactory to those who have no opportunity of seeing the letters themselves, not only to witness these pleasing traits of the character of a man, to whose talents the country has been accustomed to look up with respect; but to hear his opinion on the much agitated subject of French invasion. "It is not so much opinion (if I do not deceive myself) as a perfect knowledge, equivalent to a certainty, which induces me to say, that this country possesses not only abundant and ample means of defence; but means sufficient to make our enemy

repeat of his hostile conduct, and to force him to fear, and consequently to respect us."—"To speak of conquering or subjugating ten millions of men, if prepared for battle, and directed by a government desirous and capable of animating their efforts, would be completely ridiculous. But experience has shewn, that number of inhabitants alone, and even advantage of local situation, are nothing, if the direction of the defence remain in the hands of men distinguished only by their imbecility and weakness."

A letter from the Hon. H. Wellesley to his brother, the Marquis, does not exhibit equally favourable traits of openness and simplicity as that of Lord G. A letter from one of the East India Directors gives but a discouraging picture of the state of the company's resources. The other letters are either filled with those alarms respecting invasion, which at the time they were written (August 1803) so generally prevailed; or with accounts of the declension of the markets for East India produce. We were happy, however, to find in them the frequent acknowledgment of a superintending Providence; while in the French Letters, which were published during the last war, no such sentiment occurred.

The publication of those letters will, we doubt not, render many people, when writing by such uncertain conveyances as ships in time of war, careful not to commit to paper what may afterwards appear against them at the bar of the public. But is it not far more certain, that every action,

word, and thought, of our lives shall be made known before an assembled world, at the judgment of the great day; than that another packet of letters should fall into the hands of the French? Of the former event, we have the most infallible assurance. The recurrence of the latter is barely probable. How much more powerfully, however, would men, in general, be influenced by the consideration of the latter than of the former event. What can be the reason of this? What but the want of that principle of *true vital faith*, which gives a reality and subsistence to unseen objects? May all who read these lines feel the indispensable necessity of this principle to their future well-being, and labour to acquire a proper impression of the insignificance of every temporal object, when compared with the infinite importance of their eternal interests.

The king, it is said, is, in future, to take up his abode entirely at Windsor and Kew. The former place is now preparing for his reception. We have heard, with the deepest regret, but from authority which we cannot question, that these preparations proceed on Sunday as on other days. Surely it behoves those who have access to his Majesty to acquaint him with this open and flagrant violation of the sabbath, by persons whom he employs. Surely if he knew of it, it would not be tolerated for one moment.

Alderman Perchard has been chosen Lord Mayor of London for the ensuing year.

DEATHS.

JUNE 16. At Paris, of a dysentery, the Rev. J. BENTINCK.

A few days since, at Wallingford, on her way to Cheltenham, Mrs. DEANE, relict of the late Rev. William Deane, of Bunham Lodge, Berks.

Sept. 20. At Gelligron, Glamorgan-shire, the Rev. JOSIAH REES, father to Mr. Rees, of Paternoster-row.

Sept. 3. At Orleans, the Rev. JOHN DRING, M. A. Chaplain to the Bishop of Chichester.

Sept. 24. At the Rectory-house, Harvington, suddenly, the Rev. Dr. JAMES, a Prebend of Worcester Cathedral, formerly Head Master of Rugby School.

Sept. 29. The Rev. GEORGE WHITE, twenty-six years Rector of Huntpill, in Somersetshire.

Sept. 30. At Bromley, in Kent, Mrs. ECCLES, relict of the late Rev. Mr. Eccles, Rector of St. Mary-le-bow, Stratford, Middlesex.

Oct. 5. At her house in Spa-fields, aged

sixty-five, Lady ANNE AGNES ERSKINE, sister to the present Earl of Buchan, and the Honourable Thomas Erskine. Her ladyship was a Trustee for the late Countess of Huntingdon's Chapels, the management of which she superintended.

Oct. 6. The Rev. JOSEPH LATHBURY, Rector of the Parishes of Great and Little Livermore, in Suffolk.

Same day. At Bristol, the Rev. JOHN WILLIAM HAMILTON, brother to Sir Frederick Hamilton, Bart. and nephew to Lieutenant-General Sir John Craddock, K. B.

Oct. 7. At Coalbrook Dale, aged seventy-four, Mr. RICHARD DEARMAN, one of the people called Quakers. He went to bed well on Saturday night, and was found dead in his bed on Sunday morning.

Oct. 8. Mrs. WOLLASTON, wife of the Rev. Francis John Hyde Wollaston, Jacksonian Professor in the University of Cambridge, and Vicar of South-Walton, Middlesex.

At Reading, of a Paralytic Stroke, the Rev. W. WINKWORTH, Minister of St. Saviour's, Southwark, and Chaplain to the County Goal of Surry; in both which situations he had been highly useful.

On the 17th died, of a putrid fever, THOMAS WILLIAM TEMPLE, Esq. of Corpus Christo College, Cambridge; youngest son of the Rev. Dr. Temple of Northwood-place, Suffolk.

Sept. 19. In Well's-street, in his eighty-fifth year, JOHN WOODYER, Esq; former-

ly an eminent Bookseller in the University of Cambridge.

Same day, in his sixty-third year, Mr. MATTHEWS, Bookseller, in the Strand.

Same day, at her cottage, near Chertsey, the Right Hon. Lady STAWELL, in her forty-fourth year.

Sept. 22. At his seat at Wakehurst-place, in Sussex, JOSEPH PEYTON, Esq. Admiral of the White, in his eightieth year.

ANSWERS TO CORRESPONDENTS.

A. C. blames us for attacking directly the faults of religious professors, and is of opinion that no good is likely to be done by it. We differ from him very widely. Surely what is sinful in conduct loses none of its malignity by being joined with a religious profession. Does it not on that very account call for still more marked reprehension? So thought our Lord, and his Apostles; and so shall we continue to think until we see some stronger reasons for a contrary judgment than A. C. has produced. If it be true that, while religious professors think it a mark of faithfulness to attack directly and pointedly the vices of the world, they will not, as he says, tolerate a work which occasionally reproves their own; there cannot be a stronger proof that in their case, direct and pointed animadversion is greatly needed. But this is not a place to discuss the subject. We shall, probably, pursue it to greater length in a future number, unless some able correspondent should, in the mean time, anticipate our purpose.

PHILOTAS thinks that there is an error in our account of Polycarp. But if he will turn to the passage, he will find that we state his age, at the time of his death, to have been, not eighty-six, but one hundred; consequently he was forty years old when Ignatius suffered martyrdom. The old writers to whom we alluded as "forcible, beautiful, and harmonious," are such as South, Atterbury, Sherlock, Barrow, Swift, Addison, &c.

VIATOR; A FRIEND TO PRACTICAL PREACHING; the Paper on an Excuse for not attending the Lord's Supper; E. M.; A CONSTANT READER; F. H.; AN INVESTIGATOR OF TRUTH; BOETHOS; IONOTUS; G. L.; are intended to be inserted.

Can M. P. inform us where the Manuscript, of which he gives an account, may be seen? We believe there is no collection of the works of the Fathers; but such of them as are extant may be had separately. M. P. may, perhaps, derive the information which he wishes to obtain, from *Baxter's History of Councils*, *Wake's Epistles of the Apostolical Fathers*; or from a work, intitled, *S. S. Patrum Apostolicorum Opera genuina, cura Richardi Russell*.

INDAGATOR; AN OBSERVER; AZYMOS; A CHRISTIAN PARENT; A SINCERE FRIEND TO THE CHRISTIAN OBSERVER; F.; and T. C. C.; have been received, and are under consideration.

We are sorry that the plan of our Work will not admit of the insertion of Z's Paper. W. R.; A BIBLICAL ADVOCATE; EUMENES; and THEOPHILUS; have come to hand, but too late to admit of our even reading them.

The Notice of *General Berthier's Memoir* is also too late; as is the Notice, that a new edition of "The Fashionable World displayed," considerably enlarged, is now printing, and will speedily be published at a reduced price.

We are sorry to say that there is not one of the criticisms of THEODOSIUS in which we can concur.

ERRATA.

Number for Sept. p. 526 and 527, *passim*, for *final Caph* read *Sain*.

p. 549, *passim*, for *Απομνημονεύματα* read *Απομνημονεύματα*.

col. 2, line 43, for *Tryphus* read *Τρυφίω*.

p. 563, col. 1, line 4, from bottom, for *place read peace*.

Present Number, p. 591, col. 1, line 38, for *Πατρις* read *Πατρις*.

p. 592, col. 1, line 30, after of read *this*.

p. 597, col. 2, line 14, for *way* read *away*.

p. 599, col. 2, line 18, for *more* read *mercy*.

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Religious Communications.

LIFE OF JUSTIN MARTYR.

JUSTIN the martyr may be considered as the next in order to St. Polycarp of the ancient fathers. He was born at Neapolis, a city of Samaria, the same which in scripture is called Sichem. His father, who was of Grecian extraction, educated him with great care in all the learning and philosophy of the Gentile world: and such of his works as are extant afford abundant proof of his extraordinary proficiency in that species of acquirement. In his youth, and before his conversion to christianity, he travelled into foreign parts, and particularly into Egypt, where he resided for some time; with a view to his improvement in science*.

Being of a very inquisitive turn, he instituted a particular examination into the tenets of the different sects of philosophers. He became first a follower of the Stoics; but his master being unable to afford him that instruction respecting the nature of God which he was chiefly solicitous to obtain, and professing even to regard such knowledge as very unimportant, Justin quitted him, and repaired to one of the Peripatetics. The sordid spirit, however, which this man manifested, in negotiating the price of his tuition, led Justin to conclude, that truth could not dwell with him. A Pythagorean philosopher, to whom he next betook himself, requiring that he should possess a knowledge of music, astronomy, and geometry, as a necessary preliminary to his even beginning the work of instruction, he turned from this teacher, and applied, in a state of much anxiety, to a Platonist. Justin was much taken with this man's views, and resolved, in conformity with his directions, to give himself up to solitude and contemplation. While

* At Alexandria Justin saw the rooms, or rather cells, in which the Seventy translated the sacred writings.

• CHRIST. OBSERV. No. 35.

pursuing this course, he was one day met, as he walked near the sea, by an aged man of a grave and venerable aspect, with whom he entered into conversation respecting the excellency of the Platonic philosophy, which, as Justin affirmed, disclosed the true way to happiness, and to the knowledge of God. The stranger pointed out to him the total inutility of mere speculative or contemplative knowledge, when unconnected with practice; and endeavoured to lessen his attachment to the Platonic philosophy by directing him to those superior lessons of wisdom which were to be found in the writings of the prophets, who long before Plato had an existence were divinely inspired, both to understand the truth, and to discover it to mankind. These men, whose claim to inspiration had been satisfactorily attested, as well by the accomplishment of their predictions as by the miracles which they wrought, had magnified, he said, the Almighty Creator of the universe, and had published his Son Jesus Christ to the world. After drawing a general outline of the nature and evidences of christianity, the stranger concluded his discourse with these words:—"But as for thyself, pray, above all things, that the gates of light may be set open to thee; for these things are not to be discerned or understood unless God and Christ impart the knowledge of them to man."

Justin saw this venerable man no more: his words, however, left a deep and abiding impression on the martyr's mind. "A divine flame," he says, "was kindled in my soul, and I felt a sincere affection towards those prophets and excellent persons who were the friends of Christ." He now began to enquire with great care and seriousness into the christian religion, and he soon discovered it to be the only true philosophy. He found it to

contain, as he himself expresses it, an awful majesty, adapted to terrify and alarm those who had departed from the right way, but, calculated, at the same time, to create a sweetness, serenity, and peace in the minds of those who understood and embraced it. He appears to have been much influenced likewise by beholding the holy and unblameable lives of the christians, and the undaunted fortitude with which they endured excruciating tortures, and encountered death in its most dreadful forms. Even while he was yet in the trammels of the Platonic philosophy, the sight of christians fearlessly meeting ignominy and cruel persecution, had led him to conclude it to be utterly impossible that those men, as was alleged, should wallow in sensual pleasure. "For what man," says he, "who is a slave to sensual appetites can cheerfully bid death welcome, which he knows must put a period to all his delights?" And certainly this reasoning is unanswerable.

The conversion of Justin may be conjectured from probable circumstances, to have taken place about the year of our Lord 132. His defection from the Gentile worship gave much concern to many of his friends, and occasioned many inquiries among them. For their satisfaction, with a view also to their benefit and his own vindication, he wrote a work, in which, after shewing that it was not without due deliberation that he had quitted the idolatrous worship of his fathers, and exposing with much ability the folly and absurdity of the pagan mythology; he exhorts them to be instructed in christianity, describing it as a divine religion, which would expel all corrupt affections and mischievous passions from the soul; fill it with calmness, tranquillity, and joy; and delivering it from the yoke of sin under which it groaned, would enable it to ascend to its Creator, from whom it derived its origin.

Justin, who though converted to christianity, still retained his philosopher's habit*, went to reside at Rome about the beginning of the reign of

Antoninus Pius. Here he employed himself in opposing the pernicious heresies which then disturbed the peace of the church, particularly that of †Marcion, whom he encountered both by word and writing, publishing a book against his principles.

The emperor, Antoninus Pius, did not himself issue any edict against the christians; but they continued nevertheless to be severely persecuted in many places, on the ground of former edicts which remained un repealed. With the view of procuring them an exemption from the cruelties to which they were still subjected, Justin, about the year 160, published his first apology, inscribing it to the emperor and his two sons, and also to the senate and people of Rome. In this work he ably defends the christians from the aspersions cast upon them by their enemies; proves the divine origin of christianity; points out the injustice of condemning them merely because of their name and without regular proof of some delinquency; describes the nature and solemnities of the christian worship; and exhorts the emperor to follow the course of his predecessor Adrian, who had humanely directed that the christians should not be unnecessarily and unjustly harassed. The emperor, influenced partly by this apology, and partly by the natural benignity of his disposition, issued similar orders to those of Adrian. It is curious to observe the grounds on which Antoninus justified his lenity. "I am very well assured," he says in one of his letters, "that the gods themselves will not suffer these men to escape; it being their concern much more than yours to punish such as refuse to worship them. By persecuting them, you do but confirm them in their own opinions: nor can you do them a greater kindness than to give them an opportunity of laying down their lives for the sake of Christ." In conclusion, he confirms the rescript of Adrian, which commanded that christians should not be molested except for crimes against the state; and directs that if any should disturb them on account of their being christians, the accused should be discharged, even though it appeared that he was a christian; and the informer should be punished in his stead.

* Mr. Milner considers this as a symptom of his being too much attached to Gentile philosophy, even after his conversion.

† For an account of this heresy see our Number for Sept. last, p. 523.

Soon after the publication of his first apology, Justin visited Asia, and at Ephesus entered into a long and interesting dispute with Trypho, a Jew, of which the substance written by himself is still preserved in the form of a dialogue. In this dialogue Justin establishes the truth of christianity, in opposition to the reasonings of the Jews, and exposes, at the same time, the malignant arts by which they endeavoured to impede its progress. Trypho professes, at the close, to be much pleased with Justin's conversation, and expresses a wish to enjoy it frequently. He also requests that wherever he should be he might retain a place in Justin's friendship.

The precise period when Justin returned to Rome is uncertain, but it must have been a short time either before or after the death of Antoninus Pius. After his return he was engaged in many disputes with one Crescon, a cynic philosopher, who, though haughty, arrogant, and overbearing, and a slave to the vilest passions, was then in high repute at Rome. This man, in his eager pursuit of popularity, endeavoured, by the basest arts of insinuation, to traduce and misrepresent the christian religion. Justin, with his usual acuteness, exposed the ignorance and malignity of Crescon, and confuted him in several public disputations. This greatly exasperated the philosopher, and he laboured thenceforward to effect the destruction of his antagonist. Nor was it long before an opportunity presented itself. About this time, a woman at Rome, who, together with her husband, had lived a very debauched life, being converted to christianity, employed her utmost efforts to reclaim her husband from his vicious courses. The man, however, resisted all her importunities, and his conduct, at length, became so intolerable, that she was induced to procure a bill of divorce. Enraged by this measure, he accused her to the emperor of being a christian: but she having succeeded in obtaining from the emperor a postponement of her trial, he abandoned the prosecution of his wife, and preferred an accusation against Ptolomeus, by whom she had been converted to christianity. Ptolomeus confessed himself to be a christian, and was solely on that account thrown into prison and cruelly tortured. Be-

ing at last brought before Urbicius, the prefect of the city; he renewed his confession, and was in consequence condemned to death. A christian of the name of Lucius being present, told the judge that it was unjust, and also discreditable to the government, that an innocent man, charged with no crime, should be condemned to death merely for being called a christian: on which the prefect said, "Thou also seemest to be such an one." Lucius replying that he was, the prefect commanded that he, together with a third person who, stepping forth, had, in like manner, avowed himself a christian, should undergo the same punishment. These outrageous proceedings induced Justin to draw up his second apology, in which, after stating the above case, he complains of the injustice and cruelty of punishing men merely for the name of christians*: and having replied to the common calumnies against them, he desires no other favour than that his apology may go forth into the world attached to whatever determination might be adopted respecting them, that the world at large might be enabled to form a just judgment of their real character and desert.

Marcus Antoninus, the reigning emperor, was a great philosopher of the stoical school; but he was attached with a more than ordinary degree of bigotry to the pagan superstitions. He had, at the same time, a very imperfect notion of christianity, as all indeed must have who do not imbibe its spirit. The fortitude and heroic resolution of christians he ascribed, not to a deliberate judgment, but to mere obstinacy†. This being

* The name of christian was then a term of reproach, as several modern names are at the present day.

† It was under the reign of this philosophical emperor that the fourth persecution commenced, in which many christians were put to death, particularly in Asia and France. The cruelties practised in this persecution were such as to excite the horror of the spectators, as well as their astonishment at the intrepidity of the sufferers. Some were made to pass with wounded feet over thorns, nails, sharp shells, &c.: others were scourged till their nerves and sinews lay bare; and after suffering excruciating tortures they were destroyed by the most terrible deaths. Polycarp, as well as Justin, fell victims to this persecution, the rage of which was

the temper of his mind it was no difficult matter for Crescens, who had been exceedingly incensed by Justin's activity and zeal, and still more by the unanswerable weight of his arguments; to render him obnoxious to the emperor. Justin, indeed, had expressed, in his last apology, an expectation that Crescens, or some other pretended philosopher, would lay snares to destroy him. In this he was not mistaken. By the malignant contrivance of Crescens he was thrown into prison, and after undergoing there many preparatory tortures was brought with six of his companions before Q. Junius Rusticus, the prefect of the city, a man highly celebrated for learning and political wisdom, as well as for military skill. He had been tutor to the emperor, who always retained the highest veneration for his instructions; and consulted him on all affairs whether of a public or private nature. Rusticus urged Justin, under pain of death, to obey the gods, and comply with the imperial edicts. The martyr replied, that it was unjust to condemn a man for obeying the com-

mands of Jesus Christ the Saviour. The prefect then inquired respecting his education. Justin told him that he had studied all kinds of philosophy and learning, but that dissatisfied with them all, he had embraced christianity; and that, however despised it might be by those who were themselves in error and delusion, he had found it to be the only true doctrine. "Wretch that thou art," said Rusticus, "art thou then taken with that doctrine?" The martyr replied in the affirmative; and being asked to explain what that doctrine was, he answered, "We believe the one only God to be the creator of all things visible and invisible, and we confess our Lord Jesus Christ to be the Son of God; foretold by the prophets of old, and who shall come to be the judge of quick and dead: he is the Saviour, teacher, and Lord of all his true disciples." Justin further stated, in reply to the prefect's questions, that the God of the christians was not confined to any particular place; but that he himself had been in the habit of instructing at his own dwelling all who came to him. "Hear," said Rusticus, "thou who art celebrated for thy eloquence, and thinkest thyself possessed of the truth; dost thou suppose, if I cause thee to be scourged from head to foot, that thou shalt go to heaven?" Justin expressed his hope that he should enjoy the portion of all true christians: the divine favour, he added, is the inheritance of such, and shall continue to be so to all eternity. Being farther questioned on this subject, he said, that he not only hoped, but knew, with an assurance which excluded doubt, that he should go to heaven and receive a glorious reward.

after a time, abated by the following circumstances. The emperor having marched against some of the northern tribes, was drawn into a situation of great danger, from which he could not extricate himself, and was at the same time reduced to great extremities for want of water. On this occasion "I craved aid of our country gods," says the emperor in a letter to the senate, "but obtaining no relief, and being surrounded by the enemy, I caused the christians to be sent for, against whom, as I found, I had been incensed without just cause. Being mustered in considerable numbers, they betook themselves to prayer, not only for me but for the army also, beseeching God to help me in our extreme want of victuals and water. I say, falling on their faces, they prayed to a God unknown to me: on which a pleasant, and cool shower fell from heaven upon us; but on our enemies great hail mixed with thunder and lightning. Thus we found the invincible aid of the most high God to be with us. Wherefore we give these men leave to profess christianity, lest in answer to their prayers punishment come upon us, and lest I should become the author of much evil by persecuting the christian religion." This affair caused the persecution to subside for a time; but it soon after broke out again with fresh fury, in France, and particularly at Lyons, where the tortures inflicted on the christians almost exceeded the powers of description.

Rusticus finding it useless to continue the conversation, commanded Justin and his six companions, who had also undergone an examination, to sacrifice to the gods. "No man," said Justin, "who is in his right mind, will exchange true religion for impiety and error." And being threatened with tortures if he persisted, he added, "There is nothing which we desire more than to endure torments for the sake of our Lord Jesus Christ, and to be saved. For this will promote our happiness, and give us confidence before that dreadful tribunal of our Lord and Saviour, before which God has appointed that the

mands of Jesus Christ the Saviour. The prefect then inquired respecting his education. Justin told him that he had studied all kinds of philosophy and learning, but that dissatisfied with them all, he had embraced christianity; and that, however despised it might be by those who were themselves in error and delusion, he had found it to be the only true doctrine. "Wretch that thou art," said Rusticus, "art thou then taken with that doctrine?" The martyr replied in the affirmative; and being asked to explain what that doctrine was, he answered, "We believe the one only God to be the creator of all things visible and invisible, and we confess our Lord Jesus Christ to be the Son of God; foretold by the prophets of old, and who shall come to be the judge of quick and dead: he is the Saviour, teacher, and Lord of all his true disciples." Justin further stated, in reply to the prefect's questions, that the God of the christians was not confined to any particular place; but that he himself had been in the habit of instructing at his own dwelling all who came to him. "Hear," said Rusticus, "thou who art celebrated for thy eloquence, and thinkest thyself possessed of the truth; dost thou suppose, if I cause thee to be scourged from head to foot, that thou shalt go to heaven?" Justin expressed his hope that he should enjoy the portion of all true christians: the divine favour, he added, is the inheritance of such, and shall continue to be so to all eternity. Being farther questioned on this subject, he said, that he not only hoped, but knew, with an assurance which excluded doubt, that he should go to heaven and receive a glorious reward.

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whole world shall appear." In these sentiments of Justin the others concurred, "What you intend to do," said they, "do quickly, for we are christians, and cannot sacrifice to idols." The prefect, on hearing this declaration, sentenced them, for refusing to sacrifice to the gods and to obey the imperial edicts, to be scourged and beheaded according to the laws*. The martyrs rejoiced and blessed God: and being led back to prison they were, according to their sentence, first scourged and afterwards beheaded. This event appears to have taken place about the year 163†, four years before the martyrdom of Polycarp.

In a future number some account will be given of the character and writings of Justin.

To the Editor of the Christian Observer.

THE obduracy of Pharaoh's heart has frequently, without due reflection, been ascribed to the immediate and internal agency of God himself. Hereby God has been exhibited as the actual author of sin; whereas it is infallibly certain, that "God cannot be tempted with evil, neither tempteth he any man." James i. 10.

For a complete investigation of this subject, it will be proper to examine in succession the several passages of scripture, on which the heretical notion is founded, and from which it has been thought to derive an incontrovertible sanction. The original word, indeed, for *harden* is not always the same, but is occasionally varied. For sometimes it is *qan*; sometimes *qan*, and once *qan*. And as they are metaphors that stand for different conceptions in the human mind, it were to be wished, that our translators had in each case diversified the rendering; although, in fact, they

* And yet the Emperor Marcus particularly acknowledges his obligations to this same Rusticus, for teaching him to be of a placable and forgiving temper. "An instance, one among thousands," observes Mr. Milner, "that it is possible for a man to be strongly impressed with many beautiful ideas of morality, and still to remain an inflexible enemy to the gospel."

† Cave makes it 165.

would not thereby have restrained all readers from charging God foolishly. For under each form of expression God is, to appearance, represented as repeatedly instigating Pharaoh to the actual commission of sin; and as prevailing on him to persist in a contumacious spirit of rebellion against the commandment addressed to him, in the name of God himself, by the hand of Moses.

The first passage in which the assertion occurs is Exod. iv. 21—23. For there God requires Moses to go to the king of Egypt, and demand the emancipation of the Israelites by divine authority; and at the same time to demonstrate the truth of his own divine mission by performing in Pharaoh's presence those particular miracles, which are mentioned in the beginning of the chapter. "But," says God, *qan*, "I will harden his heart, that he shall not let the people go." The verb *qan* properly signifies to fortify, to invigorate, to render bold and intrepid; and, connected with *qan* (heart), it denotes resolution and obstinacy. Thus by a hard heart, in all languages, is understood that which is inflexible, inexorable, and unrelenting. To prepare Moses, therefore, for his disagreeable reception at court, and prevent his astonishment at what would happen, the Lord previously assured him, that he himself would encourage and embolden Pharaoh to resist the solemn requisition. For Pharaoh, by his cruel oppression of the Israelites, had already provoked the Lord to anger; and the Lord was determined to punish him with signal strokes of severity, so soon as his flagitious enormities should be carried to their utmost length. This was a just procedure, and unexceptionable.

Moses, accordingly, delivers the message of Jehovah. Pharaoh treats it with contempt; and, in justification of his refusal to liberate his captives, he urges a rational argument. For whilst he acknowledged no other God, but such as Egypt professedly worshipped, he naturally said, (chap. v. 2.) "Who is Jehovah, that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go."

Hitherto was no need of any supernatural impulse, for the purpose of constraining Pharaoh to adopt a political measure, to which he was predisposed by the innate pride, inse-

lence, and brutality of his own heart. How the Lord verified his own declaration to Moses; ver. 21. will be seen in the sequel.

The next passage which calls for our attention is chap. vii. 3. Here God says, in the Hebrew, *וַיִּכְרַם*; and, in our translation, as before, "I will harden." Now *וַיִּכְרַם*, in Kal, signifies to be stiff and obstinate; and, in Hiphil, to stiffen and render obstinate. It is probably, in its present application, a metaphor borrowed from the refractory disposition of oxen, that endeavour with all their might to exempt their necks from the imposition of the yoke. As a noun adjective, *וַיִּכְרַם* is constantly connected with *צַוּן*, neck; in chap. xxxii. 9. xxxiii. 3. Deut. ix. 6. x. 16. From hence is borrowed the epithet, by which St. Stephen characterized the Jewish opposers of the gospel. Acts vii. 51. Thus was Pharaoh to become stiff and stubborn, rigid and intractable, under the mighty hand of Jehovah.

Moses and Aaron, pursuant to divine direction, Exodus vii. 10-13. went in unto Pharaoh; and when Aaron cast down his rod before him and his servants, it became a serpent. Pharaoh, unwilling to yield to conviction, summons the wise men and the sorcerers and magicians of Egypt, to see whether they could exhibit the like phenomenon by their incantments. The event gratified his wish, For Jehovah permitted their rods also to be transformed into living serpents; and it was by this permission that he is said to have hardened (*וַיִּכְרַם*) Pharaoh's heart, ver. 13; for though Aaron's rod evinced the superiority of Jehovah to all the fictitious gods of Egypt, by devouring the rival rods; yet Pharaoh considered himself to be furnished, in the miracle performed by the magicians, with a plausible excuse for refusing to comply with Jehovah's demand. He wilfully closed his eyes, and excluded from his mind the light of divine evidence. And thus was his heart, through a judicial dispensation of Providence, stiffened and confirmed (ver. 14.) in the impious resolution of still holding the people in a state of bondage.

It is to be observed, that in this fourteenth verse is introduced a new word for *hardened*, *וַיִּכְבַּד*; of which the primary idea is to be heavy or weighty. In a figurative use it signifies many other things; particularly, as

here, to be dull and stupid, slow of understanding, dead to all sense of remorse, and totally insensible of any religious impression. Such was the present picture of the tyrant's heart. The same instance of moral turpitude is denoted by heavy ears, Isaiah vi. 10. and a spirit of slumber, Rom. xi. 8.

Obstacles being thus far removed, and a preparation made for a solution of our difficulty, let us pay attention to the remaining passages; wherein one or other of the three fore-mentioned words is employed to describe the unparalleled wickedness, by which the heart of Pharaoh was actuated.

The next in order is chap. vii. 22. With the rod of Moses Jehovah smote the waters of the Nile, and they became blood; and all the streams and pools in the land exhibited the same proof of divine displeasure. The fish died; and the people were every where distressed. Again the magicians are summoned into the royal presence; and again they are suffered by Providence to perform a like miracle by their incantations. In consequence hereof Pharaoh's heart (ver. 22.) was hardened, (*וַיִּכְרַם*), it refused to relent; neither did he hearken unto them, as the Lord had said." Josephus's remark is, that no sooner had this plague ceased than the king changed his mind, and would not permit the people to depart. "And Pharaoh turned, and went into his house; neither did he set his heart to this also," presumptuously treating the awful event with a total neglect and disregard.

Within seven days afterward succeeds another severe scourge, an immense multitude of frogs (chap. viii. 6.) over-spreading the whole land. The king is frightened; and promises, on the removal of the scourge, to liberate the people. "But when Pharaoh saw (ver. 15.) that there was respite, he hardened (*וַיִּכְבַּד*) his heart, and hearkened not unto them; as the Lord had said." The alleviations and breathings which he had hitherto experienced, excited in him the flattering expectation that in every future trial he should obtain a parallel relief.

The next judgment was the transmutation of all the dust of the land into lice, or filthy cutaneous vermin, cleaving both to man and beast, chap.

viii. 17. Here the magicians were baffled. For they were not able to produce the like animalcules by all their diabolical arts; and were compelled to confess unto Pharaoh, saying, (ver. 19.), "This is the finger of God." And (rather *but*, as *vau* is translated, chap. viii. 12. and x. 27.) notwithstanding this discouraging circumstance, "Pharaoh's heart was hardened," (פִּרְיָ, being neither melted nor mollified (says Josephus) by this plague, "and he hearkened not unto them, as the Lord had said." Most probably he resumed fresh spirits from the subsequent removal of the plague; which evidently took place, though it is not expressly mentioned.

Now follows the public calamity of pestiferous insects, which in vast armies covered the face of the land, and filled the houses both of Pharaoh and all his subjects, the Israelites in Goshen alone excepted. The king, struck with a panic, relented so far as to send for Moses and Aaron, and to consent that they might go a little way into the wilderness to sacrifice to the Lord their God. He also condescended to say, "Intreat for me." But, after the extermination of the flies, "Pharaoh hardened (כבד) his heart, ver. 32. at this time also, neither would he let the people go."

Here it must be evident to every unbiassed reader, that the phraseology which occurred in ver. 19, exactly corresponds in meaning to that which is adopted by the sacred historian, both in this 32d verse and also the fifteenth; and that it precisely signifies, that Pharaoh drew a wrong conclusion from the "respite" which was granted him, and in abuse of the divine forbearance had the audacity still to retain the people in a state of most cruel vassalage.

The next judgment was that of "a grievous murrain" inflicted on the cattle of the Egyptians, in consequence of which they all died. And though it appeared, from an inquiry purposely made on the occasion, that "there was not one of the cattle of the Israelites dead," yet still "the heart of Pharaoh (chap. ix. 7.) was hardened" (כבד); still he refused to obey the divine requisition, "and he did not let the people go."

In the plague of boils and blains, recorded in the ninth chapter, it is manifest that "the Lord hardened

(פִּרְיָ) the heart of Pharaoh" (ver. 12.) as before, by its suspension. And in the plague of hail, &c. it is particularly mentioned, that although Pharaoh had again been compelled by the terrors of his mind to solicit the intercession of Moses and Aaron, ver. 28.; yet "when he saw that the rain, and the hail, and the thunders were ceased, he sinned yet more; (ver. 34.) and hardened his heart (כבד), and the heart of Pharaoh was hardened, (פִּרְיָ, ver. 35.) neither would he," &c.

In each of the remaining plagues the Lord also is expressly said to have hardened the heart of Pharaoh. Yet the sense, which we are to affix to the assertion, must assuredly be analogous to that of chap. viii. 19. For the Lord, in just judgment, delivered him up to the delusive reasonings of his reprobate mind; and, by a successive repetition of tender dealings, confirmed him in his impious and tyrannical resolve of perpetuating (if possible) the captivity of the Israelites. It was not that the Lord, by any mechanical impression, or evil injection, rendered the heart of Pharaoh totally indisposed to obedience; because then God would actually have been the author of sin, and even have compelled him to sin (which is impossible); but that, in a way of punishment, he abandoned Pharaoh to himself, and by renewed instances of clemency and longanimity rendered his wilful disobedience inexcusable. Pharaoh always reasoned on the subject, and reasoned absurdly: for, instead of inferring his own danger from what he had already suffered, and from the consideration of Jehovah's tremendous power and wrath; and, instead of being moved by the mercy which he experienced to alter his conduct; he interpreted every act of divine lenity as a proof of his own personal security and final impunity. He despised the riches of God's goodness and forbearance and long-suffering; not knowing, or not considering, that the goodness of God, as a voice from heaven, solemnly called him to repentance.

When the Lord says in chap. x. 1. that he had "hardened (כבד) the heart of Pharaoh and of his servants," the interpretation is thus to be deduced from the concluding verses of the foregoing chapter. By the clemency which I have testified, in

withdrawing the rod of chastisement. I have increased their mental stupidity and insatiation, preparatory to their deserved punishment, "that I might shew these my signs," &c. &c.

The 20th and 27th verses require the same explanation: For both the locusts, and the preternatural darkness, continued only for a limited season; and being each withdrawn, through the intercession of Moses, in compliance with Pharaoh's request, afforded a temporary respite. It is to be observed, however, that in these and all the remaining passages which belong to our subject, (viz. chap. xi. 10. xiv. 4. 8. 17.) the original word for *harden* is invariably *pin*, suggesting the idea of animation and encouragement. For the king had now filled up the measure of his iniquities; and his tyrannical pride, like one of the lofty pyramids which he had constructed with the sweat and the groans of the Israelites, had reached its summit; and the abused patience of Jehovah was exhausted. Pharaoh, under the curse of divine dereliction, madly pursues the seceding Hebrews; and he confidently persuades himself, (chap. xv. 9.) that an unwarlike people, dispirited, and debilitated by the chain of slavery, will fall an easy prey to his well-disciplined army, his chariots, and his horsemen. But behold! the Red Sea, which stricken by the rod of Moses miraculously opened its bosom and afforded God's people a dry and safe transition to the opposite shore; by an awful reverse of divine superintendence, swallowed up Pharaoh and every individual of his presumptuous host in a watery grave.

Origen has made some excellent observations on the subject before us in the twenty-first chapter of his discourse, intitled, *Philocalia*, and applies to its difficulties the same kind of solution. Particularly by way of illustration, referring to Heb. vi. 7, 8, he remarks, that the same fertilizing showers which, in cultivated earth, contribute to the growth of wholesome grain, produce from a deserted soil thorns and thistles and noxious weeds; and that the same splendor of the sun, which gives liquidity to wax, exsiccates clay.

The professed design of the foregoing essay is to vindicate the holy scriptures from the calumnies of inhi-

delity, to put to silence (if it may be) the mouths of gainsayers, and to vindicate the ways of God to man: And we should all learn, from this awful history of Pharaoh, to beware of contradicting any part of God's revealed word, or of resisting in our own minds its kind admonitions and exhortations; lest by insensible gradations we contract a callosity of heart, and unexpectedly perish in our sins under the frown of an incensed God. Nor should we forget, that we are all naturally in a state of Egyptian bondage, "tied and bound with the chain of our sins," and held captive by Satan our ghostly Pharaoh; that Jesus, the adorable antitype of Moses, came down from heaven "to set at liberty them that are bruised," and to deliver us from the bondage of corruption into the glorious liberty of the children of God. If he therefore, the eternal Son of God, "shall make us free, we shall be free indeed." And we shall then be able, through grace, together with all the saints, to "give thanks unto the father, who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins."

Nor should we, in the awful judgments of God, overlook the brilliant displays of his mercy. For in all the variations of his Providence he glorieth himself; and we ought to contemplate and admire his glory, and sing his praise. When Jehovah arose to smite with his plagues the land of Ham, then "he brought forth his people with joy, and his chosen with gladness." And the grand object of his favourable interposition was, not merely that they might recover their temporal freedom, but "that they might be a holy people unto himself; that they might observe his statutes and keep his laws." In the same exertions of his power, by which he rescued their bodies from thralldom, he made provision for the welfare of their souls. "Oh that men would praise the Lord for his godness, and for his wonderful works to the children of men!"

To his enemies also in the tremendous inflictions of his wrath he sent a message of peace: for they were con-

spicuous demonstrations of his superiority to all the pretended deities of Egypt, and called aloud on the people to renounce their idolatry, and to worship Jehovah the God of Israel. And it is evident, that on many of their minds those sore chastisements, explained and enforced by the words of Moses, made a most happy impression. For when, particularly, the storm of hail, and thunder and lightning, was openly denounced; then (chap. ix. 20.) "he that feared the word of the Lord amongst the servants of Pharaoh, made his servants and his cattle flee into the houses." Moreover, the ministers of state addressed a remonstrance to the throne, (chap. x. 20.) and importunately urged the liberation of the Hebrews: and so deeply affected were great numbers of the Egyptians by the flagrant impiety of the king and their fellow-subjects, that (chap. xii. 36.) "the Lord gave his people favour in their eyes," and they loaded the children of Israel with costly presents at the time of their departure, and even (according to Josephus) shed tears of penitential remorse.

The vengeance poured on the Egyptians was also an act of general mercy to the human race. For when the knowledge of Jehovah, the true God, was confined to the family of Jacob; and when all other nations were enslaved to the grossest superstition and idolatry; what scene could be so proper for the public exhibition of God's supremacy and power as the renowned Memphis, the metropolis of the Egyptian realm, flourishing in arts and arms, the seat of science, and the university of the world? To such a crisis how applicable were the words of inspiration; (Ps. xlii. 8. 10.) "Come, behold the works of Jehovah, what desolations he hath made in the earth! Be still, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth."

To the Editor of the Christian Observer.

In a paper which I lately addressed to you (p. 633) I expressed an opinion, that religious feelings might be too ardent; but I could not then, consistently with the leading object I had in view, enter into the details I wished in

proof of my position. I therefore now take the liberty of conveying to you a few observations in support of it. Let me premise, however, that instead of approving the cold addresses which are so frequently heard from our pulpits, I am a zealous advocate for warm and animated preaching. But the old maxim, to observe the golden mean, holds in this point as well as in others, and though the error on the side of too little animation in the pulpit is by far most prevalent in the Church of England, yet there are some pastors, both in the church and among the Dissenters, who run into the opposite fault. To this they are strongly impelled by a numerous class of their hearers, who think that their feelings cannot be too much roused. Now, Sir, it appears to me, that if the feelings of a congregation are extremely acute, various evils will follow.

1. Men will be led to judge of their religious state rather from the fervency of their feelings, than from their fighting the good fight of faith in the habitual tenor of their lives. I shall add nothing on this head to what is so well said by "a friend to practical preaching," in your number for August last, p. 463.

2. There will be great danger of the feelings being worn out, as it were, and of the man becoming callous to religious impressions and past feeling, without holy habits being acquired. As this point was the subject of a paper which you published in your volume for 1803, p. 332, I will not now enlarge upon it.

3. If the system of a minister be to excite violent emotions, or if that of the private christian be to be always longing for such emotions, and not to be satisfied without them, there is great reason to fear, either that no solid and permanent change of heart will be effected, or, if it be effected, that it will be partial, unsteady, and slow in its progress towards christian perfection. This is the position in the paper I last addressed to you, on the several parts of which I wish now to give you my sentiments more fully.

When the mind is harrowed up by excessive feeling, how likely is it to form opinions, which it will afterwards find to be false; to make resolutions, and enter upon undertakings, without counting the cost; and to proceed at times in its new course with

an ecstatic fervour, which soon wears itself out, and is succeeded by languor and debility! In proportion as these circumstances occur, they prepare the way for disgust, and for the desertion of a line of conduct, which has produced so much disappointment and vexation. The recoil in such cases is often terrible, and "the last state" of those who have experienced it is worse than the first.

But suppose a permanent change of heart to take place under violent emotions; is it not likely to be *partial*? A general renovation of character must, under God, be founded on a general view of the leading doctrines in the christian system, and on being impressed by all of them. But what is the case of a man under the dominion of violent emotions? He will be so forcibly struck by some parts of the system as nearly to lose sight of others. Perhaps he is agonizing under a sense of his guilt. Will he be likely to see in their proper colours the love of the Saviour, and the all-sufficiency of his grace? If not, he will not "behold as in a glass the glory of the Lord, and be changed into the same image from glory to glory, even as by the spirit of the Lord." 2 Cor. iii. 18.) He will be deficient in holy confidence in the Redeemer, and in love and gratitude towards him. Suppose him to have taken a different turn, and to be absorbed in the contemplation of the ineffable love of Christ, and of the privileges of his people: joy will reign in his bosom. But will the grace of humility, the foundation of all other graces, prosper and keep pace with it? Will his watchfulness against temptation suffer no intermission? Will he keep his body (and his soul too) under, and bring it into subjection, with the zeal of one who fears lest he should be a castaway? It is not, I own, to be expected, that so frail a creature as man will not at some times be too much or too little impressed by particular parts of the christian system, so as not to have just and enlarged but partial views of the counsel of God. But this must be confessed to be an evil. Ought then a course to be adopted, which is likely to aggravate it tenfold? It may be asked, whether ecstatic emotions may not arise from large and comprehensive views of the gospel. I will not say, that they never may; but they so seldom do

arise from such views, that, wherever they appear, it is much to be apprehended that very confined views accompany them. The nature of man will scarcely admit of his mind embracing the different parts of a large and comprehensive system, when he is greatly agitated; and least of all of his doing so, when the things which demand his attention are so much opposed to each other as the depth of his own guilt, and the riches of divine mercy; as God working in him both to will and to do of his good pleasure, and the obligation which lies on him to work out his own salvation. We find this to be the case in all the affairs of life. When a person is overwhelmed with grief for the loss of a relation, is he at that time disposed to take a fair and impartial view of all God's dealings with him, and to be impressed as he ought with joy and gratitude for the numerous blessings which still remain? It is unnecessary to multiply illustrations of this sort, or to insist longer on the partiality and contractedness which must be expected in the religious views of a congregation under the influence of very strong emotions.

But though the religious views, and the change of character of such a congregation, will be partial, perhaps they may be steady. Suppose they were so, what would be the case? That there would be steadiness in a disfigured and mutilated christianity: that some, for instance, would be steady in a violent sorrow for sin without joy or confidence in the Saviour, and without the love and peace which attend them; while others would be steady in religious joy without an abiding and practical sense of daily weakness and guilt. Would such a steadiness exhibit the lineaments and proportions of christianity? Would even those fruits which bore a fair appearance be genuine and of the right flavour, when the growth of a soil unproductive of other fruits appointed to be their inseparable companions? Would a character so formed bear any just resemblance to Christ, in whose image his true followers are to be renewed? But, in fact, steadiness and consistency are scarcely to be expected in a change accompanied by very violent emotions. Such a change has generally its foundation in views too scanty, and resting on too little sober evidence

to be depended upon: and always in feelings too acute and exhausting to be equable and consistent. What then is likely to be the fate of the superstructure? It will be at the mercy of whatever can affect views which are so liable to violent and capricious changes, and feelings which are exposed to sudden gusts from every point of the compass.

Nothing need be said to shew, that a character, in which the renovation to newness of life is, in an unusual degree; both partial and unsteady, must be even at the best comparatively slow in its growth in grace. Well may christians, formed in this school, often complain grievously of the insuperable difficulties they meet with in their holy warfare. Instead of putting on the whole armour of God they rush into the field furnished with few weapons of any kind, either to defend themselves or annoy the enemy. What wonder then if they should be wounded on every side, and obtain few or no victories? On the other hand, can we be surprised if this school should send forth not a few who, hurried on by a sanguine temper and strong natural passions, say that they are christians, but are not; mistaking ardent feelings and an unsanctified zeal for a change of heart, and indecently exulting in spiritual privileges to which they have no claim?

B. T.

To the Editor of the Christian Observer.

In my first paper on the importance of practical preaching, which you were pleased to admit into your miscellany for August last, I took occasion to encounter some of those prejudices, existing among professors of the gospel, against that kind of preaching which may be termed strictly *practical*. In doing this I wasted to introduce the principal, and indeed conclusive argument in favour of this species of instruction, the example and injunctions of our Lord and his apostles. Very many passages of scripture might be adduced which prove incontestably the truth of my proposition. In addition upon what I have before advanced upon this point, I shall produce one or two places of holy writ, which are, as it seems to me, express

and decisive, and afterwards proceed to consider the subject in another point of view.

The first of these passages is in 1 Tim. chap. vi. ver. 17, 18, 19. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, &c." In this place, then, we have an express injunction from St. Paul to Timothy to inculcate, upon proper principles, one particular feature of practical religion, the exercise of liberality. And, by parity of reasoning, it is surely allowable to conclude, that the same charge was to be extended to every other duty of the gospel. Timothy, we find, was not simply to set before his converts the love of God to man, and afterwards to leave it with their gratitude to make the due returns of obedience. St. Paul, we may be persuaded, was not ignorant that, wherever the grace of God was received into the heart by faith, it would be accompanied, under the influence of the Holy Spirit, by a suitable conformity to the will of God: but the end was to be connected with the means adapted to its accomplishment; and these means were practical instruction and exhortation. We see then that practical preaching is perfectly consistent with a belief in those sanctifying influences of the Holy Spirit which always accompany true conversion.

The second passage I shall quote is from Titus, chap. ii. ver. 1, 2. "But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience." I could wish particular attention to be paid to the three last circumstances mentioned, "sound in faith, in charity, in patience;" because, in this place, the distinction between doctrinal and practical preaching is expressly marked. To be "sound in faith" relates to doctrine: to be sound "in charity, in patience," evidently refers to practice. We see then, in this passage, what Titus was to preach; and, since these are directions given to one of the most ancient ministers of the gospel, they easily

apply to all his successors, and cannot, without a manifest failure in their duty, be neglected by them. Nor will the force of this conclusion be evaded by a plea sometimes made, that "a whole sermon cannot be preached upon practical topics, and that it is sufficient, if these be introduced at the end of a discourse, for the sake of shewing the effect of those doctrines which constitute the substance of it." To do this is to divest practical instruction of its due importance, and to reduce it to a few vague and general exhortations, foisted in at the close of a sermon to save the credit of the preacher. In St. Paul's charges I see no difference made between the degree of study which ought to be applied to each of these departments of instruction. They seem both to be considered as equally requisite, and each of course ought, occasionally, and, in its turn, to compose the substance of a minister's discourses. Let the principle and the effect never be separated: but, in cases where a minister is appointed over a settled congregation, and where that congregation is in the constant habit of hearing from his lips the peculiarities of christian doctrine, it ought surely to be his business sometimes to devote the substance of a discourse to the explanation and enforcement of those duties, which every good man is bound to study and observe. And this, Sir, is all which I contend for.

Waving, however, any farther proof from scripture concerning a minister's obligation to practical preaching in its strictest sense, it may be useful to consider the subject in another point of view: not entirely as it relates to private christians, but as it affects the general morality of the world. In this light a practical preacher of the gospel is of essential service to the cause of common virtue, and, by maintaining the moral duties of christianity in their true extent and purity, tends to check the inroads of vice and licentiousness, and to preserve in a good measure that external decency of manners, and respect for religion, which, however some may affect to despise them, are the foundation of those remains of order and comfort which are still felt, notwithstanding the vices and follies of mankind.

There needs no great range of observation to convince any man, who is acquainted with his Bible, that the general morality of the world is deficient in its rules, and erroneous in its principle. The principle of most men's morality rises no higher than interest, convenience, restraint, constitution, or, to say the most, a persuasion of the excellency and expediency of virtue. But are any of these principles to be compared with the purity of that which makes love to God the foundation of obedience, and which proposes the gratitude arising from the love of God to us as an incentive to stimulate us to the practice of our duty? Yet, if this be the sole principle of obedience which the Bible teaches, those systems of morality, which leave out this fundamental motive, must evidently be erroneous in their principle. But the rules of fashionable morality are no less lax and deficient, than the principle, which suggests them, is erroneous. They often put "darkness for light, and light for darkness," and are commonly so confined in their operation as to reach no farther than the outward action; and so, by falling short of the heart, to miss the source and substance of all good or evil. Besides all this, these rules admit of such numerous exceptions, and are dependent on so many circumstances and situations which dispense with their observance, that it would puzzle any plain man to settle their standard, or to calculate the instances of allowable deviation. Let us compare with this the stern and unbending morality of the gospel, and we shall find, that before the application of this criterion the rules of worldly morality must sink into disgrace.

This, I apprehend, is a true, though very general picture of the morality of the world. Now, without an occasional detection of its fundamental errors, and frequent and vigorous remonstrances against its imperfect operation, the passions and interests of men have a tendency to weaken, more and more, its obligation, and, in the end, to banish out of the world those remains of principle and virtue which, in spite of the inroads of vice, still keep society in some little order. Whatever therefore is calculated to counteract this tendency, to confirm men in the practice of their duty, lax

and imperfect as it may be, and, by exposing vice in its most hateful colours, to shame it, if possible, out of its excesses, must be considered as promoting an end most favourable to happiness, and indeed most necessary to the well being of society. The torrent of vice runs in numerous directions, and with an impetuous career. Certainly all its outlets and channels cannot be stop'd; and, perhaps, not one of them completely and effectually. But its progress may, in many instances, be checked and weakened. The "overflowings of ungodliness" may be in some degree suppressed; and their natural tendency, which is to inundate and overwhelm the world, though not perhaps to be finally overcome, may still be protracted in its operation. To drop the metaphor, it rests I believe with the ministers of God's word, and with them chiefly, by exposing, reproofing, and shaming the follies of mankind; to prevent them at least from increasing to a degree which would be dangerous to the very existence of society. To this important end nothing can be so conducive as the explanation and enforcement of evangelical precepts; or, in other words, the practical preaching of the gospel. Taken in this light, the sermons of Mr. Gisborne cannot be too much commended. One of their chief objects is, to trace to their sources the subtleties of error, to pursue vice to those retreats and lurking-places which it easily meets with in the passions and interests of men, to strip it of its deceitful ornaments, to expose its filthiness, and, by a close and scrupulous comparison of the morality of the gospel with the fashionable tenets of the world, to mark their separation by a line so broad and visible, that no one, I think, who is not wilfully blind, can overlook the striking force of the contrast, or evade the strength of the conclusion.

In this sense then, Sir, I consider practical preaching as a very important thing. I consider it, not only as tending to instruct the people of God, and to build them up "a holy temple in the Lord;" but as productive of much good in shaming and suppressing the incursions of licentiousness, and as confirming even the people of the world in the practice of useful decorum, and religious observances. If any one choose to dispute

this point, and cannot perceive the existence of that influence which I have been endeavouring to maintain, I would refer him to the chapter in Mr. Fuller's *Gospel its own Witness*, entitled, "Effects of Christianity on the State of Society;" where that gentleman very ably demonstrates, that the religion of Christ has "given to the morals of society at large a tone, which deism, so far as it operates, goes to counteract."

To spin out one particular thread of discourse to too great a length is dangerous. I shall now, therefore, take my leave of this topic. As the labours of the Christian Observer seemed in some measure devoted to the promotion of that object which has been the subject of my discussion, I thought, Sir, I could no where present the hints I had to offer more properly, than to your useful Miscellany.

A FRIEND TO PRACTICAL
PREACHING.

To the Editor of the Christian Observer.

WHEN I sent my letter to the Christian Observer it was my intention not to engage in controversy with any person whatever. I endeavoured to state my observations with clearness and moderation; and though I never expected that what I advanced would remain unanswered; yet, supposing that the Christian Observer would adhere to its professions of impartial justice, and would admit nothing but temperate discussion on the subject, I considered, I determined to give no reply to any opponent, but quietly to leave the public to judge of the respective merits of our different arguments. I feel myself obliged, however, to support what I have advanced. In doing this, I shall endeavour to occupy as little as possible of your time and paper.

I allow that my first opponent B. T. W. has expressed his opinions with proper moderation. But I cannot consider what he says as any answer to my arguments. He insists much upon the superior usefulness of extemporary sermons. Now, in the Christian Observer for May, I have, in very few words, given my opinion respecting the comparative usefulness of extemporary sermons; but, at the same

time, I declared explicitly my determination not to discuss the subject; and none of my arguments are connected with it. However good, therefore, the ideas and arguments of my opponent may be, they are quite irrelevant when considered as an answer to my paper. If he did not choose to answer my arguments, but wished to rest the whole weight of his opposition on the superior usefulness of extemporary sermons, I apprehend that he ought to have proceeded in a different manner. Allowing, for the sake of argument, the force of what I have advanced, he should have compared together the evil I have mentioned as resulting from extemporary sermons, and the good he imagines that they exclusively produce; and should have proved that the good exceeds the evil. But this he has not attempted to do.

I shall now consider the answer of *Napier*. Any man may easily follow the example of this controversialist, who is not sparing of reflections and insinuations which cannot place his "evangelical" principles high in y estimation. The human mind is a soil which generally produces an abundant harvest of noxious weeds. Every disputant should attend to what is contained in the Christian Observer for July, which condemns, in religious controversy, "every sentence and phrase which even approaches to sneer and irony, &c.," and which commends the following resolution, "I shall not consider myself justified in any attempt to sink his character in the world, by representing him in any other light than that in which every christian minister would wish to see his brother, as zealous for the honour of that master in whose service he is engaged." The first argument which *Napier* makes use of is this, "that, if there be any argument at all in the third paragraph of" my "letter, it comes with equal force against evangelical doctrines as against extemporary preachers." This I absolutely deny. Is there no difference between what is essentially necessary, and what some men (contrary to the opinion of many of their brethren) judge to be expedient and useful? No clergyman is at liberty to preach the gospel, or to preach "only moral sermons," according to his inclination or private opinion. If he chuse to officiate as a minister of our establish-

ed religion, he is obliged, by the commands both of God and the church, to preach the truth as it is in Jesus. But no man will contend that every clergyman is obliged to preach extemporary sermons. If the gospel of Jesus Christ, when distinguished from mere morality, be not necessary to salvation; if the church lay no obligation upon her ministers concerning this matter; and if "the number of clergymen," "who preach evangelical sermons," "is comparatively small;" then I should not hesitate to exhort the clergy not to preach the gospel. The grand object I have in view in my letter is, to persuade the clergy not to pursue any measures, not absolutely necessary, which may increase in their congregations that disposition to leave the church, which the due execution of the ministerial office unavoidably produces in certain circumstances.

I shall not take up your time with pointing out all the unproved assertions and strange contradictions which are to be found in the paper of *Napier*; but only remark on one or two passages. In p. 404 my opponent says, that extemporary preaching "is the painful subject which rankles and festers in" my mind. But what proof does he bring of this? He brings no instance to prove any irritation of my mind: he does not notice one peevish ill-natured expression I have made use of. But let the reader judge if the following expressions do not manifest a considerable degree of irritation in my opponent's mind. He tells me that my "sentiments might, indeed, suit the creed of a popish priest, whose principal business is to say mass, and whose motto is, ignorance the mother of devotion; and they may be very congenial to the sanctimonious spirit of modern Pharisees, &c." And in p. 406, he says, that "God has, from age to age, blessed" extemporary preaching "beyond any other mode which convenience, timidity, trimness, compliance, laziness, ignorance, or any other motive or infirmity, has more recently invented and adopted." Is that mind dispassionate which can thus speak concerning a manner of preaching adopted by such men as Mr. Walker of Truro, and Mr. Milner of Hull? I shall now give an answer to what my opponent says concerning prayer and preaching the gospel. He observes concerning me,

"but even here he may find himself mistaken." If I be *mistaken*, it is, I think, by *Nones*: but I do not find that I have *made a mistake*. My opponent has pursued a very strange method of subverting my arguments. He says to me, without any hesitation or proof, your method of stating the matter has "nothing to do with the argument;" and then states the question as is most convenient to his own views. But is it true that, in estimating the comparative importance of prayer and sermons, it is unnecessary to inquire whether men are converted "without prayer" or "by prayer?" Will not prayer be of more or less importance according to the answer given to this inquiry? My opponent concludes that "preaching the gospel" is the primary duty of a minister, because it is "the grand means which God employs and honours for the conversion of sinners." That is to say, he estimates the *importance of preaching* the gospel, by the use God makes of it in the conversion of the ungodly: but he will not allow me to estimate the importance of *prayer* by the *very same rule*. If *Nones* still chooses to ask, what are the most usual means employed by God for the conversion of the ungodly, I answer, prayer and the preaching of the gospel. If we separate these means, then I say that the effect is sometimes produced by *prayer alone*; but *never by preaching alone*; and therefore prayer is *more necessary* than preaching: it is also *more frequently useful*: it is more honoured by God. Both prayer and evangelical sermons are generally employed by God in the conversion of the ungodly. Whenever both means are made use of, it is impossible for us to say which of them has the *most efficacy*; and, therefore, in estimating their comparative importance, we must decide by the number of cases in which each is employed. But this is only one way of forming our judgment: it is, however, the only one noticed by my opponent. What he advances concerning the *usefulness* of extemporary sermons, requires no other answer than what I have given to B. T. W. *Nones* asserts, that extemporary preachers "constitute the majority" "of the evangelical clergy throughout the kingdom." By extemporary preachers I mean those persons who *generally* use no notes, in the pulpit, or who write down but a very small

part of their sermons. I can only say that, as far as the knowledge of most of my friends and of myself extends, the assertion of *Nones* is by no means justified by facts; and I do not exclude the metropolis in my calculation. In reply to what is said concerning the manner of preaching in ancient times, and at present in foreign nations, I answer, that in all I have said, or shall say, I must be understood as speaking of what is *advisable in existing circumstances*; considering the opinions and manners of the clergy in general; considering also the opinions and dispositions of the people, both of religious professors and of those who are indifferent to religion. If this be done, I think facts justify me in saying that extemporary preachers, without design, increase the number of Dissenters in the nation. Before I conclude, I judge it necessary to observe that I have not noticed every thing brought forward by my opponent; partly, lest my answer should be too long; and partly, because some things are of such a nature as cannot be decided in any other way than by a reference to facts; and these facts may vary considerably in different places.

CHURCHMAN.

ESSAY ON THE PROPER MODE OF CONDUCTING CHARITY SCHOOLS.

(Continued from p. 602.)

THE third head which I proposed to consider was *the regulation of the TEMPER*. Whoever is entrusted with the charge of education should be thoroughly sensible of the superior importance of the regulation of the temper, when compared with the mere acquisition of learning. Life may be usefully spent, and happily enjoyed, without learning; but without the due regulation of the temper it must be wretched; and it will certainly also be, in some degree, injurious to others. It is the more necessary to make this remark, because it is the great error of the present day to overrate, in education, accomplishments and talents; and to undervalue what is of infinitely greater moment. Christians may blush to be taught by the ancient heathens a useful lesson on this subject. Both the Greeks and the Romans, in the best ages of their republics, were very little anxious to

instruct their children in the knowledge of foreign languages; but were very solicitous to teach them self-denial, patience, contentment, contempt of wealth, and preference of the public good to private interest. This observation acquires a peculiar value, when applied to the class of persons of whose education we are speaking. It consists of those who are destined to labour and servitude, and who may perhaps have to encounter through life the buffetings of adversity, the hardships of poverty, and possibly also the oppressions of power. The learning then, which will be a real treasure to them, will be that which teaches them to *command themselves*, to cherish contentment, to suffer with fortitude, and to seek such enjoyments as will be within their reach, and such as are the most substantial, pure, and durable. This is the learning which every instructor, who is truly wise, will wish to impart to his pupils: and the school in which it is made a principal object to impart it should be valued as a public blessing.

It cannot indeed be expected, that ordinary schoolmasters, who have no idea of the utility of their profession beyond the mere art of teaching to read and write, should watch over the dispositions of their charge with anxious care: but the visitors of charity schools, possessing juster views of the nature of education, may reasonably be expected to direct their endeavours to this point; which may be done, by incorporating into the general system of the management of the school a plan of attention to this object, and by employing their personal influence with a constant view to its attainment.

The general system of the school then should be so ordered, that every scholar may be perpetually reminded of the necessity of considering the regulation of his temper as an object peculiarly important. If rewards are given, let those which are appointed for good dispositions be more numerous, and more valuable, than those which are granted for improvement in learning. When punishments are inflicted, let those which it may be necessary to administer for bad behaviour, be of a more serious kind, and be inflicted with far more solemnity, than the chastisements appointed for neglect of learning. Let the moral conduct be made invariably the chief

criterion of praise, and the test of merit. Let some of the lessons taught have expressly for their object the necessity of subduing evil tempers, and let that object be so plainly laid down, and so forcibly pointed out by the preceptor, that it cannot be mistaken. Let not the false and dangerous maxim receive any countenance, that a boy's cleverness will atone for his vices. On the contrary, let all possible pains be taken to inculcate the important truth which it is the end of every good school to inculcate, that virtue forms the only real excellence of character.

In conformity with this design will every wise superintendant of a school direct his exertions. He will anxiously desire, in the first place, that his charge should learn the value of *self-denial*. This quality is the basis of all self-command, and without it there can be nothing great or good. Virtue consists, in a great measure, in refusing a present lesser good for the sake of a greater and purer one hereafter. From the undue value of present good temptation derives all its force. Present good is the bait by which man is so often caught to his eternal ruin. It is almost universally the case that sin offers immediate gratification, while the advantages which virtue promises are more remote. The future evil consequences of transgression are seldom entirely concealed; but so strong is the preference which is given to present gratification, that they are deliberately risked for its sake. What a morbid state of mind does this discover! And how necessary that reason should be restored to the just exercise of its powers!

Self-denial is absolutely necessary, in order to form any great or useful character in life. The victorious general, the wise statesman, the learned pleader, acquire their just celebrity by the patient and habitual exercise of self-denial: and in the humbler scenes of life, the prudent master of a family, the revered parent, and the useful neighbour, are indebted to the same source for their several excellencies. They are taught in the school of self-denial to command themselves, and to act according to the dictates of sober reason and sound judgment. Self-denial is equally necessary to secure the happiness of man; for true happiness is not derived from unlawful, transitory, or tumultuous enjoy-

ment, but from the steady pursuit of a good which is lawful, honourable, and durable. The necessity, therefore, and excellencè of self-denial should be frequently held up to the view of a child. Instead of suffering himself to grasp at once at every gratification which is presented to him, he should be taught to check himself; to reflect upon the lawfulness of the enjoyment and the probable consequence of his indulging in it; and to esteem it a wise and honourable part to restrain himself, to moderate his desires, to exercise self-denial even for its own sake, that his passions and appetites may be accustomed to controul. Man is little disposed, naturally, to regulate the emotions of his own mind. He feels an almost irresistible propensity to indulge, without restraint, every rising passion, however frivolous, corrupt, or injurious. The wise superintendent of education will therefore feel it incumbent on him to use every means to counteract this vicious love of indulgence. He will reason with his pupils frequently, affectionately, and earnestly, on the danger arising from it. He will inure them to practise self-denial, by sometimes offering them gratifications if they chuse to accept them, with the liberty of refusing if they have good sense and self-command enough cheerfully to decline them. He will mark the little instances of self-command which spontaneously occur, and give them their due share of commendation. Wherever corrupt tempers are discovered, he will be vigilant to seize the opportunity which they afford of pointing out their evil tendency. Does he, for instance, perceive the ebullitions of *vainness*? Let him relate some interesting history, as that of Nebuchadnezzar's madness, calculated to shew the sinfulness of vain glory. Here he may engage their attention by describing the magnitude of Babylon, the stupendous height of its walls, the immense dimensions of the temple of Belus, the beauty of the hanging gardens: and when their minds are deeply interested by the picture, let him shew them the mighty monarch surveying his works, and, with so much apparent reason, gratifying his vanity by the spectacle; whilst, at the same moment, the wrath of God fell upon the vain glorious mortal, insensible to the power and providence of his Creator, and humbled

his pride by levelling him with the beasts of the field. Has a sally of anger discovered itself? When its violence has so far abated that the voice of reason may be heard, let the scholars be called together, and hear their instructor's sober and affectionate warnings against the transports of passion. While they consider only the effects of the present moment, he will point out the injurious consequences which, always in a degree, and sometimes in a dreadful degree, follow the sallies of anger. He will shew them its source, explain its odious qualities, point out its sinfulness in the sight of God, and press them to resist the first emotions of wrath. Has an instance of *malice* or *revenge* been exhibited? What an opportunity does it afford of explaining the misery of hell, where hatred, variance, and malice ever reign; and of contrasting it with the blessedness of heaven, the felicity of which arises from pure and perfect love. What a favourable occasion does it present of illustrating the excellence of our Saviour's character, who was meek and gentle to the rude and barbarous, bountiful to his enemies, and kind to his persecutors; and who left this as the distinguishing mark of his disciples, that they should forgive as freely as they had been forgiven. Has an instance of *disinterested generosity* occurred? Let due commendation be given to it, and, at the same time, the strongest terms be used to express the baseness of a selfish spirit. Let it be strongly inculcated on the pupil's mind, that selfishness is the root of all evil, the essence of every species of transgression: that religion requires us to look, not at our own things, but the things of others, and to love our neighbour as ourselves: that it is the glory of God to communicate good liberally and universally, and the excellence of christianity to do good like its great author. In the same way let every lesson that is read furnish some illustration, or some remark, which may tend to shew the necessity and advantages of watching over the temper, and resisting every corrupt disposition.

To give efficacy to these instructions, it will become necessary that a marked distinction should be always shewn, by the superintendants of the school, to those whose conduct is the most excellent. The utmost caution and

prudence, however, must be used in making this distinction, that it may not appear to be founded on partiality or prejudice. The favour shewn should immediately follow the good conduct, and it should be extended indiscriminately to all upon their deserving it.

IV. But it must ever be borne in mind, that we in vain endeavour to regulate the temper effectually without the powerful aid of RELIGION. Human nature is corrupt, and every scheme of reformation, which is not expressly built on the assumption of the depravity of our nature, will be essentially defective; every scheme of reformation also which does not depend for success on the grace of God must necessarily fail. It is to be feared that many benevolent persons, in the present day, have been disappointed in their expectations of success, in educating the children of the poor, from want of attending to these points. They have not sufficiently considered what man really is; and they have not had recourse to the only effectual mode of reforming him. They have sought to palliate the symptoms instead of applying a radical cure. They have looked upon man as the creature of habit only, and therefore have thought it quite sufficient partially to rectify the habits, and, in some degree, to meliorate the temper without aiming at more. Religion they have, perhaps, said, as far as it consists of precepts, may be useful; but why should we teach its abstruse doctrines to those who have not faculties to understand them properly; and who, through their abuse of them, will become visionary or fanatical, unfit for the active duties of life, or a prey to the artifices of designing hypocrites? Such persons have adopted a view of religion fundamentally erroneous, since its doctrines are expressly intended, and directly calculated, to supply principles as efficacious as its precepts are pure.

My correspondent, and every visitor of a charity school, who justly appreciates the moral state of mankind, will, I trust, act upon a different plan. He will be convinced that true religion alone can change the heart, and produce a character and conduct radically good. True religion he will esteem the sovereign remedy appointed by God for all the evils of this sinful world, the grand source of peace and

consolation in this life, as well as the preparation for happiness in the next. He will, therefore, deem little comparatively to have been done, if a religious principle has not been instilled. To effect this will be the end of all his labours; the crown of all his hopes. It is true, indeed, that religion, as a principle, cannot be taught; its doctrines and precepts may be communicated; but their efficacious influence on the heart must depend on the operation of the Holy Spirit.

In dependance, however, on that operation to give efficacy to his instructions, he will endeavour, by a diligent use of the appointed means, to impart as much true religious knowledge as possible.

Religion may be considered as consisting in *just views* of the objects around us, and in *dispositions* corresponding to those views.

Men, in general, are misled by false estimates. They form a wrong judgment of this world and the next; of God and of man; of happiness and misery. Hence their aims are low, their motives corrupt, their conduct depraved. A wise instructor will, therefore, endeavour to communicate to his pupils those views upon every subject which are agreeable to truth; — to truth as revealed to us by him who is the light and the truth.

He will be anxious that they should form a right judgment of *his life, its nature, its objects, and its expectations.*

Has an instance occurred in the neighbourhood of sickness, pain, or great suffering? Let him ask them why God permits his creatures to suffer? Has he not the power to prevent it? Is he not a merciful and gracious Father to his creatures? Yet is not man born to trouble as the sparks fly upwards? Is it not strange that God should permit this trouble? Did God originally create his creatures, in order that they might be unhappy? These questions will pave the way for a representation of the happy condition which God first intended for man; and of the nature of the fall with all its disastrous consequences. The pupils may then be taught to form just views of the state of this fallen world, as the place appointed, not for their happiness, but their trial; not as a scene of enjoyment, but, in a measure, a place of punishment: and they may be warned, not foolishly to expect felicity.

here, but rather patiently to submit to the troubles which God may please to appoint for them.

Does an instance occur among them of froward or vicious conduct? Let it be urged as an indication of that depravity which we inherit from nature. That depravity may then be traced through its various ramifications, and a solemn appeal made to the conscience whether under one shape or another it is not found almost constantly operating. Thus let the true state of man, as a sinful depraved creature, be explained, and the dispositions which such a state requires, of humiliation, repentance, and vigilance, be frequently and seriously enforced.

Are the pupils called to witness an instance of laborious industry? Let it afford an opportunity of reminding them of the great business of man in this transitory life:—not to eat and to drink, which are useful only in order to support life, and therefore are not to be considered as its end: not to toil and labour, which are only valuable as the means of procuring the necessary food and raiment: not to play and take pleasure, for the pleasures of man are few and fleeting, his labours constant. Let them be informed that there is a higher and nobler end which the Creator has proposed to man; the discharge of the duties which he has required of him; his restoration to that original state of purity from which he has fallen; and a preparation, by obedience to the will of God, for a far better state above. Let them be made sensible that there is but one thing needful; that however they may prosper in the world, if the great work which their Creator has given them to do is neglected, it were good for them that they had never been born: but that, if this great work is pursued steadily and constantly, however poor their lot may be in this world, they will be blessed with invaluable blessings.

Have they heard of the departure of a neighbour or friend? Let them be led to inquire where the soul goes upon its departure from the body. Let the solemn account, which all must render at the tribunal of Christ, be set before them with all its awful solemnities. Let the misery and horror of eternal condemnation be described, and the unspeakable happi-

ness and glory of the blessed in heaven be represented to them. At the same time let it be strongly inculcated on their minds, that death is not to be considered as a calamity, but a blessing to all who are living according to the will of God.

In the views given of God, all possible care should be taken to represent him according to the character exhibited of him in scripture: as a being infinitely good and gracious, yet the avenger of sin; as the holy judge of the world, though the gracious father of all who come to him in the name of Christ. Abundant opportunities will offer, which should be readily embraced, of bringing into view his character and perfections. His bounty and goodness should be frequently pointed out, and occasion taken to represent him in a light calculated to excite thankfulness and love. The mention of his name should be accompanied with such expressions of gratitude, affection, and trust, as may be likely to kindle similar emotions in the breasts of the scholars. The effects of his displeasure should be frequently and forcibly illustrated, and the condition of those who are alienated from God should be described, with mixed pity and horror. Reference ought to be continually made to him as the judge of our conduct. Has a boy done wrong? The chief reason why he is culpable should be stated to be that he has offended God, and transgressed his commandment. The inconveniences or evil consequences of sin, or the temporal punishment which attends it, should not be held out as motives to deter from sin, so much as the simple consideration that it has been forbidden by God, and is displeasing to him. Trust ought to be cherished in the providence of God. He should be represented as the father of the whole family in earth and heaven, feeding even the young ravens which cry to him, at the same time that he gives to the highest archangel every thing needful for his support and enjoyment. His word ought ever to be appealed to as the guide of our conduct; and the authority of scripture should be habitually assigned by the pupils as the warrant of their conduct. The highest degree of reverence for the Bible should be always shewn, and the particulars in which it differs from all other

books should be carefully pointed out. The necessity of daily prayer to God should be frequently enforced: and the nature of true prayer should be represented as a solemn act of communion with the father of our spirits; as an act of homage to our sovereign; of gratitude to our benefactor, and confession to our judge.

But, above all, the character of God, as the Father of our Lord Jesus Christ, and the wonderful proof which he has given of his love in sending his only begotten Son to die for sinners, should be fully displayed. The manner in which this love is mentioned should indicate the teacher's sense of its infinite superiority to all other instances of goodness; and the obligations on our part resulting from it should be represented as of the deepest kind.

On these views of God, and of our redemption by his beloved Son, should be founded every idea that is imparted of the nature of religion; which should ever be represented, not as a burdensome service imposed on us, but as a just and reasonable tribute of duty and affection to the best of masters, and the most bountiful of benefactors. Much pains should be taken to give just views of the nature and necessity of religion. It should be described as consisting, not in mere forms and ceremonies, but in a constant obedience to God, and in living according to the laws which he has prescribed in his word. The character of a real christian should be often largely delineated, and a great variety of particulars stated, by which it may be distinctly perceived what is his main pursuit, his spirit and temper, his aim and endeavour.

At the same time it must not be concealed, that such is not the character of the greater part of the world. The distinction between real and nominal christians should be very fully explained. And the state of man, in general, as it will assuredly appear in real life, should be plainly declared to them, and shewn to be what the scripture has foretold, and what indeed might naturally be expected from the corruption of human nature.

While these instructions are con-

veyed, frequent opportunities will be given for forcible appeals to the conscience. Indeed, much pains should be taken to strengthen the power of conscience. The scholars should constantly be referred to their own consciences in cases of suspected guilt. They should be habituated to reverence themselves, and to feel more deeply the reproach of their consciences, than the censures of others. The sting of conscience should be stated as the severest part of the punishment of guilt to an ingenuous mind. A tender conscience, jealous of right, should be commended as an excellent quality, highly to be esteemed by man, and honourable in the sight of God: while, on the other hand, a hard heart, and unfeeling conscience, should be spoken of with dread, as indicating the highest degree of depravity.

In all cases, where a fault has been repeatedly committed, particular care should be taken to inculcate the necessity of divine help, to subdue a besetting sin; and the offender should be urged to pray earnestly to God for grace to purify his heart, and strengthen him to resist temptation. Thus the mind should be accustomed to look up constantly to that invisible power who is ever near to us, as a witness, a judge, a protector, and a father.

It is not however intended that oral instructions should supersede the necessity of committing to memory catechisms, or other formularies of religious knowledge: such instructions, on the contrary, may be grounded on these. It is only designed to inculcate that a constant reference to the great truths of religion should be made, in such a manner as may be most likely to produce the deepest impression on the heart.

I have now mentioned the principal objects which should engage the attention of the superintendent of a school, and endeavoured to explain the methods by which these objects may be best attained. It remains only, at a future opportunity, to add a few miscellaneous remarks, adapted to promote the same purpose.

N. D.

MISCELLANEOUS.

WHEN the following communication was received, we were disposed to suppress it, as may be seen by our answers to correspondents for September: but on farther consideration, we thought that a natural and simple solution of the phenomena which it relates, might be useful to the writer of the narrative, and to such of our readers as might not have paid attention to subjects of this kind. We have, therefore, determined to insert it.

To the Editor of the Christian Observer.

A LADY who resides near Milford Haven, a subscriber to your invaluable work, so much wanted in these degenerate times, when atheism and infidelity have overcome christianity in a most alarming manner, wishes to have inserted in the Christian Observer an account of two awful visions which have been seen near the place of her residence, thinking it might be the means of converting some from the dreadful supineness and delusion they are under: as from her knowledge of the scriptures, and what is now acting on the stage of the world, she believes the prophecies are very near their full accomplishment, and that all true believers are of that opinion. The first vision was seen by Captain Jones, of the James Tender, lying at Milford. He says, that on Thursday the 19th July last, about six or seven o'clock in the evening, he saw the vision of seven ships in the element at the harbour's mouth in action, and could distinguish the French and English colours; after an hour's action, an angel appeared with a trumpet, which, when he blew, all vanished away. The captain called all the impressed men out of the hold, who saw them as well as himself. It has been much talked of at Milford, and the captain is willing to make his affidavit of it, but as the men are now dispersed in different ships, their collected testimony could not be had.

The other vision is related to the lady by a woman of whom she has the highest opinion for her honesty, faithfulness, and veracity, so that she

places the greatest reliance on what she says. The writer of this has also conversed with the woman, and heard her relation of it. She, Margaret Thomas, says, that on the 19th July last, she went with her daughter to Haverfordwest; it was late when they returned home. Between ten and eleven o'clock her daughter happened to go to the front door, and called her mother to look at the moon, when she saw something in the form of a cross hover to and fro over the moon. The cross appeared black. The moon then divided into three parts, a considerable distance from each other, not in different directions, but perpendicular. In a few minutes it dwindled away, in appearance as small as a rush light, and entirely disappeared. In about two minutes the moon appeared again, in a strange figure, and an awful form, much like a woman in deep mourning, with a hood on her head, covering her face, in a bending posture, to the earth; it remained so for a short time, then disappeared, swift as a star shot from the heavens. The horizon was clear; not a cloud passing at the time. She does not know how long the vision lasted, as it was begun before she saw it. She made her son, a boy of twelve years of age, write it down in her own words, that there might be no variation in the details given of it.

If it should be agreeable to your plan, the lady would be glad to see an account of these visions in your work, if not, the writer of this requests that a reason may be assigned, in the Observer for September, for its non-insertion, that she may be satisfied of her request to have it sent to the editor has been attended to.

THE WRITER of the preceding narrative, in giving the title of "awful visions" to the appearances which she has described, evidently regards them as preternatural phenomena or prodigies, announcing certain events about to take place. We, on the contrary, supposing the facts to be authentic, and related with tolerable exactness, consider them as mere natural occurrences; and we shall ac-

cordingly proceed to shew, that such phenomena are neither extraordinary in their nature, nor unfrequent in their appearance. There is a certain state of the atmosphere that occasionally takes place in this country, and in other parts of the world, in which those rays of light that pass in a particular direction are refracted in an uncommon degree, and produce the appearance of aerial spectra. Under these circumstances distant objects are apparently elevated to a considerable altitude, while they are, at the same time, rendered more distinctly visible.

A great variety of curious phenomena, depending on atmospherical refraction, have been long known to philosophical observers; and the explanation given of them is not difficult to be understood by those who are moderately versed in the science of optics. For the sake of those of our readers, who may not have paid attention to this subject, we shall present them with a few specimens of the effects of atmospherical refraction, which have been collected from the most authentic writers on this subject.

1. One of the most familiar instances of atmospherical refraction occurs near London, and may be observed by any person standing on the side of the Thames at Greenwich, when it is high water there. He may then see the cattle grazing on the Isle of Dogs, a marshy meadow, situated on the opposite side of the river. When it is low water, the cattle cannot be seen, being hid by the land, wall, or bank on the other side, which is raised higher than the surface of the marsh, to prevent its being overflowed by the Thames at high water.

2. In the transactions of the American Philosophical Society is the following letter from Mr. Andrew Elliott, dated Pittsburg, November 5, 1787.

“On the 13th of last month, about ten o'clock in the morning, as I was walking on the beach, I discovered something that had the appearance of land in the direction of Presqu'isle: about noon it became more conspicuous, and when viewed by a good achromatic telescope, the branches of the trees could be plainly discovered. From three o'clock in the afternoon till dark, the whole peninsula was considerably elevated above the hori-

zon, and viewed by all our company with admiration. There was a singular appearance attending this phenomenon. The peninsula was frequently seen double, or rather two similar peninsulas one above the other, with an appearance of water between. The next morning Presqu'isle was invisible, and remained so during our stay. Presqu'isle was about twenty-five miles distant, its situation very low.”

3. We shall now transcribe a short account of the well known optical phenomenon, called Fata Morgana, or the Castles of the Fairy Morgana, which is often seen in the air, and in the sea, in the Straits of Messina. When the rising sun shines from that point whence its incident ray forms an angle of about forty-five degrees on the Sea of Reggio, and the bright surface of the water in the bay is not disturbed either by the wind or the current, the spectator being placed on an eminence of the city with his back to the sun and his face to the sea, on a sudden there appear in the water, as in a catoptric theatre, numberless series of pilasters, arches, castles well delineated, regular columns, lofty towers, superb palaces with balconies and windows, extended alleys of trees, plains with flocks and herds, armies of men on foot and on horseback, and many other strange images, in their natural colours and proper actions, passing rapidly in succession along the surface of the water; during the whole of the short period of time while the above-mentioned causes remain. But if the atmosphere be at the same time highly impregnated with vapour, it then happens, that in this vapour, as on a curtain extended along the channel to the height of about thirty palms, and nearly down to the sea, the observer will behold the scene of the same objects, not only reflected from the surface of the sea, but likewise in the air. If the air be slightly hazy and opaque, and at the same time humid and adapted to form the Iris, then the above-mentioned objects will appear only at the surface of the sea, but all vividly coloured, or fringed with red, green, blue, and other prismatic colours. P. Minasi, the author of this account, says, that he has himself seen this appearance thrice times, and that he would rather behold it again than the most superb theatrical exhibition in

the world. This author, while describing the city of Reggio, and the neighbouring coast of Calabria, shews, that all the images which are exhibited in the Fata Morgana are derived from objects on the shore.

4. The following letter written by William Latham, Esq. F. R. S. and A. S. is transcribed from the Philosophical Transactions, dated Hastings, Aug. 1, 1797. "On Wednesday last, July 26, about five o'clock in the afternoon, whilst I was sitting in my dining-room, at this place, which is situated upon the parade close to the sea-shore, nearly fronting the south, my attention was excited by a great number of people running down to the sea side. Upon enquiring the reason, I was informed that the coast of France was plainly to be distinguished with the naked eye. I immediately went down to the shore, and was surprised to find that, even without the assistance of a telescope, I could very plainly see the cliffs on the opposite coast; which, at the nearest part, are between forty and fifty miles distant, and are not to be discerned, from that low situation, by the aid of the best glasses. They appeared to be only a few miles off, and seemed to extend for some leagues along the coast. The sailors and fishermen could not, at first, be persuaded of the reality of the appearance; but they soon became so thoroughly convinced, by the cliffs gradually appearing more elevated, and approaching nearer, as it were, that they pointed out and named to me the different places they had been accustomed to visit: such as, the Bay, the Old Head or Man, the Windmill, &c. at Boulogne; St. Vallery; and other places on the coast of Picardy; which they afterwards confirmed when they viewed them through their telescopes. Their observations were, that the places appeared as near as if they were sailing, at a small distance, into the harbours. Having indulged my curiosity upon the shore for near an hour, during which the cliffs appeared to be at some times more bright and near, at others more faint and at a greater distance, but never out of sight, I went upon the eastern cliff or hill, which is of a very considerable height, when a most beautiful scene presented itself to my view; for I could at once see Dungeness, Dover Cliffs, and the French

coast, all along from Calais, Boulogne, &c. to St. Vallery, and, as some of the fishermen affirmed, as far to the westward even as Dieppe. By the telescope, the French fishing-boats were plainly to be seen at anchor, and the different colours of the land upon the heights, together with the buildings, were perfectly discernible. This curious phenomenon continued in the highest splendor till past eight o'clock, when it gradually vanished."

5. The following account of the effect of atmospherical refraction is extracted from the Bakerian Lecture, written by Professor Vince, and read before the Royal Society, Nov. 15, 1798. The effects of atmospherical refraction were observed by him at Ramsgate, August 1, 1797, from about half an hour after four o'clock in the afternoon till between seven and eight. The day had been extremely hot, and the evening was very sultry; the sky was clear, with a few flying clouds.

"Directing my telescope at random, to observe any objects which might happen to be in view, I saw the top of the masts of a ship above the horizon; at the same time also, I discovered in the field of view two complete images of the ship in the air, vertical to the ship itself, the one being inverted, the other erect, having their hulks joined. The phenomenon was so strange, that I requested a person present to look into the telescope and examine what was to be seen in it, who immediately described the two images as observed by myself. As the ship was receding from the shore, less and less of its masts became visible; and I found, that as the ship descended, the images ascended. The next ship which I directed my telescope to was so far on the other side of the horizon as just to prevent its hulk from being seen; and here I observed only an inverted image of part of the ship. These images would suddenly appear and disappear very quickly after each other; first appearing below, and running up very rapidly, showing more or less of the masts at different times as they broke out. As the ship was descending, on the other side of the horizon, I continued my observations upon it; when I found, that as it continued to descend, more of the image gradually appeared, till at last

the image of the whole ship was completed, with their mainmasts touching each other; and upon the ship descending lower, the image and the ship separated." In another instance, Professor Vince observes, that two images of a ship could be seen before the ships itself was visible, when the whole ship was actually below the horizon. The same author mentions several other instances of atmospherical refraction, which our limits will not permit us to insert.

Without entering into any farther philosophical disquisition on this subject, we presume, that our readers will be fully satisfied that the appearance of the images of ships, or any terrestrial object in the air, is neither preternatural nor ominous, and is as really within the ordinary laws of the system we inhabit, as the Rainbow, or the Aurora Borealis. It must be, however, acknowledged and lamented, that persons of eminent learning and piety have published accounts of these aerial spectra, with a superstitious interpretation of their significance annexed. Dr. Short, who compiled a chronological history of meteors, &c. has inserted the following narrative. "January 1, 1254, at night, the moon being eight days old, and the sky clear, was clearly and plainly seen in the air, a prodigious large ship, which, after some time, seemed as though the boards and joints were loosed, and then vanished. A severe cold winter followed, till St. Gregorie's in March. There was so great a murrain and death of sheep, that in many places about half died, &c. &c."

Mr. Cotton Mather, in his *Magnalia Christi Americana*, after relating the loss of a ship which was freighted at New Haven, for England, in the year 1646, and foundered at sea soon after her departure, proceeds with the following narrative: "The spring following, no tidings of these friends arrived with the ships from England; this put the godly people on much prayer, both public and private, that the Lord would (if it was his pleasure) let them hear what he had done with their dear friends, and prepare them with a suitable submission to his holy will. In June next ensuing, a great thunder storm arose out of the north-west, after which (the hemisphere being serene) about an hour before sun-set, a ship of like

dimensions with the aforesaid, with her canvas and colours abroad, appeared in the air, coming up from our harbour's mouth, seemingly with her sails filled under a fresh gale, and sailing against the wind for the space of half an hour. At length her main-top seemed to be blown off, then her mizen-top, then all her masting seemed blown away by the board. Quickly after she overset, and so vanished into a smoky cloud, which, in some time, dissipated, leaving, as every where else, a clear air."—"Mr. Davenport, in public, declared to this effect; that God had condescended, for the quieting of their afflicted spirits, this extraordinary account of his sovereign disposal of those for whom so many fervent prayers were made continually."

It may, probably, be expected that some particular notice should be taken of the appearances said to have been exhibited by the moon. It is stated, that there was the resemblance of a cross hovering over the moon, and that after this, three moons were seen distinctly, &c. The meteors, called Halo, Parheliion, Paraselene, the former of which appears under the form of luminous circles round the sun and moon, and the latter as mock suns and mock moons, are too well known to require a formal proof of their frequent occurrences. The halo or corona is likewise often seen encircling the planet Jupiter, and some of the larger of the fixed stars. When there are more luminous circles than one, they sometimes intersect each other at nearly right angles; and such a circumstance might, by the eye of a common observer, be easily imagined to resemble a cross. But granting the observation to have been accurate, it is neither new, nor singular, since those meteors have assumed the form of a cross on the face of the sun; and in the year 1677, May 17, a cross was seen on the moon, one of the arms of the crossbar being parallel, and the other perpendicular to the horizon. The Parheliion, or mock Sun, is a meteor that has been repeatedly noticed by philosophers from the time of Aristotle to the present day. Three, four, or more mock Suns have been seen at the same time, and although we have not so many instances to produce of the Paraselene, or mock Moon, yet Dr. Short has recorded that five moons have

been seen at one time in this kingdom; M. Cassini saw three in France, and Mr. Musschenbroek an equal number in Holland. These meteors cannot be seen in distant places at the same period of time, which may partly account for the small number of histories of these phenomena that are on record. After the details which have been given; the explanation of these "awful visions" is simple and obvious. It is probable, that at the time when Captain Jones was contemplating with astonishment the appearance of ships in the air, several ships were passing at a distance, and these, from the particular constitution of the atmosphere at that period, were represented as being not very remote from Milford Haven. Their quick motions might be mistaken for naval manœuvres, and to a mind under the influence of surprise and consternation, a cloud in a fantastic shape might be easily metamorphosed into an angel with a trumpet. Nothing farther seems necessary, by way of explanation of the appearances said to have been exhibited by the moon, than what has been already offered under that head. To render the preceding discussion more generally useful, we shall subjoin a few observations.

1. There exists in human nature an extraordinary love of the marvellous, an insatiable curiosity after new and rare occurrences, and an eager inquisitiveness into futurity, which have too often misled men into the most glaring follies, and sunk them in the most abject superstition.

Learning, aided by experience, will greatly abate and moderate that wonder and consternation which new and singular events have a tendency to excite in perverted and undisciplined minds; and will teach them to reflect, to inquire, and to examine, before they characterize phenomena which they do not understand, as the effects of supernatural agency. The sacred scriptures give no encouragement to divination nor superstition; they are, on the contrary, admirably calculated to restrain and circumscribe the inordinate sallies of a disordered imagination, which are generally as remote from serious piety as they are contrary to true wisdom and soundness of mind. But whatever reason, learning, or religion may have sug-

gested, there has been, and still continues, a strange propensity to discover preternatural effects and miraculous interpositions on the most ordinary occasions; to make every remarkable dream prophetic; to announce the impressions made on disordered bodily organs, or on a disturbed imagination, as visions from God; and to fill the air and the earth with prodigies, omens, and presages. This disease of the human intellect is as extensive as it is pernicious; since it is not confined to a few individuals of some particular age or nation, but it is the error of the world, and has prevailed in different degrees during every period of time: hence it may be found among Jews and Gentiles, Christians and Mahometans, antients and moderns, learned and simple; there having been almost a general consent to establish this sort of folly and delusion upon principle.

2. The Pagan world was infested, and almost overrun, with oracles, soothsayers, diviners, astrologers, and a whole tribe of similar impostors, who held mankind in a state of timid subjection, and rendered them at all times subservient to any interested or wicked purpose, which the crafty and designing priest or politician found expedient. The greater part of mankind was thus "led captive by Satan at his will;"—"the God of this world having blinded their eyes," that he might establish idolatry more firmly upon the basis of superstition. Indeed, idols, sacrifices, and the complicated ritual of paganism, are banished from our temples; but many of the vanities of heathenism are not only tolerated but cherished by multitudes who call themselves christians. When these persons are informed that, in the most prosperous periods of the Roman republic, matters of the highest importance were often determined by the flight of birds, the pecking of chickens, and certain appearances exhibited by the entrails of slaughtered animals; that an eclipse of the sun, or moon, a thunder storm, the croaking of a raven, or an imaginary voice in the air, have modified or suspended the most solemn deliberations; they are surprised at their weakness: yet the same persons will manifest a blind credulity to the tales of visionaries, prophetic dreamers, "observers of times," and expounders of prodigies.

It appears very improbable to us, that birds or beasts should be endowed with prophetic powers, and that the governor of the universe should write the fates of empires and individuals upon the bowels of a victim offered in sacrifice to demons: yet is it more probable that he should reveal the fortunes of kingdoms, or the events of battles, or the calamities of private persons, by spectres in the air; or delineate them upon the surface of the sun, the moon, or the stars? The heavens do, indeed, declare the power and glory of God; but the Bible has no where taught us to look up there for the revelation of future events, or an authentic declaration of the divine will, on subjects moral or political.

3. If the greater part of mankind be very incompetent judges of what physical phenomena are natural, and what are preternatural, they are still less qualified to give an authentic interpretation of the specific intention and design of Divine Providence in the production of them. Let us suppose that ships, or armies, or any other aerial spectra present themselves to the eye, by what authority are these, or any more remarkable meteors, declared to be a sort of heralds at arms, denouncing the divine vengeance against a city or a kingdom? Why is every thing, which the unlearned chase to call a prodigy, clothed in the habiliments of death, and indicative of nothing but calamity? No sufficient reason can be given, from observation, from history, or from divine revelation, why these appearances, if they signify any thing, may not as often be signs of peace and prosperity, as of famine, pestilence, or the sword. To concede the rest, they are very equivocal, ambiguous, delusive oracles, which may be made to utter any prediction that the fancy of the interpreter may dictate. They are like mercenary soldiers, ready to fight on any side, and are always disposed to serve the purposes of those who know best how to manage them. The pretensions of the expounders of omens, prodigies, &c. are commonly weak and absurd: sometimes they are presumptuous and impious, like the false prophets of old who spake in the name of the Lord, when the Lord had not sent them.

When Zuinglius, the great reformer, was slain in battle, the opposite

party having found his dead body, treated it with great indecency, and, at length, burnt it. The heart of Zuinglius being found intire among the ashes, his adversaries interpreted this circumstance as indicating uncommon hardness and stubbornness of mind; while his friends concluded, from this fiery ordeal, that his heart was nobly stout and sincere. Thus, when men are under the power of love or hatred, hope or fear, indifference or bigotry, their predictions and interpretations will be tinged with the predominant dispositions of their minds, and they will make the mystic characters of the Almighty speak in the language of human passion and infirmity.

4. That state of mind by which men are induced to look for prodigies, and supernatural agency, in every new or unusual occurrence, tends powerfully to draw them away from an habitual and sober attention to the word of God; and by seducing them into superstition or enthusiasm, to conduct them finally into error and apostasy. Let a man once fancy that he is favoured with visions, or is endowed with the faculty of interpreting omens, and he is placed beyond the possibility of rational or scriptural conviction; for it is vain to press him with arguments, who has a prodigy, a miracle, or a revelation, to object against any conclusion that may bear forcibly upon his principles or practice. But the mischief is not always confined to the individual, for fanatics and visionaries carry a principle of contagion along with them; and when a man has got a tale of wonder ready, on suitable occasions, to communicate to his followers in private, or his admirers in public; and when these are mingled with the motives to faith and hope, to fear and repentance; the gospel of Christ is polluted and degraded by the mixture of these vain conceits: and this false and dangerous measure, is substituted for the scripture standard of truth and error, of good and evil. Hence it follows, that men become more earnest about fictions and fancies, visions and voices, than in studying their duty: they meditate more seriously on pretexts, omens, and prodigies, than on the divine admonitions; and a comet, or a meteor, will excite more solemn thoughts than the scriptural account of

hell. This erroneous turn of thinking is as inimical to peace and comfort, as it is injurious to the nature of true religion. When men live in a state of servile fear and timorous apprehension, falling into dismay and consternation at every unusual phenomena in the air or commotion of the earth, and concluding that wrath and judgment are by these appearances denounced upon them; such a state of mind has a tendency to extinguish all high and generous thoughts of God, and to reduce religion under the bondage of an abject and gloomy superstition. This is exemplified throughout the whole history of paganism; and as many of its delusions and irreligious practices were transferred into the christian church, they were gradually propagated with the progress of popery, till the Roman communion became the nursery of those "signs and lying wonders," which have polluted and disgraced christianity through so many ages. If among other benefits of the reformation we have learnt that the Bible contains the religion of Protestants, it is high time that we renounce all other oracles but those which are inspired by the Holy Ghost; and in these we shall find abundant information concerning the signs which indicate the divine displeasure. Let those who would be "wise above what is written," fear, lest in forsaking the lawful and authorised mode of instruction, they should be permitted to fall into "strong delusions, to believe a lie," and become the sad victims of their own wilful credulity. The genius of christianity is modest and submissive, teachable and gentle, the parent of peace, serenity, and stedfastness; and in proportion as it predominates, it inspires the "spirit of love, of power, and of a sound mind."

When the fear and love of God are prevailing principles in the mind; when we "set the Lord always before us," and live under a lively impression of his perpetual omnipresence; when, by holy desires and devout affections, we hold an intercourse with heaven, and are thereby animated to abound in every good word and work; we shall live and move in an element where these gross and senseless chimæras can never ascend to intercept the beams of heavenly wisdom, or distract and agitate a heart united to God through Jesus Christ.

THE FOLLOWING LETTER, dated New York, Sept. 6, 1804, has appeared in several English newspapers, and though we cannot vouch for its accuracy, we are of opinion that it contains a very probable account of

THE SUFFERINGS OF MADAME TOUSSAINT.

"THE widow of the unfortunate Toussaint has just landed upon our continent. Her account of her own and her husband's sufferings, from Bonaparte's tyranny, would be incredible, were they not already equalled by the Corsican's former atrocities, and those of his accomplices. Her mutilated limbs and numerous wounds are, besides, visible proofs of the racks and other instruments of torture from which she has suffered in the dungeons of free, enlightened, and civilized France, and under which, little doubt remains that General Toussaint expired.

"From the moment Le Clerc, by perfidy and breach of treaties, got her husband and herself into his possession, they were loaded with chains, and, during their whole passage to France, they continued in irons, with hardly food enough to support life. At their landing in Bourdeaux, they were separated, though shut in the same prison. What happened since to her husband she does not know, nor is she yet certain whether he has perished, as the French papers have published, in a dungeon at Besancon; or whether, with a mutilated body, he continues to breathe the pestifential air of French gaols, exposed to the cruelties of, and enduring that refinement in torment which French ingenuity so ably invents, and of which Corsican barbarity so willingly makes use. Her first examination was before Lucien Bonaparte's brother-in-law, the police commissary at Bourdeaux, Pierre Pierre, who told her, 'that her grave was already dug, and that her last day was come, if she did not immediately discover the place where her husband's secret correspondence with the English was concealed, and where his and her own treasures were deposited and buried.' Having never heard of any secret transactions with the English; and being convinced that, when Le Clerc so perfidiously surprized her husband, he got possession of, not only all his papers, but of all his money, amount-

ing to about 300,000 livres (£12,500.) she declared herself unable to make any discoveries. She was then carried back to her prison, where Pierre Pierre arrived in the midst of the night, with four *Gens d'Armes d'Elite*, who dragged her to a subterraneous hall. Here the police commissary, in shewing her the instruments of torture, repeated his former questions and threats. Her assurances, her prayers, her tears, and her declaration that she was in a state of pregnancy, availed nothing. On the *Gens d'Armes* laying hold of her she fainted away. They carried her, notwithstanding, to the rack, where the most excruciating pain soon deprived her of sense, which she only recovered to feel that the premature delivery of a child, by miscarriage, was at hand. One of the *Gens d'Armes* wives was then sent for, and she was delivered of a dead child. Her situation became at last so desperate, that the surgeon of the prison was sent for to visit her. After an illness, which continued for six months, during which time she had repeated promises of her liberty to see her husband, she gathered strength enough to support a journey; and one evening after dark Pierre Pierre arrived with a joyful countenance, informing her that Bonaparte had generously permitted her to join her husband at Paris. She was accompanied, during the journey, by two police-agents, and one of the negro girls who came with her to Europe as an attendants. The former forbade her to mention on the road who she was, under pain of imprisonment; and the latter informed her, by signs only, that she also had felt the effect of Bonaparte's tortures, because they were never left by themselves, nor permitted to speak low, one of the police agents being always with them. She entered Paris at eleven o'clock at night, and was immediately carried to the office of police, from whence the police prefect ordered her to the temple. The next evening she was brought before the grand judge Regnier, and the police director Real, their secretary read to her the former interrogatories before Pierre Pierre at Bourdeaux, together with her pretended confessions on the rack, the *proces verbal* of which was not only signed by Pierre Pierre, but by the four *Gens d'Armes d'Elite*. She was now told to be more explicit, her hus-

band having confessed more than herself, as the only means not only to obtain her liberty, but to avoid new tortures. Having nothing to discover, she persisted in her former denial, and was, therefore, upon a signal from Regnier, seized by the *Gens d'Armes* in the room, and carried to a dungeon, to which she descended by a flight of steps. There she was stripped naked, and put again on the rack, when the secretary questioned her about the names of the secret agents from the English governor at Jamaica; of their transactions; of the houses in England and America to whom money had been remitted; where, in St. Domingo, they had buried treasure in gold to the amount of ten millions; &c. What she had suffered at Bourdeaux was merely a trifle to the terrible pains inflicted on her at Paris, which, in a few minutes, deprived her both of the faculty to think and to speak. What happened to her afterwards in the Temple she does not remember, having been entirely deprived of her reason. When she began to recover it last April, she found herself shut up and chained in the mad-house for women, called *La Salpetriere*, at Paris. When the surgeon of this hospital had made his report of her convalescent state, her second son was permitted to see her; and the consolation she received from his visits soon restored her as much as she could expect to be on this side the grave. This lenity of Bonaparte was caused by the promise and engagement of the young man to form a party at St. Domingo against Dessalines; and it was by agreeing to co-operate with her son that they were both permitted to embark for the American continent, after previously signing an acknowledgement of the kind treatment she had experienced in France. Both she and her son remained in a house of detention at Paris, till an American vessel had been hired to carry them away from Europe. In this house they were treated, not only with humanity, but with respect; and before her departure she received from Bonaparte one thousand louis d'ors, as an indemnity for her detention in France; and Madame Bonaparte sent her a diamond ring worth five hundred louis d'ors, with a message that she felt for her situation, and desired her to forget the past, but

remember that she was born a *French* subject.

"Madame Toussaint has lost, from tortures, the use of her left arm; and has no less than forty-four wounds on different parts of her body. Pieces of flesh have been torn from her breasts as with hot irons, together with six nails of her toes—a living witness of the *humanity* and *honour* of the *tender* Emperor of the French, the *august* chief of the legion of *honour*. As the climate of America does not agree with her decayed constitution, she intends, as soon as she has collected the wreck of her fortune, to settle at Jamaica, if the British Government shall think proper*."

After the above horrid detail, it may be gratifying to our readers to see an account of this lady, and of the domestic felicity which she once enjoyed, as it was drawn in 1797, from personal observation, by the hand of a Frenchman, and inserted in a French journal of that year. The account is long, and contains many interesting particulars respecting Toussaint himself, which we may lay before our readers on some future occasion. At present we shall confine our extracts to what respects his lady.

"I had long been desirous of studying the domestic character of Toussaint, and I went to visit him in company with one of his nephews. On our arrival we found only his wife at home, but while we were conversing with her, the arrival of the general in chief was announced. Upon hearing the name of her husband, I observed that her countenance brightened. When he entered, she eagerly rose to embrace him. They sat down beside each other, and a silence of some minutes succeeded, during which I was not a little astonished to observe in their behaviour to each other, and in their expressive looks, all the tender emotions which two young lovers may be expected to experience. I broke this silence by telling the general how happy I was to see him. He thanked me with a smile, took me by the hand, and turned once again to embrace his spouse.

* We sincerely hope that she may be dissuaded from adopting this dangerous resolution. Let her remain in America, or let her come to reside in England; but let her not trust herself within the precincts of a slave colony.

The conversation then became gay and animated, but during the whole of the evening his wife formed the principal topic. He related almost all the details of his domestic life for twenty years, mingled with traits of the greatest interest, among which I perceived much that discovered the man calculated to influence the lot of his species, and to be the preparer of great events. 'I was determined,' said he, 'to choose my wife myself. My master wished me to marry some young coquetish negress; but I refused, being convinced that I could best form a happy marriage for myself. Until the revolution I never had been absent from my wife. We cultivated our little field; we went out and returned together at the same hour; and, animated by the attention of each other, we forgot at night the fatigues of the day. Heaven blessed our labours; for we not only lived in the midst of plenty, and could save something for other times, but we had the inexpressible pleasure of being able to supply the wants of the less fortunate blacks of the plantation. On Sundays and holidays, my wife and I went to mass, in company with our relations. Upon our return to our cabin we had an agreeable repast, and the sequel of the day, which was spent in domestic enjoyment, was terminated by a prayer which we made in common. The greatest pain I ever experienced was occasioned by my being under the necessity of parting from my wife at the commencement of the revolution. I could not fight with courage, and had no spirit to proceed in my military operations, until I knew that she was in a place of safety. I was not happy until I had procured this retreat for her, where I come and pass my time agreeably, and relieve myself from the anxiety of public affairs.'

"The situation of the general's house is the most beautiful and picturesque I ever saw in the colony. This agreeable and peaceful solitude is nine leagues from Gonaïves, and three from the Spanish quarter of the island. The house stands upon a piece of rising ground, and is surrounded by the cabins of black cultivators. Below are some coffee plantations on the bank of a river which comes from the Spanish side, and forms two-thirds of a circle round the general's house. The eye takes in at

once all the plantations, which are in the finest state of cultivation. The view is bounded on each side by trees, whose position renders the valley charming, and makes it present a most enchanting picture. Every thing in General Toussaint's house has the air of order and decency. His wife, notwithstanding the trouble she takes in managing the affairs of her family, attends also to the cultivation of coffee. Toussaint shewed which was cultivated by her and her women.

"Citizeness Toussaint is near forty years of age; and though the largest woman I met with in St. Domingo, her person is agreeable. Her physiognomy is gentle, and expressive of candour. She seems to have all the modesty of a girl of twenty, and every thing that surrounds her partakes of the simplicity that characterises her manners."

STATE OF THE AMERICAN SLAVE TRADE.

We have derived the following statement from the most authentic sources, and we insert it in the hope that it may tend to obviate one argument which has been employed by the advocates of the Slave Trade in favour of its continuance, viz. that, if relinquished by us, it would be carried on to an equal extent by the American States.

The American constitution contains a provision that, previous to the year 1808, Congress shall not prohibit the introduction of slaves into any state, nor impose a higher tax than ten dollars on each slave imported. But though the general government is thus fettered, it has shewn a decided hostility to the Slave Trade on all occasions; and when, during the last winter, the passing of the bill for the temporary government of Louisiana brought the subject more immediately under discussion, so strong were the feelings manifested by the legislature, that no doubt can be entertained of a final period being put to the American Slave Trade, whenever the time shall arrive when Congress is constitutionally authorized to abolish it.

This conclusion derives great force from the consistent conduct which Congress has uniformly pursued with respect to this traffic. In 1794, an act was passed prohibiting any Ame-

rican subject to carry on the Slave Trade for supplying foreign nations, under forfeiture of the ship and all her appurtenances, and of two hundred dollars for each and every slave taken on board and sold; and of two thousand dollars to be paid by each and every person engaged in such adventure. And in case even of its being suspected that a vessel is intended for the Slave Trade, the act obliges the owner, agent, or master, to give bond, with sureties, that no natives of Africa shall be taken on board his ship to be sold within nine months from that time.

In the year 1800 it was declared unlawful for any American citizen, or any person residing in America, to hold any property, directly or indirectly, in a vessel employed in carrying slaves from one foreign country to another; and the penalty imposed was the forfeiture of such property, and a sum equal to double its value, together with a sum double the value of the interest which such person may have had in the slaves at any time transported in such vessel. It was at the same time declared, that no citizen of the United States should serve on board any slave ship, whether American or foreign, under the penalty of two thousand dollars, and imprisonment for two years, provided the serving on board was not compulsory; and that any American ship so employed may be captured by the commissioned vessels of the United States, and sold with all her cargo (except the slaves) for the benefit of the captors; and that, in such case, the whole of the crew shall be conveyed to the civil authority of the states.

On the 26th of March, 1804, an act of Congress was passed, prohibiting the importation of slaves from foreign places into Louisiana, under a penalty of three hundred dollars for every slave imposed on each person importing or knowingly aiding in importing them: and it is only under very strict regulations, enforced by very heavy penalties, that slaves can be carried to Louisiana from any other part of the United States. In addition to which all persons brought into Louisiana as slaves, contrary to the provisions of this act, are declared to be immediately free.

Besides the above proceedings of the general legislature of the states,

in every one of the different states, with the exception of South Carolina; the importation of slaves has been prohibited. The prohibition had taken place in South Carolina also; but was suspended about two years ago. In the last session, Congress, indignant at this suspension, would have passed a resolution imposing a tax of ten dollars a head on all slaves imported, had there not been an express agreement on the part of the members from South Carolina, that in case the measure was relinquished they would use their endeavours to procure the renewal of the prohibition. So unpleasant, indeed, was the act of the legislature of South Carolina to the members generally, that even the delegates from that state expressed their regret at its existence.

In the state of New Jersey an act

was passed during the last year, abolishing slavery in that state, so far as it respects children born since the first of July last; thus adding one more to the list of those states, now nine in number, whose local regulations either put an end entirely to the condition of slavery, or limit its continuance to the present generation.

Such being the case, we are fully warranted in considering the total and unconditional extinction in a little more than three years hence, of even that limited species of slave trade, which the subjects of the United States are still permitted to carry on, as a certain event; and in congratulating the friends of religion, justice, and humanity, on the progress which their righteous cause has made in the western hemisphere. May it be equally successful in this!

REVIEW OF NEW PUBLICATIONS.

CLXXXI. DAUBENY'S *Vindicta Ecclesie Anglicanae.*

(Concluded from p. 663.)

AT p. 434 et seq. Mr. Daubeny condemns Mr. Overton for saying, that the Church of England inculcates the doctrines now often termed *moderate Calvinism*; and considers that phrase as altogether absurd, as well as a contradiction in terms. Whether Mr. Daubeny's reasoning on this point be logically correct or not, it is an undoubted fact that many are to be found amongst the greatest ornaments of the English church, who may, with strict propriety, be called *moderate Calvinists*. (See *Christian Observer*, p. 434.) The names of Jewell, Hooker, Hall, and Beveridge, omitting a number besides, will readily occur to the learned reader as instances in point. These excellent men, though evidently Calvinistic, were yet so moderate in their Calvinism, as to be the delight and admiration of all holy and devout christians, however differing from them in some speculative points. That they did not inculcate all Calvin's tenets we readily admit; but that in their statement of many of the doctrines of christianity, they favoured the Calvinistic hypothesis, as contradistinguished from Arminian-

ism, is capable of the most satisfactory demonstration. If this is denied, for what will not men deny who are determined at all hazards, even at the hazard of their character for honest dealing, to maintain a favourite system? we would only observe, that what we mean to assert is the perfect compatibility of the views which were entertained by these eminent divines, when adopted and professed by persons in the present day, with the liturgy, homilies, and articles of the Church of England. Nor, let it be remembered, is the claim of such persons to sound churchmanship in the smallest degree lessened, because the name of Calvinist is invidiously affixed to them by their enemies, or improperly assumed by themselves.

Mr. Daubeny himself is of opinion, (p. 438,) that the doctrines of the Church of England are not modelled after the Calvinistic or Arminian pattern. We perfectly concur with him in this sentiment. But Mr. Daubeny will scarcely affirm, that they fall below the scheme of Arminius, though they differ from it; and we certainly do not think that they rise to the level of Calvin's system. Must they not then occupy some middle point between those two systems? This middle point, for want of a better name,

would probably be considered by some as moderate Arminianism, by others as moderate Calvinism. Both these terms are perfectly intelligible, and though it would be better to avoid them altogether, yet they seem to us to involve no more peculiar absurdity or contradiction, than the terms moderate Whig or moderate Tory, when opposed to violent Whig and violent Tory; terms which are also perfectly intelligible: or than a moderate, as distinguished from a high churchman; a distinction which Mr. Daubeny will admit may exist. It may farther be observed, that if the possible inferences to be deduced from some insulated propositions in the one system, (inferences, let it also be remembered, which are disavowed by those who hold it,) be decisive against its truth; the same argument may be applied, and is applied, with equal unfairness, but yet with equal force, to the other.

It is wholly unnecessary again to animadvert on Mr. Daubeny's mistakes respecting justification and baptism, which are repeated at p. 447 to 454. Like many other parts of the volume, these pages contain much truth mixed with much error.

In the following quotation, Mr. Daubeny gives his opinion as to the reasons which induce Calvinistic divines to adhere to their principles.

"It too often happens, that divines, who, from a certain predisposition of mind, or some concurrence of circumstances, become advocates for Calvinism, commit themselves upon it in early days, when, (to make use of Barret's words,) they have scarcely saluted the threshold of divinity, and are not, therefore, qualified to judge of a cause, which can only fairly be ascertained by much comparative reading, accompanied with a cool and discriminating judgment. The fact is, Calvinistic divines, generally speaking, associate only with Calvinists; read, for the most part, only Calvinistic books; and then too easily satisfy themselves with the confident persuasion that they are arrived at the *ne plus ultra* of their profession. Whilst the great misfortune in this, as in many other cases, is, that however partial may be their knowledge of a subject, when once men commit themselves upon it, '*vestigia nulla retrorsum*;' the pride of human nature insensibly mixes itself with the business, and they feel themselves, as it were, pledged to maintain the ground they have taken; and therefore (for the most part) they industriously and determinedly keep out of sight that evidence,

which might convince them of their error." p. 469.)

That some Calvinistic divines, and perhaps some Arminian divines, may act in this manner, is very probable: but is Mr. Daubeny so well acquainted with Calvinistic divines, and their communications, as to authorize such assertions as these? Does he know, that "generally speaking, they associate only with Calvinists?"—That they "read, for the most part, only Calvinistic books?" And is he so intimately acquainted with their characters, and with their thoughts, as to know, that they too easily satisfy themselves with the confident persuasion, that they are arrived at the *ne plus ultra* of their profession? Would it not be possible for some Calvinist, with at least equal justice, to retort these charges? Might not such an one very fairly ask Mr. Daubeny, whether, generally speaking, he associates with persons of the Calvinistic persuasion, or only with those of his own way of thinking? Whether his reading be not, for the most part, confined to Anti-calvinistic authors; and whether he has not nearly persuaded himself, that he has arrived at the *ne plus ultra* of his profession? Whatever sentiments Mr. Daubeny may entertain of the partial attainments of those who differ from him, and, doubtless, persons will be found to whom such random expressions are applicable, we think it our duty distinctly to state, what has been abundantly exemplified in the course of our review, that, in conducting this controversy, he himself has often shewn great inacquaintance with his subject, and a very partial and limited knowledge of those authors whose theological opinions do not accord with his own. In one thing, however, we perfectly concur with him, which is in wishing that the words Calvinism and Arminianism were not to be found in the Churchman's vocabulary, the doctrines of the church being modelled after the pattern of neither; and that all those would renounce the name of Calvinist, who do not maintain the system of Calvin in its full extent. At the same time it is but justice to them to state, that, possibly, the renunciation of the title would little avail them. It certainly has little availed the Christian Observer. The conductors of that work, though they have never professed themselves

Calvinists in any sense, are still lavishly honoured with that title by the Antijacobin Reviewers. And Mr. Daubeny himself, from whom more candour might have been expected, notwithstanding their explicit disavowal of the name, and in the face of the strongest evidence arising from the uniform tenor of their work, chuses to represent them as considering "the essence of the gospel to be in a great measure contained in the unscriptural peculiarities of Calvinism." Letter to a sound member, &c. (p. 44.)

We turn with pleasure to a beautiful extract, inserted at page 458, from Bishop Hall's *Via Media*, which we sincerely recommend to all whom it may concern.

"As ministers of the same church, who ought to be perfectly joined together in the same mind and in the same judgment, let it be our care to study and preach Christ and him crucified; to work the souls of men to faith, repentance, piety, justice, charity, temperance, and all other heavenly virtues; that they may find cordial testimonies in themselves of their happy *predestination* to life, and their *infallible* interest in the precious blood of their Redeemer. Let us beat down those sins in them, which make them obnoxious to everlasting damnation, and strip them of all *comfortable assurances* of the favour of God. Let us not indiscreetly spend our time and pains in distracting their thoughts with those scholastical disquisitions, whereof the knowledge or ignorance makes nothing to heaven. The way to blessedness is not so short, that we should find leisure to make outroads into needless and unprofitable speculations." (Quoted by Mr. Daubeny from Hall's *Via Media*, p. 386, ed. 1660.)

Mr. Daubeny no sooner makes this quotation, than he proceeds to affirm, in peremptory terms, that "the doctrine of *predestination* was never heard of in the church till christians amused themselves with raising questions out of the scriptures, and disputed about many things to no profit." The scriptures, he adds, contain it not. Now, besides that this is mere gratuitous assertion, and of no avail whatever in deciding the question at issue, is it not evident that Mr. Daubeny is at least unguarded in his affirmations? For if we grant, which we do very readily, that certain modes of understanding the doctrine of *predestination* have been the effect of a capacious and disputatious spirit; yet the doctrine itself is a doctrine both of scripture and of our church, nor can

we imagine how Mr. Daubeny should deny it. The doctrine of *predestination* is professedly the subject of our seventeenth article: and even in the above quoted extract from Bishop Hall it is distinctly mentioned. This doctrine has, without doubt, been abused, misrepresented, and misunderstood. Men also may, and will, differ about its real meaning; but it seems a very extraordinary position to say, that it is unknown to scripture and to the Church: See Rom. viii. 29, 30. Eph. i. 5. and 11. We contend not for any particular explanation of the term "*predestinate*" contained in those passages, nor of the term "*predestination*" which forms the subject of the seventeenth article. All we contend for is, that a divine of the Church of England should at least restrict his condemnation of "the doctrine of *predestination*," the godly consideration of which is stated, in that article, to be "full of sweet, pleasant, and unspeakable comfort," to its misinterpretation or abuse; and not argue as if the doctrine itself were a mere excrescence of christianity. We are always glad to bear our testimony of praise to such sentiments as the following:

"I should be happy to co-operate with every sincere and pious Calvinist, in the dissemination of the genuine doctrines of the cross; and where a christian spirit prevails, this might be done without offence being given to private opinions on either side. Neither Calvinism nor Anticalvinism, abstractedly considered, constitute the precise standard by which true christian characters ought definitively to be ascertained; because most conscientious and exemplary christians have been, and doubtless still are to be, found under each description." (p. 460.) *O si sic omnia!*

We are very clearly of opinion, however, after a careful examination of Mr. Daubeny's volume, and of the general temper which pervades it, that he himself, at least, is deceived when he says, (p. 461).

"I have confined myself chiefly to facts, avoiding, at least intentionally, together with that slippancy of language unsuited to the subject, all those *harsh, sneering, and disrespectful* expressions, which tend more to provoke than to convince; and which, whenever used in religious controversies, appear to savour so much of that intemperate zeal, to which our Saviour's rebuke in some sort applies. *Ye know not what manner of spirit ye are of.*"

Truth obliges us here to say, that the candour of this volume, as has been abundantly shewn, is far more in the letter than in the spirit; and yet even in the letter; we find many *harsh, sneering, and disrespectful* expressions, tending more to provoke than to convince, and appearing to savour much of mere party zeal. (See *Christian Observer*, p. 431.) By insinuation, Mr. Daubeny frequently says much more than he expresses; and he often speaks a language of triumph or defiance, as inconsistent with the meekness of wisdom, as with the conclusiveness of his own reasoning. The attentive reader will be struck with the great contradiction between his occasional professions of candour, and his remarkable deviations from it in practice. He is at times as indiscriminate in the condemnation of all who hold Calvinistic sentiments, as he accuses Mr. Overton of being towards those who do not hold them*.

Those who pursue Mr. Daubeny's facts and arguments to their primitive source will perceive, that by following unsafe guides himself, he often becomes an unsafe guide to others. The various instances of error and mis-statement, which we have already produced, will prove to the satisfaction of the impartial reader, that Mr. Daubeny is very far from being either a safe guide or satisfactory reasoner. His mistakes too are of such a nature, as plainly indicates some important misconceptions in his general view of those questions which he has undertaken to discuss: and, in several instances, they are so very extraordinary, that, as the intelligent reader will have seen, they furnish powerful weapons against himself, and even overthrow some of his most laboured positions; particularly those which affirm the *designed* exclusion,

on the part of our reformers, of a Calvinistic interpretation of the thirty-nine articles, and those also which respect the nature of faith, and its office in the justification of a sinner. On the first point, such a variety of luminous evidence stands opposed to Mr. Daubeny's hypothesis, that we do not hesitate to affirm, that nothing but a very prejudiced or partial view of the subject could lead any enquirer after truth to adopt it. With respect to the questions of faith and justification, Mr. Daubeny, as has been already shewn, adheres to those views which are to be found in King Henry's book, entitled, the "Erudition of a Christian Man;" but which are not to be found in the writings of our reformers, during the far more Protestant days of King Edward. It was the opinion of Bishop Gardiner, who espoused the doctrine of King Henry's book, that the views of faith and justification there given, were in direct contradiction to those stated in the Homilies written by Cranmer after Henry's death; nor was the fact denied by Cranmer. We refer our readers for proof of this position to our last number, p. 629. A very singular coincidence is observable between the expressions respecting faith and works, in Gardiner's letter to Cranmer which is there referred to, and those which are to be found in some of Mr. Daubeny's pages on the same subject. Now Gardiner *avowedly* opposed Cranmer's views of faith. Since, therefore, it can be shewn that Mr. Daubeny agrees with Gardiner, it will be a difficult task to reconcile his opinions with those of Cranmer and his brother reformers†. But, notwithstanding the extreme incorrectness of some of Mr. Daubeny's representations, such is the inadequate state of general information on most

* At p. 460, Mr. Daubeny asserts, that "from the general tenor of Mr. Overton's publication, it should seem as if he thought there was no middle way between the Calvinistic interpretation of our articles and the propagation of absolute heathenism." Even if this assertion could not be directly contradicted, which we have already shewn that it may, (p. 424, 425, 426,) yet the decisive approbation, with which Mr. Overton frequently mentions the names of pious Anti-calvinists, and their views of religion, could not have escaped an *impartial* reader.

† On comparing the language of the "Erudition," of Gardiner's Letters, (No. 35, 36, in Append. to Strype's Cranmer,) and of Harding's Reply to Bishop Jewell, with Mr. Daubeny's Statement of Faith and Works, a remarkable resemblance may be traced throughout. A coincidence, equally remarkable, though of a very opposite kind, will be found, on comparing together the Homilies, the Sermons of Bishop Latimer, the Declarations of the Martyrs in prison, Jewell's Works, and, we believe, every other Church of England writer during the reign of Elizabeth, who has treated on the subject.

of the points which are here discussed, and such is the tone of confidence, and even of triumph, with which Mr. Daubeny exposes the alleged errors of his opponent, that many, we doubt not, will be led to conclude that his publication is decisive of the question at issue. Enough has already been said to shew, that this would be a very hasty and unfounded conclusion; and that Mr. Daubeny is little fitted, either by the extent and accuracy of his knowledge, or by his freedom from passion and prejudice, to act the part of an arbiter in the present controversy.

Some, however, of the errors of Mr. Daubeny are of a nature which scarcely admits of their being regarded as proceeding merely from a want of acquaintance with the subject, or as the mere effect of prejudice or irritation. For these sources of error some allowance may fairly be claimed; and, in the present instance, we feel fully disposed to admit the claim. But when Mr. Daubeny represents Bishop Cleaver as maintaining the *Non-calvinism* of Nowell's Catechism; although that prelate has distinctly admitted it to be Calvinistic*—when, by the reiterated omission of an emphatic *no* in an extract from the homilies, he attributes to our reformers sentiments directly the reverse of what they entertained†: when he refers to Strype as his authority for asserting that Bradford's Treatise on Election did not obtain the sanction of Cranmer, Ridley, and Latimer; although Strype affirms that it did obtain their approbation‡: when he quotes the same author to prove, that our reformers did not employ Calvin as their counsel; although that annalist distinctly states that Cranmer did apply to Calvin for counsel§: when he adduces the preface to Archbishop Parker's Bible, as furnishing decisive evidence of the designed exclusion of Calvinism from the church; although the notes to that Bible, as well as the catechism which is inserted in it, are in the highest degree Calvinistic||: and when, in opposition to all existing testimony, he contends that King James, and the English delegates to the Synod of Dort, preferred the sentiments of Ar-

minius to those of Calvin**: we profess ourselves unable to frame a probable hypothesis, which, without derogating from Mr. Daubeny's character for ingenuousness, will account for such errors. We can scarcely suppose them to be merely the result of inadvertence, or of ordinary prejudice, but either of some cause which remains to be explained, or of prejudice the most extraordinary††.

Before we conclude this article, we would bring to the recollection of our readers the real nature of the question which is at issue in the present controversy.

Several divines of the Church of England having thought proper to stigmatize, as heretics and schismatics, those of their brethren who had either obtained or assumed the name of evangelical ministers, Mr. Overton was induced to write a book in defence of their principles. His professed object was to prove the perfect consistency of those principles with the doctrines of the Church of England; excluding, however, from the line of his defence all who, like Dr. Haweis, were guilty of irregularities in the discharge of their ministerial functions.

Had Mr. Overton been satisfied with an apologetic statement of the sentiments of his friends, he would have stood on unassailable ground. But he went farther. He engaged in offensive operations; and endeavoured to shew that, not only were his friends true churchmen, but that they were the only true churchmen; and that Mr. D. and such as united with him in sentiment were dissenters from the church. We do not mean to discuss this question: we merely state the fact. In the course of his inquiry, however, Mr. O. was led, as we conceive, into some mis-statements respecting the opinions of Mr. Daubeny, which afforded that gentleman just occasion of complaint. Expressions too occur which are more likely to irritate than to convince: and the general aspect of his work must be admitted not to be conciliatory.

Mr. Overton further undertook to prove, that the Church of England,

* Christ. Observer, p. 631.

† Neither the Anti-jacobin, nor the British Critic, though they have largely reviewed Mr. Daubeny's work, have taken any notice of the errors which it contains.

* Christ. Observer, p. 432.

† Ib. p. 625.

‡ Ib. p. 630.

† Ib. p. 630.

|| Ib. p. 631.

not asserting some very important particulars in Calvin's system, as yet Calvinistic in her general views. He distinctly admitted, indeed, the true churchmanship of all who, though they renounced the title of Calvinist, yet held essentially the doctrine of salvation by grace through faith in the Redeemer. Nevertheless, it must be allowed that the work, taken as a whole, has too much the appearance of an attempt to exclude such as hold Anti-calvinistic sentiments from the pale of the church; and to represent the mass of those who are evangelical in their views as being also uniformly Calvinistic, although not a few of them lean towards Arminianism, and many more profess themselves unable to unravel the intricacies of the subject, and are, therefore, indisposed to take any side in the debate. We say that such is, in appearance, the tendency of Mr. Overton's work; for that it is not so in reality, at least to any thing like this extent, we have already shewn. Besides, the Calvinism for which Mr. Overton contends, is not the Calvinism of Calvin, but a moderate system of doctrine from which some important peculiarities of Calvin's system are expressly excluded. Notwithstanding, however, this moderation on the part of Mr. Overton, the apparent tendency of his work has been productive of several material disadvantages to the cause which he undertook to defend. It has, probably, given birth to a greater degree of prejudice against his work than would otherwise have been excited. It has afforded a specious and popular ground of opposition to such as were indignant on account of the severity with which they themselves had been treated by him. It has served to divert the public attention from the real question at issue. And it has seemed also to justify the common, though fallacious, notion, that the ministers, who are called evangelical, are almost universally preachers of Calvinism.

In this sketch we beg to be understood, not as giving a complete description of Mr. Overton's able, and, in the main, conclusive work: this we have already done; but merely as assigning, what appear to us, the causes of its having failed to produce a more extensive effect in abating the unfounded prejudices which have been, and still are, entertained against

a body of men, to whom, on account of their zealous exertions in the cause of true religion and social order, the church and the nation are under the highest obligations.

The circumstances in Mr. Overton's work to which we have now adverted, were not likely to pass unnoticed by so eager and practised a controversialist as Mr. Daubeny. Accordingly we find them industriously displayed in the volume which has now passed under our review. Mr. Daubeny, however, has not been content with repelling the attack which had been made on his own writings; nor with censuring the undue severity of some of Mr. Overton's expressions; nor with opposing the apparently exclusive tendency of his publication. He has engaged in a far more arduous task. He has undertaken to prove, that Calvinism, not merely that higher species of it which asserts particular redemption, and to which Mr. Overton is as much opposed as he is himself; but even that moderate species of Calvinism for which alone Mr. Overton contends, is wholly incompatible with the Articles, Homilies, and Liturgy of the Church of England, and was designedly excluded by the framers of these formularies; by none of whom, according to Mr. Daubeny, was it even held. That in this bold attempt Mr. Daubeny has completely failed, has, as we trust, been shewn in the review which is now brought to a close, to the satisfaction of every impartial reader.

Are then the doctrines of the Church of England to be considered as Calvinistic? Certainly not: if by that expression the assertion of all Calvin's peculiarities is intended. Are they then Arminian? No, by no means; if a similar mode of defining that term is to be employed. But are we hence to infer, that none are to be admitted within the pale of the church who think either with the one or the other of these eminent divines on the points at issue between them? This would be a very unfounded conclusion. The qualifications requisite to form a sound member of the Church of England, do not by any means turn on the avowal or rejection of the peculiar dogmas either of Calvin or Arminius. Who, may we not ask, is Calvin; or who is Arminius? Were they crucified for us, or were we baptized in

their name? We have only one master to whom we owe subjection, even CHRIST. Do we believe and rely on him as our only Saviour? Are we humbled before God under a deep sense of our sinfulness, and of our innumerable transgressions of his law? Conscious of merited wrath, are we making Jesus Christ our sole refuge; and is our every hope of pardon, acceptance, and final salvation, founded on his obedience, sacrifice, mediation, and intercession? Conscious of our natural ignorance and weakness, are we exercising a habitual dependance on the Holy Spirit for light and strength? Through his power are we striving to be delivered from all sin, and to obtain the renewal of our hearts to holiness after the image of God? Are we living as those ought to do who are looking for death and judgment, and who are candidates for a heavenly crown? Are we obeying Christ as our supreme Lord? Is love to God the predominant affection of our souls; and does it produce the fruit of cheerful, unremitting, and unreserved obedience? Do we feel the force of gratitude to our God and Saviour, inciting us to the cultivation of all holy, heavenly, and devout affections, and to the performance of every civil, social, and relative duty? Are we, at the same time, diligently using the means which God has instituted in his church for our growth in grace, and advancement in the knowledge and in the love of God? Do we constantly frequent his courts? Do we attend the table of the Lord? Do we read and hear his word with an earnest desire to be made acquainted with his will? Are we habitually watchful over our hearts and lives, and assiduous in the work of self-examination? And to all these means of improvement, do we add unceasing and fervent prayer to the God and Father of our Lord Jesus Christ, that he would pardon our sins for the sake of his Son; that he would sanctify us wholly; and, through the blood of the everlasting covenant, would make us perfect in every good work to do his will? These are the more decisive marks by which our true churchmanship is to be ascertained. May every one who reads them have a testimony in his own conscience, that they are fairly descriptive of his character!

We are unwilling to close this long

article without making one remark, which has very frequently occurred to us during the course of the present controversy, and which we recommend to the serious consideration of all the combatants on both sides of the question. It is this: what will it avail them in the great day of account, when the contentions, which now agitate their minds, shall sink into absolute insignificance, shall be as if they had never been: what will it then avail them to have vanquished their adversaries by the superiority of their polemical skill, if, unhappily imbibing the baneful spirit of controversy, they shall be found to have violated that brotherly love, which forms a distinguishing badge of the real followers of Jesus Christ. "Certainly," as the pious Bishop Hall has observed, "God abides none but charitable dissensions: those that are well grounded, and well governed; grounded upon just causes, and governed with christian charity and wise moderation: those whose beginning is equity, and whose end is peace. If we must differ, let these be the conditions; let every of God's ministers be ambitious of that praise, which Gregory Nazianzen gives to Athanasius, to be an adamant to them that strike him, and a loadstone to those that dissent from him; the one not to be moved with wrong; the other to draw those hearts which disagree. So the fruit of righteousness shall be sown in peace of them that make peace: So the God of peace shall have glory, the Church of God rest, and our souls unspeakable consolation and joy in the day of the appearing of our Lord Jesus." (Hall's Peacemaker, ad finem.)

CLXXXIII. *Memoirs of the Life of Sir William Jones.* By LORD TEIGNMOUTH.

(Continued from p. 622.)

SIR WILLIAM JONES embarked for India in April, 1783, being then in his thirty-seventh year. The following memorandum, written during his voyage, shews the nature and extent of those objects on which his mind was at this time bent, but indicates, as we think, a disposition to undertake a degree of labour inconsistent with the limits assigned by Providence to

life. Those men, however, possessing similar talents, consume their years either in listless indolence, or in pursuits unprofitable to society, would do well to contemplate the beneficial industry of Sir William Jones, and the slothful Christian may derive many a salutary admonition from this lover of useful learning and science.

"Objects of enquiry during my residence in Asia.—1. The Laws of the Hindus and Mahomedans.—2. History of the ancient World.—3. Proofs and Illustrations of Scripture.—4. Traditions concerning the Deluge, &c.—5. Modern Politics and Geography of Hindustan.—6. Best Mode of governing Bengal.—7. Arithmetic, Geometry, and mixed Sciences of the Asiatics.—8. Medicine, Chemistry, Surgery, and Anatomy of the Indians.—9. Natural Productions of India.—10. Poetry, Rhetoric, and Morality of Asia.—11. Music of the Eastern Nations.—12. The Shi-King, or Three Hundred Chinese Odes.—13. The best Accounts of Tibet and Cashmir.—14. Trade, Manufactures, and Agriculture of India.—15. Mogul Constitution.—16. Mahratta Constitution.

"To print and publish the Gospel of St. Luke in Arabic: Law Tracts in Persian or Arabic: and the Psalms of David in Persian Verse. To compose, if God grant me life, 1. Elements of the Laws of England. *Model*—The Essay on Bailment, Aristotle.—2. The History of the American War. *Model*—Thucydides and Polybius.—3. Britain discovered, an Heroic Poem on the Constitution of England; Machinery, Hindu Gods. *Model*—Homer.—4. Speeches, political and forensic. *Model*—Demosthenes.—5. Dialogues, philosophical and historical. *Model*—Plato.—6. Letters. *Model*—Demosthenes and Plato."

In the course of his voyage he touched at the beautiful island of Joanna, of which he has published an account.

"During a visit which he made to a native of the island, a Coran was produced, and his attention was directed to a passage in a commentary, accusing the Christians of blasphemy, in calling our Saviour the Son of God. The commentator (he replied) was much to blame for passing so indiscriminate and hasty a censure; the title which gave your legislator, and which gives you, such offence, was often applied in *Judea* by a bold figure, agreeably to the Hebrew idiom, though unusual in Arabic, to angels, to holy men, and even to all mankind, who are commanded to call God their father; and in this large sense the apostle to the Romans calls the elect the children of God, and the Messiah the first born among many brethren: but the words,

only begotten are applied transcendantly and incomparably to him alone. And as for me, who believe the scriptures which you also profess to believe; though you assert, without proof, that we have altered them, I cannot refuse him an appellation, though far surpassing our reason, by which he is distinguished in the gospel, and the believers in Mahommed, who expressly names him the Messiah, and pronounces him to have been born of a virgin (which alone might fully justify the phrase condemned by this author) are themselves condemnable, for caviling at words, when they cannot object to the substance of our faith consistently with their own."

"This quotation," (observes Lord Teignmouth,) "affords a decisive proof of the belief of Sir William Jones in the sublime doctrines of the christian religion. Had he been an infidel, he would have smiled at the scoffs of Mussulman bigotry; and had he been indifferent to his faith, he would have been silent on an occasion where he could expect neither candour nor concessions from his antagonists. Indeed he was well aware, that a religious dispute with those zealots would have been fruitless and unseasonable, and might have been dangerous; but as it was inconsistent with his principles to disavow or conceal what he firmly believed and professed, he could not suffer the attack to pass without reprehension; and he grounded it on premises, which his opponent could not dispute, nor did they venture to answer." (p. 232.)

Sir William arrived at Calcutta in September, 1783. In December, he entered upon his judicial functions. "The public had formed a high estimate of his oratorical powers, nor were they disappointed. His address was elegant, concise, and appropriate; the exposition of his sentiments and principles was equally manly and conciliatory, and calculated to inspire general satisfaction."

In the intervals of leisure from his professional duties, he directed his attention to scientific objects; but he soon saw that the field of research in India could only be explored by the united efforts of many. He, therefore, proposed and effected the institution of a society in Calcutta, calculated to excite and facilitate enquiry, and to concentrate all the valuable knowledge which might be obtained in Asia. The society met for the first time in January, 1784.

Mr. Hastings, then governor-general of India, was invited to accept the presidency, but he declined it in favour of Sir William Jones. "I trust," says Sir William, "you will consider

this offer as proceeding solely from our anxiety to give you that distinction which justice obliged us to give. As to myself I never could have been satisfied, if, in traversing the sea of knowledge, I had fallen in with a ship of your rate and station without striking my flag."

The following remarks of Lord Teignmouth deserve to be quoted, on account of their pointing out certain important features in the character of the Mahomedan conquerors of India and their Hindu subjects. They afford a suggestion which may be useful to Missionaries.

"The spirit of the Mahomedan religion is adverse to every appearance of idolatry, and the conquest of Hindustan by the Mussulmans, was prosecuted with the zeal of a religious crusade. The rage of proselytism was united with the ambition of dominion, and the subversion of the Hindu superstition was always considered a religious obligation, the discharge of which might, indeed, be suspended by political considerations, but could never be renounced; and, notwithstanding occasional marks of toleration in some of the Emperors of Hindustan, or their viceroys, their Hindu subjects were ever beheld by them in the contemptuous light of infidels and idolaters. They were, of course, naturally disposed to apprehend the effects of a similar intolerance in their European governors. The Bramins too deemed themselves precluded by laws, in their opinion of sacred and eternal obligation, from any development of their secret doctrines, and their reserve had hitherto proved impenetrable. To surmount these obstacles, to subdue the prejudices and jealousy of the Bramins, and to diminish the apprehensions of the people at large, required a conduct regulated by the most liberal and equitable principles, and the influence of personal intercourse and conciliation. The compilation of a code of laws by Pundits convened by Mr. Hastings, the Persian version of it made under their inspection, and the translation of the Bagvat Geeta, a work containing all the grand mysteries of the brahminical faith, are incontrovertible proofs of the success of his efforts to inspire confidence in minds where distrust was habitual; while a variety of useful publications, undertaken at his suggestion, demonstrate the beneficial effects of his patronage of oriental literature." (p. 238.)

Among the original members of the Asiatic Society, we find very pleasing mention of Mr. William Chambers, a gentleman "whose knowledge of the dialects on the coast of Coromandel, as well as of Persian and Arabic li-

terature," says Lord Teignmouth, "was his least praise." The "of Mr. Chambers" (his Lordship adds) "must be particularly lamented by all who feel an interest in communicating a knowledge of the doctrines of salvation, to the natives of India. In an early period of life he saw and felt the truth and importance of the christian religion; and while his own conduct exhibited the strength of his conviction, he thought it a duty to employ his talents and acquirements in disseminating, amongst the untaught natives, a knowledge of that faith, which he regarded of supreme and universal importance. In this view, he determined to undertake a translation of the New Testament into Persian, and devoted all his leisure to the performance of this task with the most zealous solicitude to make it accurate; but he had not completed half the Gospel of St. Matthew, when it pleased Providence to call him out of this life."

The quantity of business which Sir William Jones transacted was so great, (though always less than he felt eager to undertake,) that the rules which he laid down for the husbanding of his time, of which he had early learnt to be a rigid economist, form an interesting subject. The following is a transcript from a card in his own hand-writing.

"Daily studies for the long vacation of 1785. *Morning*—One Letter, Ten Chapters of the Bible, Sanscrit Grammar, Hindu Law, &c.—*Afternoon*—Indian Geography.—*Evening*—Roman History, Chess, Ariosto." (p. 242.)

"I rise," he says in a letter to a friend, "before the sun, and bathe after a gentle ride; my diet is light and sparing, and I go early to rest; yet the activity of my mind is too strong for my constitution, though naturally not infirm, and I must be satisfied with a valetudinarian state of health."

In another place we find him thus correcting two well known lines of Sir Edward Coke.

"Six hours in sleep, in laws grave study
six,
Four spend in prayer, the rest on nature
fix."

Rather, says Sir William Jones,
"Six hours to law, to soothing slumber
seven,
Ten to the world allot, and all to heaven."

The turn given in the end of the

se appears to us excellent. In the days of Sir William Coke, attention to the offices of religion often bordered, perhaps, on superstition, and the correction therefore is as judicious as it is pious. We take, however, this occasion of observing that, in our time, men in political and judicial stations incline rather to a contrary extreme, that of considering the mere performance of the duties of their profession to be in such a sense the substance of religion, as to stand in the place both of public and private devotion, and to supersede the necessity of a habitually religious frame of spirit. There is, therefore, reason to fear an abuse of Sir William Jones's admirable distich. We mean that there is danger lest the time allotted to the world should be too easily construed to be allotted to heaven. Our infidel philosophers have been very instrumental in teaching this error. Mr. Gibbon, for example, seems to "deem the service of mankind the most acceptable worship of the gods."—"They" (says Dr. A. Smith, alluding somewhat generally to the ministers of religion) "reserve the celestial regions for monks and friars, and for those who resemble them; condemning to the infernal, all the useful statesmen and lawgivers, poets and philosophers, all the great protectors, instructors, and benefactors of mankind, or those of them, at least, who had no great taste or turn for the devout and contemplative virtues." This taste and turn for devotion, which the philosopher considers as the peculiarity of some, the gospel requires equally of all. We admit, or rather, indeed, we contend, that the gospel also makes a demand upon us for every active virtue, but those virtues must be performed from a religious motive. Then and then only the time "given to the world" is "given to heaven."

The piety of Sir William Jones's mind, at this period, is attested by many little circumstances of a private nature, which his biographer has collected. Sir William, not long after his arrival in India, fell into very indifferent health.

"His thoughts and attention," (says Lord Teignmouth,) "were not confined to the perishable concerns of this world only; and what was the subject of his meditations in health, was more forcibly impressed upon his mind during illness. He

knew the duty of resignation to the will of his Maker, and of dependance on the merits of a Redeemer; and I find these sentiments expressed in a short prayer, which he composed during his indisposition in September, 1784, and which I here insert.

"O thou Bestower of all good! if it please thee to continue my easy tasks in this life, grant me strength to perform them as a faithful servant; but if thy wisdom hath willed to end them by this thy visitation, admit me, not weighing my unworthiness, but through thy mercy declared in Christ, into thy heavenly mansions, that I may continually advance in happiness, by advancing in true knowledge and awful love of thee. Thy will be done!"

"I quote," says his Lordship, "with particular satisfaction, this short but decisive testimony of the religious principles of Sir William Jones. Among many additional proofs which might be given of them, is the following short prayer, composed on waking, July 27, 1783, at sea, also copied from his own writing.

"Graciously accept our thanks, thou Giver of all good, for having preserved us another night, and bestowed on us another day. O grant that, on this day, we may meditate on thy law with joyful veneration, and keep it in all our actions with firm obedience."

"If," (adds his Lordship,) "we sometimes suffer the humiliation of seeing great and extensive erudition prostituted to infidelity, we cannot but feel a more than common gratification at the salutary union of true genius and piety. Learning, that wantons in irreligion, may, like the Sirius of Homer, flash its strong light upon us; but, though brilliant, it is baneful, and, while it dazzles, makes us tremble for our safety. Science, therefore, without piety, whatever admiration it may excite, will never be entitled to an equal degree of respect and esteem, with the humble knowledge which makes us wise unto salvation. The belief of Sir William Jones in Revelation, is openly and distinctly declared in his works; but the unostentatious effusions of sequestered adoration, whilst they prove the sincerity of his conviction, give an additional weight to his avowed opinions." (p. 251.)

A journey to Benares, the very relaxations of which, consisting in a great degree in botanical pursuits, would be denominated laborious by persons less devoted to science, through the blessing of God, re-established his health. In his return to Calcutta he visited Gour, once the residence of the sovereigns of Bengal. This place still exhibits architectural remains of royal magnificence, which

the traveller is obliged to explore at some personal risk amidst forests, the exclusive haunts of wild beasts, for nature has here resumed her dominion, and triumphs over the short lived pride of man." On one occasion "we passed," says Sir William, "within two yards of a fine tiger, who gazed on us with indifference; but we took care to avoid the narrow passes at night."

"Of two productions, written during this journey, one was a Treatise on the Gods of Greece, Italy, and India, which he afterwards revised, and presented to the society. The design of this Essay was to point out a resemblance, too strong to have been accidental, between the popular worship of the old Greeks and Italians, and that of the Hindus, and between their strange religion and that of Egypt, China, Persia, Phrygia, Phœnicia, and Syria, and even remoter nations. The proof of such resemblance, if satisfactorily established, would, as he remarks, authorize an inference of a general union and affinity between the most distinguished inhabitants of the primitive world, at the time when they deviated, as they did too early deviate, from the rational adoration of the only true God." (p. 255.)

A periodical work was, in this year (1785), instituted at Calcutta, under the title of the *Asiatic Miscellany*, to which Sir William Jones often contributed.

A beautiful Tetrastick, translated by him from the Persian, and already inserted in the *Christian Observer*, p. 546, appeared in one of the first numbers of that work.

In 1786, we find Sir William Jones so much occupied as evidently to prejudice his health, and to afford, in this respect, a warning rather against that excessive exertion which is to be avoided, than an example of that diligence which ought to be imitated. "Six or seven hours," he says, "in the morning, and two or three in the evening, spent in unremitting labour for the last three months, fatigued me so much, that I had no leisure for society, scarcely any for natural repose."

A supposed diminution in his salary as judge, drew from him at this time some plain and honest representations to his superiors, which, though the subject was misconceived, do credit to his character. Sir William Jones was of an ardent, open mind, and was more disposed to prefer a public and distinct complaint than to

convey gentle and polite remonstrance, or to exert a private and confidential influence.

That he was not eager for the appointment the following passage, from one of his letters to Sir J. Macpherson sufficiently testifies; it also contains an important collateral remark.

"Be assured that really I want no addition to my fortune; and, if the Legislature of Britain were to offer me a different station, I should most gratefully and respectfully decline it. The character of an ambitious judge is, in my opinion, very dangerous to public liberty, and if I were a sole legislator it is enacted that every judge, as well as a bishop, should remain for life in the station which he first accepted. This is the language of a cynic, but of a man who loves his friends, his country, and his kind; who knows the short duration of human life, recollects that he has lived already forty years, and has learned to be contented."

In September, 1786, Lord Cornwallis arrived at Fort William, and the appointment of governor-general, and Lord Teignmouth (bearing the name of Mr. Shore) who accompanied Lord Cornwallis, had the opportunity of renewing his acquaintance with Sir William Jones.

"The conformity," (says Lord Teignmouth) "which marked the remainder of his allotted existence, was a period of little variety of delineation. Some periods were checked by illness, the consequence of over-application; and others were interrupted by the frequent and sudden disposition of the partner of his affection, and object of his affection, to return to her native country, he determined to urge, provided no impediment in her health should take place."

Wishing to give our readers a view of the political character of Sir William Jones, we shall here introduce some passages in his letters, which state the state of parties in Great Britain.

To JOHN SHORE, Esq.

October, 1786.

"The idea of your happiness (and your own) reconciles me to our approaching separation, though it must be very painful for I will not see England while the interested factions which distract it, leave the Legislature no time for the great operations which are essential for public felicity, while patriotic virtues are denied to the nation, and while the rancour of contending parties fills with thorns those paths

... which I hoped to gather no-
... es."
... he says,
... European politics I think as little
... ble, not because they do not inter-
... heart, but because they give me
... each pair. I have 'good will to
... men, and wish peace on earth,' but
... chiefly under the sun, the two classes
... whom Solomon describes, the op-
... and the oppressed. I have no fear
... gland of open despotism, nor of an-
... I shall cultivate my fields and
... and think as little as possible of
... or oligarchs."
... his friend, Mr. Wilmot, he

... voice that the king is well, but
... interest in the contests of your
... tical factions. The time never
... I would have enlisted under the
... of any faction, though I might
... ried a pair of colours, if I had not
... them, in either legion. My party
... of the whole people, and my prin-
... which the law taught me, are only
... changed by a change of exist-

... erto we have spoken of the
... opinions of Sir William Jones
... favourable terms. It may,
... er, be proper here to enter
... ly into this subject, with a
... prevent the authority of this
... and enlightened man, himself
... d by the king to be a judge
... reme court at Calcutta, from
... ned to any crooked or fac-
... poses, by those who profess
... zeal for liberty, and the same
... oppression; and who may
... they are following up the
... y of government, without
... the same practical wisdom,
... order, integrity, and good

... have already remarked, that
... William Jones was peculiarly at-
... d to the popular part of the Bri-
... tish constitution, though sufficiently
... e to that kind of democratic vio-
... which manifested itself in the
... of Wales; a violence not alto-
... r, unlike to that which has at a
... period acquired the name of Ja-
... ism. We, however, purposely
... ed to notice, in the proper or-
... of time, a tract written by him
... re he quitted England, intitled,
... Dialogue between a Farmer and

... an expression occurs in p. 329, which,
... are persuaded, was by no means the
... non language of Sir William Jones;
... sincerely wish that he had not used it.

... a Country Gentleman, on the princi-
... ples of Government;" a work, for the
... publication of which, it is well known
... that a bill of indictment was found a-
... gainst the Dean of St Asaph. We
... have looked into this little tract, which
... makes a part of the six quarto vo-
... lumes of the printed works of Sir W.
... Jones. The best apology for it, in our
... opinion, is not that it is constitutional,
... as Sir William Jones, both in the pre-
... face to it, and in some of his letters,
... eagerly insists, but that it was intend-
... ed, as in one place he observes, as a
... Jeu d'Esprit; and also that it was
... written antecedently to the French
... Revolution: It unquestionably ceas-
... ed to be that mere theory which he
... denominates it, when the doctrine of
... the French rights of man began to be
... practically asserted by so many in
... France, by not a few in Ireland, and
... by some even in this country: a doc-
... trine which (we say it with regret)
... the dialogue seems to us to favour, if
... not completely to inculcate.

† The French doctrine was this, that a
... state is not free unless all the individuals
... in it have a voice in electing the legisla-
... ture; that the title to be thus free, is
... common to all countries; and that the
... "sacred right," or, in other words, "the
... duty of insurrection," attaches to all men,
... among whom political liberty thus defined,
... does not exist. Even, therefore, in coun-
... tries, such as England, in which the re-
... presentation is only partial, true liberty
... was said, by the French revolutionists, not
... to prevail. The opponents of this doc-
... trine asserted, that liberty depended ra-
... ther on being governed by just and equal
... laws, and on being subject to a legislature
... which, however partially chosen, had a
... true sympathy for the people. The more
... religious adversaries of the French doc-
... trine moreover affirmed, that the scrip-
... tures taught submission to the "powers
... that be," without reference to the ques-
... tion, whether those powers had been elect-
... ed by the people. Government, they said,
... is an ordinance of God, although the par-
... ticular form of it is not prescribed by holy
... writ; and the existing government, is,
... therefore, generally to be assumed to be
... that ordinance of God to which christians
... are to submit, and they that resist shall
... receive to themselves condemnation.

That we have not gone too far in saying,
... that the principles, inculcated by Sir Wil-
... liam Jones in the Dialogue in question, are
... those of the French school, the following
... quotations will testify.

"Farmer. What is meant by a free
... state?"

It might, as we think, be fairly presumed, that a grand jury, in Great Britain, would not have passed that condemnation on this work which

"Gentleman. What is meant by the club in your village?"

"Farmer. We have a box into which we contribute from our savings, and out of which any member is relieved in sickness, &c. We formed it by our own choice. The master for each night is chosen by all the company present, the week before."

"G. Does he make laws?"

"F. He make laws? No, we all agreed to a set of general rules."

"G. What should you do if any one member should insist on becoming perpetual master?"

"F. Expect him."

"G. What if he were to bring a serjeant's guard?"

"F. The society would be broken up."

"G. Suppose he were to take the money out of the box."

"F. We should submit for the time, but afterwards apprehend the robbers."

"G. What if you could not apprehend them?"

"F. We might kill them, I should think."

"G. Suppose a few of the club to dominate in the manner."

"F. We should take the same course."

"G. Did it never occur to you, that every state or nation is only a great club."

"F. I never thought about it."

The Dialogue then teaches that all men have assembled to form "nations, commonions, or states, by voluntary associations;" that the power of making laws must have proceeded from the "whole people;" that if they disagree, the opinion of the greater number, as in the village club, must prevail; that if the society is too large for all to meet in the same place, a greater number must chuse a less; that "all must be chusers who are not upon the parish;" and that "not a few (not one in seven, for instance,) ought to chuse."

If then proceeds.

"G. Have you a freehold of forty shillings a-year?"

"F. I have cattle, implements, &c."

"G. Have you any vote?"

"F. No."

"G. Are you ignorant that parliament have power to strip you of your goods, throw you into prison, and even deprive you of life?"

"F. A dreadful power. I never made enquiries."

"G. Yet six men in seven, who inhabit this kingdom, have, like you, no votes, and the petition which I have desired you to sign has nothing for its object but the restoration* of you all to the right

* Surely there is reason to complain of

their finding of a bill in which they had been so free from objection. William supposes. But we are disposed to judge him, in this case, as appealing to himself; for in some of the letters in which he explains this dialogue, he appears to speak in a manner not very consistent with the fundamental principle which the dialogue endeavours to establish. We have seen, that when he arrived in India he professed to bid adieu to politics. He also says a letter, respecting the tract in question,

of chusing those law-makers, by which your money or your lives may be taken from you.—Another word before we bid adieu to politics. What if the king were to insist on laws, &c.?"

"F. He must be expelled."

"G. What if the great accountants and lawyers were to abuse their trust?"

"F. We must request the king to remove them."

"G. What, if a few great wealthy men, were to keep themselves in subjection, and manage parliament?"

"F. We must fight for the ourselves."

"G. You talk of fighting, but your quarter-staffs will avail you little against bayonets."

"F. We might easily provide ourselves with bayonets."

"G. Not so easily, when the power of resistance came."

"F. We ought always to be ready, and keep a firm bed-room."

"G. That would be legal and rational."

"F. I will purchase a bed-room for my savings."

"G. It is not necessary, that you should purchase a present of one with your countrements. In the mean time, you may spend an hour every morning, or a fortnight, in learning to play at cards expeditiously. I say every day, because, if you exercise too long, you may fall into some snare which has been laid by those gentlemen who will not spare you a game for their table, but will ruin the nation."

"Farewell for the present. I have said to her that a free state is only a free man who is a state."

the use of this word never was a time when representation was universal

Dialogue contains my system
 have ever avowed and ever will
 but I perfectly agree (and no man
 and intellect can disagree) that such
 them is wholly inapplicable to this
 y, where millions of men are so
 to inveterate prejudices and ha-
 that if liberty could be forced upon
 by Britain, it would make them
 miserable as the cruellest despot.

How it is material to observe, that
 abstractedly treats, not of
 particular rights or liberties of
 men, but of rights and liber-
 general: for it is intitled, ge-
The Principles of Govern-
 It compares, as we have seen,
 om, that is, every nation as
 "community and state," to a
 all the members of which have
 of choosing representatives:
 it even suggests the practice of
 ising with arms, not, indeed,
 a view of enforcing by arms
 universal right of representation,
 the principle of being in a
 of preparation to resist any a-
 of power by the government;
 so, as we think, in a spirit
 would be not unlikely to lead
 er classes to assert with the
 the universal right of repre-
 n. But if this right be that
 man, as man, which it is re-
 to be, it unquestionably ap-
 plies more particularly to those
 which possess not even the par-
 ticipation enjoyed in Great
 or surely the total want of a
 tive body is an evil more
 to be remedied, and more
 calling for a cure, accord-
 ing to the doctrine of the dialogue,
 the imperfection in the re-
 n. But, says Sir William
 s liberty (meaning that
 ersal representation would
 ld make the people of In-
 e. Might it not also make
 miserable; or, at least,
 ss happy than they are
 present constitution? If
 y danger of this kind,
 ionably the amount of
 a preliminary point for
 ; and wherever circum-
 and, on investigation, to
 nder this danger suffi-
 and manifest, there, it
 ded to us; that the right
 resentation ought not
 ed. The right, there-

fore, is one which it may be a duty
 to modify, to limit, to suspend, to
 withhold, according to existing cir-
 cumstances. It is a right, the com-
 munication of which must be acknow-
 ledged to be likely to operate as the
 infliction of a wrong in certain cases;
 and who will deny that, at least in
 all these cases, the communication of
 this right, or rather the infliction of
 this wrong, if unhappily it should be
 demanded by the bayonet, ought to
 be resisted by the same weapon? In
 short, therefore, the right either is no
 right, which is the more proper mode
 of expressing ourselves; or, at the
 most, it is one of those *abstract* rights,
 with the delusive *name* of which mo-
 dern philosophers have perplexed
 themselves, and have misled many of
 the common people. It is a right,
 indeed, which statesmen have gene-
 rally agreed to deny, and the exer-
 cise of which judges and jurymen, as
 interpreters of law, have been bound
 effectually to repress: nor have we
 any doubt that, if Sir William Jones,
 in the character either of Indian, or
 English, or of Irish judge, had found
 himself obliged to try a farmer for
 employing his musket in establishing
 the right of universal representation,
 (in doing which we grant that the
 farmer would a little overstep the di-
 rections in the Dialogue,) Sir William
 would have employed both the rheto-
 ric and the authority of the bench,
 in maintaining, as practically and
 effectually as we could wish, the
 principles for which we have con-
 tended.

The Dialogue may serve to prove
 the danger of forming theories of go-
 vernment in the ardour of youth, and
 in the first zeal for liberty. It may,
 at the same time, teach us to enter-
 tain favourable opinions of the virtue
 of some of those who have fallen into
 similar errors. They are often the
 errors of benevolent and independent
 minds: but the exposure of them is,
 on that account, the more material.
 The case of a club, and even of a
 small and new community, essential-
 ly differs from that of an opulent and
 extensive empire. In the two former
 instances, though especially in
 the first, the interests of the whole
 are likely to be well understood, and
 somewhat generally attended to. But
 in every large, highly civilized, and
 very mixed society, the concerns are

so vast and complicated, that they are not comprehended with equal ease, and are not likely to attract, at all times, any great portion of popular consideration. The very division of labour narrows the mind of many of the members of a rich society. Politics, like every other science, become the pursuit chiefly of a few; and these few have many means of practising on the credulity of the multitude. Some limitation, therefore, of the right of voting, some qualification, very different from that of merely "not being on the parish," seems in such case absolutely necessary to the public good, and to the securing of real liberty. In order to render the case of a club more nearly parallel with that of a mixed community, let it be assumed, that the members of the club have subscribed very unequal sums into the box, and consequently lay claim to very different degrees of pecuniary assistance. Would it, *under these circumstances*, be reasonable to allow to every man one equal vote? Might not equality of this kind lead to an immediate and equal division of the fund which had been thus unequally furnished? So also in a very mixed State, if the right of voting attached equally and universally to persons, and had no reference to wealth, might not this equality lead to the plunder of the rich; or, at least, to some invasion of property. The French Revolution, in some degree, illustrates this observation. Still, however, the parallel is, in many respects, incomplete. We request the forgiveness of our readers for entering into this long discussion. We by no means intend by it to preclude the consideration of all questions of reform in the representation; but we wish carefully to distinguish between a claim founded on natural right to universal suffrage, and the mere extension or alteration of the present system of voting by due authority of parliament.

We quote, with pleasure, the following judicious observations of Lord Teignmouth, on the opinions of Sir William Jones respecting the French Revolution.

"Of the French Revolution in its commencement he entertained a favourable opinion, and, in common with many wise and good men, who had not as yet discovered the foul principle from which it sprang, wished success to the struggles of

that nation for the establishment of a new constitution; but he saw, with a just and sensible disgust, the enormities which resulted out of the attempt, and betrayed the impurity of its origin. Things which strengthen themselves with ill, are easily conceived, and it is unnecessary to state, what the sentiments of Sir William Jones would have been if he had lived at this time."

Lord Teignmouth further observes, that when his friend published the last of his political tracts, the state of the nation had been soured by a long and unsuccessful war; many, who conceived the necessity of the constitution to have been evaded by the conduct of the king, supported by a majority in the House of Commons, looked to a new representation as the only means of restoring the balance of the constitution.

"The revolution," adds his Lordship, "which has since deformed the state of Europe, was not then foreseen, and the experience founded on it could not be acquired."—"It may be further remarked, that some political theories were held to be incontrovertible, which late years have questioned; and the doctrines of Locke on government, which it would once have been here necessary to no longer command that implicit obedience, which they once almost universally received."

We now resume the history of the labours of Sir William Jones, and the prevailing wish, as Lord Teignmouth frequently remarks, was to employ his talents and attainments in the service of his country; and having undertaken himself by his various and arduous studies for the execution of the most important plan, the execution of which he could not prudently undertake from his own finances, he applied, at the same time, to the government of Bengal for their assistance. The letter addressed to Lord Cornwallis on this occasion reflects the highest honour on Sir William Jones, and explains the nature and object of the undertaking.

Private contests between the natives of India are determined by the English judicature, according to the laws to which the parties themselves have been used to consider that they are subject. The principle is just, but the difficulty lay in the application of it to practice, for the Hindoo and Mahomedan laws had hit

most part, locked up in Greek and Arabic languages. Sir William Jones, even when he was in England, had meditated a remedy to this evil. It was nothing more than a complete digest, as well as a translation, of the whole native code of Hindu and Mahomedan law, according to the model of the Pandects of Justinian. Sir William observes, in his letter that "It would not be unworthy of a British government to give the natives of their Indian provinces the same security for the due administration of justice, similar to that which Justinian gave to his Greek and Roman subjects." He states that he would cheerfully have borne the expense of the work, if prudence had not restrained him. He mentions the difficulty of finding a translator and a translator of it, and concludes with much modesty offers his own

Cornwallis bestowed on this work the attention which it merited, and observed in his answer, "I deemed it singularly fortunate that a person, so eminently qualified for the task, should, from principles of general benevolence and humanity, be induced to engage in a task as arduous as it was

In the year 1793, Lord Teignmouth, then Viscount Cornwallis, returned to Bengal after having been for some time in England on account of health, with a view to succeed Marquis Cornwallis in the station of governor-general. Before he thought proper to accept of the office; and he found his friend Sir William Jones, though somewhat debilitated by the climate, in a state of health which promised a longer duration of his life than it pleased Providence to assign him. The constitution of Lady Jones, naturally delicate, required, at this time, her removal to England, while the obligation lay on Sir William to translate the digest of Hindu and Mahomedan laws; which Sir William had contracted, formed an insuperable obstacle to his accompanying her. She embarked in December, 1793, and he hoped to follow her, though, however, a circuitous route (through Persia or China,) in the ensuing season.

At the beginning of 1794, Sir William published a work in which he had long been engaged, a Translation of the Ordinances of Menu, compris-

ing the Indian system of religious and civil duty. In his other translation he was now eagerly occupied. The following is an extract from the last letter which Lord Teignmouth received from him; and we quote it with pleasure, as reflecting the highest honour on the character both of the writer and of his noble friend.

"A few days after I troubled you about the yacht, I felt a severe pang on hearing of your domestic misfortunes. I felt more for you than I should for most men, because I well know the sensibility of your heart. The only topic of consolation happily presented itself to you. Reason, perhaps, might convince us, that the death of a created being never happens without the will of the Creator, who governs this world by a special interposition of his providential care; but as this is a truth which revelation expressly teaches us, our only true comfort in affliction must be derived from christian philosophy, which is so far from encouraging us to stifle our natural feelings, that even the divine author of it wept on the death of a friend. This doctrine, though superfluous to you, is always present to my mind; and I shall have occasion in a few years, by the course of nature, to press it on the mind of Lady Jones, the great age of whose mother is one of my reasons for hoping most anxiously, that nothing may prevent her returning to England this season. *** I will follow her as soon as I can; for although I shall have more than enough to supply all the wants of a man, who would rather have been Cincinnatus with his plough, than Lucullus with all his wealth, yet I wish to complete the system of Indian laws while I remain in India, because I wish to perform whatever I promise with the least possible imperfection."

That affectionate disposition of his noble biographer, of which Sir William speaks, appears in the following comment on the preceding letter.

"It would not be easy to give expression to the feelings excited by the perusal of this letter, nine years after the date of it. In recalling the memory of domestic misfortunes, which time had nearly obliterated, it revives, with new force, the recollection of that friend, whose sympathy endeavoured to sooth the sorrows of a father for the loss of his children. The transition by Sir William Jones to the circumstances of his own situation is natural, and the conjugal bosom may, perhaps, sympathize with a fond husband, anticipating the affliction of the wife of his affection, and his own efforts to console her; that wife, however, still survives to lament her inseparable loss in the death of Sir William Jones himself, and has had, for some years, the happiness to console,

by the tenderest assiduities, the increasing infirmities of an aged mother*."

A prayer of some length, written by Sir William Jones fifteen months before his departure to India, is inserted in this concluding part of the memoirs. It certainly wants the peculiar doctrines of christianity. Lord Teignmouth, in the most judicious manner, endeavours to supply the defect, and, at the same time, sums up the concurring evidences of the sincere piety of his friend.

"I do not adduce," (he says) "this prayer as evidence of the belief of Sir William Jones in the doctrines of Jesus Christ, although I think that such a composition could hardly have been framed by an unbeliever in the gospel; or, if this be deemed possible, that a mind, capable of feeling the sentiments which it expresses, could long have withheld its assent to the truths of revelation. It is evidently the effusion of a pious mind; deeply impressed with an awful sense of the infinite wisdom, power, and benevolence, of his Creator, and of the ignorance, weakness, and depravity, of human nature; sentiments which the reason of mankind strongly suggests, and which revelation expressly teaches. Let it be remembered, that long before this prayer was written, Sir William Jones had demonstrated to his own satisfaction, that Jesus was the Messiah predicted by the prophets; that amongst his projected occupations in India, one was to translate the Psalms into Persic, and the Gospel of Luke into Arabic; a design, which could only have originated in his conviction of the importance and inspiration of these divine books; that in the year after the date of the prayer, we have a direct and public avowal of his belief in the divinity of our Saviour; and, again, in the next, another prayer by him, expressing his exclusive reliance on the merits of his Redeemer for his acceptance with God."

"I shall not apologise," (adds his Lordship,) "for the extracts which I have introduced from the works of Sir William Jones, nor for the reflections to which they have naturally led. The former display that part of his character which alone is now important to his happiness; and I am authorized to add, not only from what appears in his printed works and private memoranda, in more than one of which, containing a delineation of his daily occupations, I find a portion of time allotted to the perusal of the scriptures, but from other satisfactory testimony, that the writings of our best divines engaged a large

share of his attention, and that his devotion was not neglected by him."

We now come to the last part of Sir William Jones's life.

On the evening of the 20th of April, having prolonged his walk to the hour, he called on the writer of these memoirs and complained of various symptoms, at the same time reproachfully alluding to an old proverb, that "an ague in the spring is medicinal for the king." But his disorder proved to be an inflammation in the liver.

"The progress of the disease was uncommonly rapid, and terminated fatally on the 27th of April. On the morning of that day his attendants, alarmed at the evident symptoms of approaching dissolution, precipitately called the physician, who has now the melancholy task of recording the mournful event: the moment was lost in repairing to his house. He was lying in his usual posture of meditation, and the symptom of remaining life was a degree of motion in the heart, after a few seconds, ceased, and he expired without a pang or gross bodily suffering, from the effulgency of his features, and the serenity of his attitude, could not have been more serene, and his mind must have been in a degree of consolation from those sources which he had been in the habit of consulting; and where alone, in our mortal state, it can ever be found."

We have bestowed, as we have endeavoured to do in the commencement of this review, a large portion of our attention on the Memoirs of the late Sir William Jones, and though we may be in danger of weakening some of the impressions which have been made on our minds, we are unwilling to conclude without adding a short summary of his character. There are four points of view in which it may be useful to contemplate him.

First, *as a man of learning.* In oriental literature we have remained that he was unrivalled. Even as a general scholar, he was far above praise. If it should be thought of any person that his love for Persian and other eastern learning was enthusiastic, and that, in some respects, he overrated its excellence and utility, let it be remembered, that he was occupied in exploring a new mine of intellectual wealth, and that it is allowed to first adventurers a little to man-

* Mrs. Shipley died in 1809, in her 87th year.

...ness and the capabilities of
... into which they penetrate.
... also be recollected, that those
... who possess some enthusiasm,
... make the exertions which are
... ary for the enlargement of the
... of science. Providence has
... tly qualified some men, by that
... th of character with which they
... dued, for surmounting difficulties
... ening the paths of knowledge,
... William Jones appears to
... en an instrument of this sort.
... indeed, can estimate the be-
... purposes, literary, political,
... gious, to which his introduc-
... bours may hereafter possibly
... ed?

...ndly—As a *politician*. He is,
... respect, to be honoured as a
... s patriot, as an ardent friend to
... and, at the same time, as a
... proved integrity and independ-

... We have already expressed
... rret that, in the warmth of his
... r, perhaps, of his imagination,
... uld have hazarded some theo-
... opinion, against which the sub-
... course of events has made it

... ant to guard his readers. We
... that there was, *in general*,
... g rather too Utopian in his
... system. That “almost di-
... m of our constitution,” with
... e was enraptured, may be
... o the image with which Pyg-
... ll in love;—a perfect beauty
... living body; a statue which
... himself had fabricated by
... that abstract idea of per-
... ch a sculptor forms with a
... ind. In plain words, we

... f opinion that the political per-
... n which Sir William Jones ad-
... l, and which some have been
... eady to ascribe to our existing
... titution, is not to be found among
... tures of our imperfect and cor-
... ed nature; and hence we would
... that we ought patiently to sub-
... to much political evil, endeavour-
... indeed, at the same time, to
... en it, and particularly to guard
... selves against that dissatisfaction
... dpendency to which high ex-
... tations naturally lead. We have
... n that Sir William Jones (perhaps
... y at a season of political depres-
...) divided the inhabitants, even of
... at Britain, into “the oppressors
... of the oppressed” and deemed the
... tical scene in his own country too
... cting for him to endure the con-

... ttemptation of it. We believe that
... some worthy, but not very candid or
... well-informed, persons are apt to dis-
... tribute the inhabitants of India into
... the same two classes into which Sir
... William Jones divided those of Great
... Britain; and that they place, in the
... first class, all the British rulers; and,
... in the second, all the native popula-
... tion of that country. When, how-
... ever, the charge of oppression was
... urged in the British Parliament against
... Mr. Hastings, we find the testimony
... of Sir William Jones to have been
... strongly in favour of that gentleman,
... for he thus writes to him in England:
... “Before you can receive this, you
... will, I doubt not, have obtained a
... complete triumph over your persecu-
... tors, and your character will have
... risen, not brighter indeed, but more
... conspicuously bright from the furnace
... of their persecution.”

... Happy would it be if, from the
... jarring sentiments of different men, a-
... like professing the wish to repress
... ranny and oppression, we could all
... learn candour, caution, and modera-
... tion.

... Thirdly—As a *moral man*. In this
... respect the character of Sir William
... Jones rises *very high*. There was,
... indeed, a remarkably pure morality
... in his public principles, and his po-
... litical integrity seems, for a time,
... to have obstructed his preferment.
... The virtues of youth and of private
... life often lead to uprightness of po-
... litical conduct. The vicious natu-
... rally make the companions of their
... youthful excesses their associates in
... the pursuit of ambition, and in such
... circles, however fair may be the public
... professions, a strict political morality
... is hardly to be expected. Some pas-
... sages, which we forbore to quote, at-
... test the kindness of Sir William Jones
... as a husband and a friend, as well as
... his condescension and benevolence.
... The zeal also which he shewed to
... fulfil, and more than fulfil, the ordi-
... nary duties of his judicial situation,
... ought to be here noticed. Not satis-
... fied with well administering the law
... in the accustomed manner, he resolv-
... ed to render the due administration of
... it more easy to his successors; and
... that immense labour, which he un-
... dertook of translating and preparing
... the Hindu and Mahomedan digest,
... a labour for which his literary know-
... ledge was subservient, arose out of
... his enlarged view of duty, and is to

be considered as one branch of his morality.

Fourthly—As a *Christian*. We have seen that Sir William Jones, like other persons of taste and genius, was a passionate admirer of the Greek and Roman authors. By a very natural, though not a necessary, consequence, he was *in his youth* inclined to form his own general character too much after the model of some of the celebrated ancients. Cicero in particular excited his emulation, and even at a time when he admitted the truth of the New Testament he appears not to have sufficiently recollected that “a greater than Cicero is here.” Utility, indeed, and not merely reputation, was at all times in his thoughts. “Is there a man existing,” (he says in a letter to Mr. Schultens, Oct. 1774.) “who would not rather resemble Cicero, whom I wish absolutely to make my model, both in the course of his life and studies, than be like Varro, however learned, or Lucretius, however ingenious as a poet?” To enjoy, however, in the evening of his days, “a dignified leisure in the uninterrupted cultivation of letters,” “*vivere valere et philosophari cum paucis*,” was professedly a great part of his ambition. But to adopt the maxims, and emulate the spirit, even of the most admired ancients, is to substitute Grecian or Roman in the place of Christian virtue: and however grand may be the idea which seems to fill our mind, it is to descend from the dignity of our christian calling, and to lose in moral, while we grasp at intellectual greatness. We wish that, in estimating the religious character of Sir William Jones, we could pronounce him wholly free from this fault.

We shall exercise only our accustomed freedom if we venture to offer one other remark. It is reasonable to expect, that an intellectual and learned man, embracing christianity, would consider the powers of the understanding as very materially concerned in the reception of it, and would search in every quarter for an accumulation of external evidence of its truth. Others, however, may be led into a no less rational belief of the same gospel by a shorter course; by an impression made, through the ordinary preaching of the word, chiefly on their conscience and on their affections: and, perhaps, there is some

danger lest each class should be too ready to suspect the faith of the other of not being sufficiently sound and christian. Sir W. Jones seems to us to have laboured under some degree of learned prejudice on this subject. “The only human mode, perhaps, (says he) of causing so great a revolution (the revolution of introducing the christian religion into India, of which he was evidently desirous,) is to translate into Sanscrit and Persian such chapters of the prophets, and particularly Isaiah, as are indisputably evangelical, together with one of the gospels, and a plain preface discourse, containing full evidence of the very distant ages in which the predictions themselves, and the history of the divine person predicted, were severally made public, and then quietly to disperse the work among the *well educated natives*.”

We believe that, for the most part, christianity has not made its progress in the world after this manner. It is certain that, in the first ages, it did not flow down to the lower classes through the channel of the well-educated; for we are told that, in those days, not many wise men after the flesh, not many noble were called, but that God chose the foolish things of the world to confound the wise.

The gospel, undoubtedly, challenges examination from the understanding; but it addresses itself more peculiarly to the heart, and affords a testimony of its own truth by the sanctifying effects which it there produces. It pronounces man to be a sinner, and, the conscience pleading guilty to the charge, it proclaims pardon through a Redeemer. It declares that man is weak and helpless, and to him who feels this important truth it offers divine assistance. It represents the world to be a scene of vanity and disappointment, and death to be at hand: and after death it announces a day of judgment. It then sets forth the hope of eternal life, and delivers those, “who, through fear of death, were all their life-time subject to bondage.” It is on evidence chiefly of this kind that the multitude receive the gospel. They find in it a remedy to their anxieties and fears, and to all their wants and weaknesses. They also perceive its precepts to be full of unquestionable virtue and goodness. Whatsoever things are pure, whatsoever things are lovely, what-

soever things are of good report, they are commanded to think of these things. They no longer doubt that the word of God is true, though they know little either of the objections of the sceptic, or of the reply to those objections which has been furnished by the labours of the learned.

Let us not, however, be thought to undervalue those labours. They are of great moment; and in a country containing so many men of education and learning they are peculiarly important. The religion, indeed, of Sir W. Jones was far from being merely intellectual. We have shewn, that it was his resource under affliction, and the topic of consolation which he suggested to his friends when they were in adversity. It shewed itself in exercises of devotion: it suggested some of his more laborious pursuits. And though his learning gave some improper tincture to his religion, his religion also gave a deep tincture to his learning: and, doubtless, that morality, of which we separately spoke, was not separated in his mind from the faith which he professed, but was heightened and purified by religious principle. Nevertheless, the chief view which we naturally take of Sir W. Jones is that of a witness for christianity against the unbelievers. His firm confidence in the truth of scripture has the force of a thousand arguments. Men cannot all examine as he did. They cannot explore Chinese History or Hindu Mythology. They cannot all meet, upon their own ground of argument, the historians and philosophers of Asia, nor the European Sceptics who profess to build upon their foundation. They cannot all answer that objection to the Old Testament in particular, which has been introduced from the East, that the world appears, from historic evidence, to have been older than it has been affirmed to be by Moses. They cannot silence a multitude of other learned, though frivolous, objections. But they can point to a person of acknowledged talents, and pre-eminent in this very species of erudition:

"A man who could have foiled at their own play,
A thousand would be's of the modern day:"

a man, moreover, who was most remarkably enamoured with the love of truth, and who carried, perhaps, almost to a fault the habit of bold and

original thinking. This man examined, and yet believed. Having in his hand the records of unbelieving nations, he traced back to the neighbourhood of Palestine, the same central spot to which we are referred in holy writ, the origin of the diverging tribes and discordant languages of the East; corrected their contradictory and absurd chronology by a far better testimony; and pronounced those scriptures, which men of inferior learning had despised, to be the key of knowledge.

"In matters of eternal concern" indeed, says Lord Teignmouth, with his usual piety and discrimination, "the authority of the highest human opinions has no claim to be admitted, except as it may be opposed to that of men of inferior learning and penetration. Among such as have professed a belief in christianity, where shall greater names be found than those of Locke, of Bacon, and of Newton? Of the two former, it may be observed, that they were both innovators in science, whilst the genius of Newton carried him *extra argumenta mundi*. These men, to their great praise, and, we may hope, to their eternal happiness, devoted much of their time to the study of the scriptures. If the evidence of revelation had been weak, why were minds, which boldly destroyed prejudices in science, blind to those in religion? Such authorities, and let me now add to them the name of Sir William Jones, are entitled to great weight. Let those, who superciliously reject them, compare themselves with the men who have been named. The comparison may, perhaps, lead them to suspect, that their incredulity may be the result of a little smattering in learning, and great self-conceit; and that by hard study and a humbled mind they may regain the religion which they have left."

Of the manner in which Lord Teignmouth has performed the task assigned to him by Lady Jones, it is not easy to speak too highly. His Lordship, if we recollect right, succeeded Sir William Jones as president of the Asiatic Society, and delivered, at Calcutta, an address, which we have seen in print, containing a brief account of his predecessor. In the present memoirs, his Lordship has suffered Sir William Jones to speak, in ge-

neral, for himself; and by the unaffected simplicity with which he has connected the letters of his friend, we are often led to forget the biographer; a circumstance which, in our opinion, reflects on the noble writer no small praise. But his Lordship has also given, in the course of his work, indubitable proofs of extensive learning, of a refined taste, and of a very sound judgment both in politics and religion. He has frequently introduced sentiments of deep importance; and he has infused into the whole of the volume a CHRISTIAN SPIRIT, which will render it, as we trust, highly useful both to the learned and the unlearned. He has dwelt, with evident pleasure, on the religious part of the character of his friend; and has

considered his name as worthy to be exalted, principally, on that ground. If, in commenting on the writings or character of Sir William Jones, we have seemed, in any respect, to go beyond Lord Teignmouth, let it be remembered, that the nature of our work, not any diversity of opinion of which we are conscious, has led to our observations and digressions. To his Lordship we feel deeply indebted for the valuable work with which he has favoured the public; and we deem it to be a most happy circumstance, that the drawing up of the Life of Sir William Jones has been committed to the hands of one so eminently qualified to render it an instructive lesson, both to the present and future generations.

REVIEW OF REVIEWS, &c. &c.

In the last Appendix to the Anti-jacobin Review, (p. 490.) there appeared an article, intitled, *Dr. Gleig's Sermons and the Christian Observer*. In that article the reviewers begin with declaring, that they are no regular readers of the Christian Observer, and that they feel themselves little inclined to become so. We request our readers to bear in mind this declaration, because it will furnish an easy solution to what follows. The mode adopted by these critics, of reviewing what they have not regularly read, may, doubtless, save both time and trouble: but it is evidently attended with some inconveniences, which might prove embarrassing to men of ingenuous minds. These inconveniences, however, will probably be of little avail in deterring the Anti-jacobin Reviewers from adhering to a system possessing, as this does, so many counterbalancing advantages.

Without taking the trouble of regularly reading our work, these reviewers have had the penetration to discover, that we are engaged in a conspiracy to revive the Calvinism, Puritanism, and Antinomianism of the seventeenth century; that we are the patrons of "Calvinistic Methodism," the editors of "a fanatical publication," set to work with the view of persuading people "that the tenets of John Calvin are those of scripture, and of the united church; that

we believe the pre-ordination of Adam's fall and all its consequences," and the imputation of Adam's sin to us, which imputation corresponds to that of Christ's righteousness, whereby the elect alone become righteous, while "all the rest of mankind are, not only naturally, but necessarily, (because by the immutable decree of God) rendered absolutely incapable of ever emerging from that state of sin, and of eternal damnation into which they were plunged by Adam's transgression," a state from which "the elect themselves" "can be rescued only by the overpowering force of invincible grace."

The Anti-jacobin Reviewers further charge us with dissembling our disbelief "of the doctrine of universal redemption, and that every christian may be saved if he will;" with admitting neither the co-operation of man "nor the universality of saving grace;" with confining such grace "to the elect, in whom, without any concurrence of their's, it operates by an irresistible and, properly speaking, a mechanical impulse;" and also with not allowing "that every man may perform his duty."—"It is," say they, "according to the Christian Observer's principles, the purpose of grace to overcome this propensity (to sin scil.) in the elect alone. In all others, therefore, denominate them reprobates, or what you will, the in-

nde propensity remains insuperable."—"The sound doctrines of the Christian Observer," they add, "consist of the rankest Antinomianism grafted on the impious tenets of Calvin; and his churchmanship is proved by unceasing endeavours to unchurch the nation."

It would be endless to transcribe all the abusive epithets which these reviewers have employed to characterize our work. A few specimens shall suffice. We are, say they, "an upstart sect," "miserable" reviewers, "who can wind a heresy at the distance of fifty thousand miles, though they cannot smell it under their nose." We are modern Aristarchi, "doughty reviewers," "consequential critics," "wild" "enthusiasts," "extravagant Antinomians." We are chargeable with "impudence," and with want of "honesty." Our "petulance is equal to our ignorance." We "overwhelm with impiety, absurdity, and nonsense, the pure and genuine doctrines of the gospel." And by way of climax, they assert their belief that our general principles are "deserving of the most unqualified reprobation," and that our work is "one of the most dangerous and pestilent which was ever employed to pervert or corrupt the religious and moral sentiments of a people."

Now to what are we to attribute these various charges which, with such apparent confidence in their truth, are preferred against us by the Anti-jacobin Reviewers? Partly, without doubt to their having neglected regularly to read, before they reviewed our work. For although we know that candour is not a prominent feature in their character, yet we think so well of their *understanding* as to believe, that had they read our work they would scarcely have chosen, for their own credit's sake, to become responsible for all the assertions contained in the paper under our review. One circumstance is peculiarly singular, and may perhaps surprise the Reviewers themselves, who, doubtless, placed implicit confidence in the gentleman whose province it was to construct the article: viz. that we have, on no occasion, since the commencement of our work, affirmed any one of the doctrines which, in the above extracts, they have attributed to us. We can add with truth, that none of them are likely to be affirmed by us; and for a very sufficient

reason, because we do not believe them to be true.

It were easy here to borrow a few expressions from the Anti-jacobin Reviewers, which might be very aptly applied to themselves, and the force of which, under all the circumstances of the case, could not be evaded. But, besides that such language is an indication of bad taste, and bad manners, we have been told by an authority which we are accustomed to venerate, that we are not to render railing for railing.

After what has been said, it cannot, however, be reckoned impertinent to recommend to the Anti-jacobin Reviewers, if they would retain any credit with the public, to produce some proof of their assertions. Three volumes of our work are now nearly completed. If, therefore, there be any truth in their statements, they can be at no loss for appropriate extracts, which, besides saving them the trouble of framing charges, will be more convincing than mere abuse, and will, doubtless, place beyond question our Calvinism, Antinomianism, and impiety. Much in this view may be expected from their future vigilance. They promise to be more attentive, in future, to our proceedings than they have hitherto been. Proofs of the various assertions, which they have already hazarded, may, therefore, now be looked for: and when those proofs appear, we shall not fail to apprise our readers of their nature and amount.

We intended to have subjoined a few comments on the other parts of the extraordinary production which has given occasion to our present remarks: but our limits oblige us to defer them till another opportunity.

To the Editor of the Christian Observer.

THE last paragraph of the letter of your respectable correspondent N. G. on the Inconsistencies of the British Critic, in your Number for September, p. 371, appears to me to call for a few remarks. After insisting, with great justice, on the very high importance of those leading doctrines in

* We allude here to such expressions as "*mentiris impudentissime*," &c. &c. with which the pages of these critics are frequently adorned.

the christian system, original sin, and justification by faith alone; N. G. proceeds as follows:

"He," (the British Critic,) "boldly rejects these doctrines from the system of which he is the champion, and classes them among the errors and heresies characteristic of Calvinism, to run down which, *per fas et per nefas*, seems the order of the day."

"But does not this conduct of a writer, who has hitherto supported so respectable a character, indirectly tend to the credit of the cause against which he discovers so much hostility, and inadvertently give occasion of triumph to his adversary? Will not the readers of his work be apt to infer, that Mr. Overton's victory is pretty decisive upon the whole, when they perceive that he has driven his able opponents from their own formerly avowed principles, in order to find a vantage ground from which they may repel his arguments? Will not this seeking out for new ground lead, in the minds of some persons, to a conclusion, that the doctrines thus abandoned were found, by these reviewers, so logically linked with the hated tenets of personal election and final perseverance, (which it was necessary for them, at all events, to resist *cum totis viribus*;) that no alternative remained but to put the best face upon the matter which they could, and at any rate to expel them from their system?"

Now, Sir, whether the British Critic has deserted the doctrines of original sin and justification by faith, in order the better to combat those of personal election and final perseverance, I do not know, for I never see the British Critic: but if the authors of that work are really able men, as N. G. declares them to be, I suspect that they have not deserted the former doctrines for the reason he assigns. If able men, they could be at no loss for arguments against the latter doctrines, without pursuing the course imputed to them. Men of the first ability, as well as of the most undoubted piety, have argued, and do argue, against those doctrines, who, at the same time, hold most firmly the doctrines of original sin and of justification by faith alone. As the British Critic does not appear to profess to have abandoned the doctrines in question for the reason assigned by N. G., would it not be going out of our way to account for their conduct in this manner? N. G. knows full well that motives are by no means wanting, to those who know nothing whatever of Calvinism, for the most inveterate

dislike of those doctrines, so humbling, and, therefore, so offensive, to the pride of man. Why may not such motives have influenced the authors of the British Critic?

Again—Whether the British Critic receives or abandons doctrines because it conceives them to be logically linked with other doctrines, I know not: but this method of proceeding, whether adopted by the British Critic or by any others, does not appear to me consistent with the humility and diffidence which become man in his search after divine truth. It is his duty and his wisdom to receive that revelation of truth, which God has given him, as a little child, and to believe the doctrines he finds in it, not because he can perceive the consistency of all of them with each other, but because he does find them there; and to exclude from his creed doctrines which he does not find in it, simply because he does not find them there. The infinite distance between the perfection of the knowledge and intellect of the Deity and the weakness and ignorance of man, surely demands this procedure. Numerous instances might be adduced, in which we see the necessity of man acting in a similar manner towards man. What would be thought of a clerk, who, in acting under the directions of a first-rate barrister; or of a serjeant, who, in executing the orders of his colonel, should venture to collect the meaning of the barrister or of the colonel, not from the plain meaning of the written paper put into his hands for his guidance, but from his ideas of consistencies and inconsistencies on taking a large view of the subject? And yet how incomparably more ignorant must man be of the high things of God: and how incomparably more incapable of judging, by the utmost stretch of his faculties, of the several parts of the divine system by comparing them with other parts: than the clerk would be on the wide subject of English jurisprudence; or the serjeant on that of the art of war! As far as God has vouchsafed to instruct us in his will, and in his ways, we have a sure guide: and it becomes us to shew, that we prize his bounty as we ought, by not attempting to be our own guides when he chuses to leave us in ignorance; and much less to be our own guides in opposition to the gene-

ral strain of his word, when understood in that plain and simple sense in which a revelation, written down for the use of the world at large, must certainly be intended to be. The Bible has been as much perverted; perhaps by its systematizing (if I may be allowed the expression,) as by its philosophizing readers. Now, Sir, whether the doctrines of personal election and final perseverance appear to be logically linked with those of original sin and justification by faith, I will not enquire; because I do not think that my receiving or rejecting any of these doctrines is to depend on the result of such an enquiry; but I have no scruple in saying, that the two last doctrines appear to me to be clearly revealed in the Bible; and that (to say the least) the two first are not, as I conceive, revealed in it. This will always be with me a sufficient reason, unless I should be brought to understand my Bible differently, for believing the one set of doctrines, and for not believing the other, whatever logical links deep reasoners, and ingenious defenders or opposers of systems, may think they discover between them. Let it be recollected, that the doctrine of necessity, and also the doctrine of Antinomianism, boast of their logical links, and links of so firm a nature that it has been found extremely difficult, if not impossible, for mere reason to sever them; and let the recollection abate the confidence of man in his mental powers, and deter him from trusting to his logic in the formation of his creed.

Another point, on which I beg leave to make a few remarks, is this. Many of your readers, who, like myself, have neither read Mr. Overton's book, nor any of the answers to it, might be led to conclude from the expressions used by N. G., though he probably did not intend to be so understood, that it is Mr. Overton's great object to establish the doctrines of personal election and final perseverance. Now, from what I have heard, I believe that is not his great object; but that he employs far more, of his pages, and is far more earnest, in fixing on a firm foundation those points in which pious Arminians and pious Calvinists are agreed, than in defending any of the peculiar opinions of Calvinists. I earnestly hope that I am right in this belief; for I am con-

vinced that of all the batteries now raised against a most valuable body of our clergy, who are not less estimable for their private characters; than they are faithful and industrious in their ministerial labours, by far the most formidable is pointed at them as Calvinists. Their opponents will see nothing in them but Calvinism. Ill, therefore, would any one of their advocates chuse his ground, were he also to dwell on what may be Calvinistic in their tenets, and thus draw the public eye to it, instead of enlarging on what is a far more prominent feature in that body of clergy: their firm and zealous attachment to the leading doctrines of the gospel, and of the English church; the lost state of man, salvation through faith in a Divine Redeemer, and sanctification through the Holy Spirit. These are the doctrines which animate their sermons and their writings. These are the weapons to which they trust in their holy warfare. Their Calvinistic views appear but little, and seldom in a way offensive to candid Arminians. I speak of all those of this description of clergy (with only one exception I think,) whom I have known in private, or heard in public; and their number is not small. Had Mr. Overton, the champion of this body of men, identified their cause with the defence of those Calvinistic doctrines, he would by no means have deserved their thanks for any thing beyond good intentions.

Before I conclude, I beg leave cordially to thank N. G. for the very forcible and judicious remarks in the former part of his letter.

R. T.

To the Editor of the Christian Observer.

I PERCEIVE by some of your Answers to Correspondents, and I judge by a variety of symptoms, that you are thought in some quarters to exhibit a defective view of the gospel, in consequence of your observing what I and many others deem the *golden mean* in religion. That there exists a golden mean in this as well as in other things, is a point of which, after experiencing some fluctuations of mind towards opposite extremes, I have learnt not at all to doubt. This *medium*, indeed, is not that which it is supposed to be by worldly men:

It is not that which they dignify with the name of moderation; a term of great use in concealing ignorance, lukewarmness, regard to temporal interest, and the fear of man. I speak of an enlightened moderation; a moderation which is the consequence of having surveyed the rocks and quicksands on the right hand and on the left: a moderation which is resolute and steady; not employed at the commencement merely of an undertaking, as the most convenient means of accomplishing some violent and concealed end; but arising out of principles well settled in the heart. I mean also a moderation which is compatible with the most fervent zeal; with zeal, however, at once for sober truth, for sound evangelical doctrine, and for universal righteousness.

I have heard in some quarters, Mr. Editor, that you are a concealed Calvinist, and that the middle line pursued by you, of affirming that pious men, whether Calvinists or Arminians, may be true sons of the church, is chosen merely through craft; this being conceived by you to be the best mode of gradually spreading those violently calvinistical principles which it is the main object both of you and your party finally to introduce into the church. Your review of the work of Mr. Daubeny, a piece of criticism which appears to me to bear the true stamp of christian moderation, and which, if it should maintain its character to the end, will reflect on you great credit, affords one very good answer to this charge; a charge, indeed, which it seems not very candid to make.

It sometimes happens that women, who profess a strict morality and decorum, are accused by the profligate of wearing the mask of prudery, with a view of covering a more than ordinary disposition to vice. The obvious answer to this charge is, that although the mask of prudery may occasionally be used, yet if the general life and manners clearly are correct, the external appearance of morality may be presumed to be some indication of the reality of it. Surely also, in the present case, if your pages breathe, in general, the spirit of christian mildness and moderation, it is not fair to esteem this moderation a mere pretence.

But the complaint against you, which I have heard in another quar-

ter, is, that you are unfaithful to the truth because you are *not* a Calvinist; that you are an Arminian in disguise; and that to bring in Arminianism, if it be not the object, is at least the tendency of your work. Such is the kind of recompence often reaped by those who endeavour to calm the minds of men on controverted points; and I hope therefore that you are prepared to expect this fruit of your pious endeavours to promote the peace of the church.

These, however, are not the only points in which your moderation is complained of. True religion, to borrow an expression from the Christian Observer, is at once too moral for the enthusiast, and too spiritual for the moralist; too gentle, as well as charitable, for the violent; too fervent, and too animated, for the lukewarm; and it is also too general to be relished by the little parties and sects which severally contend for their petty peculiarities.

I will not compliment you by saying, that you have followed in every respect that exact line of moderation which is here pointed out; for I incline to think that, in some of the papers which you have inserted, a few slight trespasses have been committed against the principle for which I am contending. I believe, however, that these deviations have neither been many, nor great, and have been as often, or nearly as often, on the one side as on the other: so that no party has much reason to complain. If at one time you have censured the Anti-jacobin Reviewers, without dread of their vengeance; you have at another used nearly as little ceremony in respect to some passages in the Evangelical Magazine. If you have been somewhat High-Church in certain papers, you have been very candid towards Dissenters in others. If some politicians think that you have been too much on the side of government, all must admit that, on the points at least of Sunday-drilling and lotteries, you paid no compliments to men in power.

I perceive, by the Answers to Correspondents in your last number, that you are blamed by some for attacking too directly the faults of religious professors, on the ground that no good is likely to be done by it. That the system of *attack* may be too widely extended, and that particular attacks

may also be too severe I readily admit: but I cannot allow that no censure ought to be passed on persons of a religious character, supposing that censure to be deserved. Surely, Sir, we may learn from the Popish Church, and also from some members of our own, who will not tolerate any mention of a departure from sound doctrine in our establishment, that the true way to preserve a religious body in health, is not to claim infallibility or exemption from censure; but rather to encourage fair animadversion. That political integrity is promoted by freedom of debate, who ever has denied? And I apprehend that the purity both of the Church of England in general, and of every religious body of men in particular, is advanced by the same means. Let enthusiasm pass uncensured: to what pitch may it not rise? Let a dividing spirit be continually encouraged: what an almost infinite divisibility in religious opinion may we experience? Let conceit be freely allowed to mix itself with religious knowledge: at what a disgusting height may it not arrive unperceived? Nay, let a few even of the soundest tenets be carried to extravagance: how may the fair proportions of true christianity be lost?

Allow me now to conclude by once more expressing the sentiment with which my letter commenced:

viz. that there is a GOLDEN MEAN in religion, which ought ever to be observed. I hope, Sir, that no desire of popularity, no eagerness to extend the sale of your work, no ambition to be deemed pre-eminent in any branch of religious truth, no unworthy compliance with popular taste, will ever tempt you to depart from that sobriety, by which you have hitherto been distinguished; or to neglect the cultivation of those plain parts of religion, which, though they may give little fame, effect no small good. To suppose a zeal for what are called by some the higher doctrines of the gospel, to be an indication of the attainment of the higher eminences in religion, is a sentiment which I am persuaded is erroneous. Many of those christians who, in their earlier days, were eager to ascend those heights, have, in the ripeness of their christian experience, become more moderate. It is our early presumption: it is the scantiness of our christian observation and experience, which often causes us to think that we see far into the deep things of God. May not those lines of the poet be true even in religion:

“Here shallow draughts intoxicate the brain,
But drinking deeply sobers us again.”

I beg pardon for the freedom of this intrusion, and am, your's,

MODERATOR.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

PREPARING for the press, the second volume of Mr. HORNE TOOKER'S *Essai Historique*.—A Naturalist's Guide through England and Wales, designed to assist Naturalists, by presenting them at one view with the Plants, Animals, &c. which they may expect to find in the different countries; by Mr. L. W. DILLWYN, of Swansea, and Mr. DAWSON TURNER, of Yarmouth.—A Treatise on the Art of Bread-making, intended to concentrate into one point of view, for general information, every thing at present known on this interesting subject; by Mr. EDLINS, of Uxbridge.

In the press, the Third Edition of BROWN'S *Self-interpreting Bible*; to be

completed in Twelve Monthly Parts, price 5s. each, making two large volumes in 4to.—*Testimonies respecting the Tomb of Alexander the Great*, surrendered to the British Army at the capitulation of Alexandria; and now in the British Museum; with an *Introductory Dissertation* on the Apotheosis and Portrait of Alexander, and a brief Notice of the Ruins of Sais; by EDWARD DANIEL CLARKE, LL. D. Fellow of Jesus College, Cambridge.—A new edition, considerably enlarged, and at a reduced price, of the *Fashionable World displayed*, by THEOPHILUS CHRISTIAN, Esq.—*Culina Medicinæ Fomularia*; a Book of Modern Cookery, with medical Observations; by Dr. HUNTER, of York.—A new edition, with many additions, of the

Letters of the Rev. Mr. ORTON, and Sir JAMES STONEHOUSE, to the Rev. Mr. STEDMAN.—The first volume, of a *Life of the late Queen of France*, both in French and English, by Mr. WEBBER.—A new edition, with Additions and Improvements, of Dr. SAUNDERS'S *Treatise on Mineral Waters*.—A full and accurate *Translation*, with illustrative Notes, of General BERTHIER'S *Memoir of Bonaparte's Campaigns in Egypt and Syria*; together with the *Operations of Gen. DESSAUX in Upper Egypt*.—A *Translation of FIORELLI'S History of the Fine Arts*, illustrated with various Engravings, and with Notes and Additions, by an eminent English Artist, in 5 vols.—*The System of the Friends examined*, being an Inquiry into the Principles of the People commonly called Quakers; by JOHN BRISTED, of the honourable Society of the Inner Temple, in 1 vol. 8vo.

The Christmas Course of Lectures, at the ROYAL INSTITUTION, began on the 15th of this month. Mr. Davy will deliver Twelve Lectures on *Chemical Analysis*, Mr. FLECKER Twenty-four Lectures on *Natural Philosophy*, the Rev. SYDNEY SMITH Ten Lectures on *Moral Philosophy*, Mr. LANDSEER Three Lectures on *Engraving*, and Professor CROUCH Six Lectures on *Music*.

An interesting and very important Paper occurs in No. 250 of YOUNG'S *Annals of Agriculture*, the contents of which cannot be too generally known. It demonstrates, by authentic evidence, the *Efficacy of Yeast in the Cure of Putrid Diseases*. This efficacy is attributed, in all probability, to the great quantity of carbonic acid, or fixed air, which it contains. The Rev. Mr. CARTWRIGHT administered Yeast to above fifty persons labouring under putrid fevers, every one of whom recovered. Dr. TROXTON, whose opportunities have been great in putrid fevers, he having the superintendance of the General Dispensary, which includes the poor of nine parishes, and is situated in the vicinity of St. Giles's, has made frequent trials of Yeast, and has succeeded with it in extreme cases. After cleansing the primæ viæ by an emetic and cathartic, he administered two table spoonsful of Yeast in some porter, every two hours; and out of above forty cases, among the poor of St. Giles's, not one died under this simple treatment. Some interesting cases are detailed in the above-mentioned Paper.

A patent has been granted to Mr. WILLIAM PETER, of Bristol, for certain *Methods, on a new Principle, either for preventing or curing Smokey Chimnies*. A machine with valves is placed either in or on the top of a chimney, that the rising smoke may force open the valves and escape into the air, without being liable to return as usual, in certain states of the atmosphere: the valves opposite to the wind will shut of themselves, while the

smoke will issue out freely at the others. To such chimnies as are very wide below at the hearth, the Patentee applies contractors or concentrators of air, to unite their effect with the machine placed above. See *Repertory of Arts, Vol. V. Second Series*, pp. 416—419.

A charitable Institution for the cure of Diseases of the Eye and Ear, is about to be instituted by Mr. J. C. SAUNDERS, the Demonstrator of Anatomy at St. Thomas's Hospital. An annual Subscription of One Guinea makes a Governor.

SWITZERLAND.

The Society, lately instituted at Lausanne, to exterminate the Small Pox by Vaccination, have publicly offered to pay one hundred livres to any person, who, after successfully undergoing Vaccination under their care, should take the Small Pox.

GERMANY.

Dr. WOLF, of Nuremberg, and Dr. MEYER, of Offenbach, are preparing a *new Ornithology of the German and French Birds*.

KONIG has lately published a *Commentary on the Satires of Persius*.

SCURTZ, the well known editor of *Æschylus*, is proceeding in an edition of the *entire Works of Cicero*.

SCHNEIDER has just published *Quintus Curtius*, with Notes and elaborate Commentaries.

WAGNER is about to publish a new edition of *Cicero de Legibus*.

The *Annals of Agriculture*, by Mr. ARTHUR YOUNG, have lately attracted much attention in Germany. Mr. ALBERT THAIR, a man of eminence in the knowledge of Rural Economy, is, in consequence, about to commence with the beginning of the year 1805, a publication under the same title; which is to consist, in part, of Translations from Mr. Young's Work, and partly of details respecting the Rural Economy of Germany, similar to those by which Mr. Young illustrates that of the United Kingdom.

M. HARDING, of the Observatory at Lilienthal near Bremen, who has been employed on an Atlas of all the Stars down to those of the eighth magnitude, which lie within and near the orbits of the two new planets Ceres and Pallas, discovered on the 1st of September a THIRD NEW PLANET. Its place, as settled by Dr. OLBERS, on September 8, was at M. T. 8h. 13m. 20". A. R. 1°. 29'. 39". declin. south 0°. 47'. 19".: its motion in A. R. is about 7". 55", or 31' 74 in time retrograde, and in declin. about 13'. 34" south per diem. It is similar to Ceres in light and apparent magnitude. Nothing nebulous can be distinguished around it; and, in all probability, it is another of a considerable body of small planets, of which this is the

third recently discovered. In the *Philosophical Magazine* for October, last, a chart is given, representing the apparent path of this New Planet, laid down from Observation.

SWEDEN.

At Stockholm will be published, very early next year, the *Works, in Prose and*

¶ We are obliged to omit, for want of room, a part of what we intended to insert under this head.

Verse, of Count JOHN GABRIEL OXENSTERN, in 3 vols. Literature is making considerable advances in this city. A variety of Translations from the English, German, and French, have lately appeared. There has also been published, a *German and Swedish Dictionary*, by *JONAS WICKFORS*.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A SERMON, preached before the Bucks Volunteers, on the 8th of August, 1804. By the Rev. John Compton. 1s.

Religious Experience essential to a Christian Warrior; a Sermon, preached at Broadmead Church, Bristol, August 1804, by the Bristol Education Society. By James Dove. 1s.

A Charge delivered to the Clergy of the Diocese of Bristol, at the primary Visitation of the Bishop in the Year 1804; 4to.

A Reply to the Dissenter's Reasons for separating from the Church of England; in a Letter to John Gilt, D.D. Editor of them. By the Rev. Spencer Cobbold, A. M. 8vo.

Paul's Epistle to the Romans, in Hebrew. Corrected from the Version published by Dr. Hutter, at Nuremberg, 1600, and by Dr. Robinson, at London, 1661; now re-published, with many improvements, by Richard Caddick, M. A. 12mo.

A full and complete Analysis of Dr. Paley's Natural Theology; or, Evidences of the Existence and Attributes of the Deity; collected from the Appearances of Nature. By Jeremiah Joyce. 3s.

Letters on the Atonement. By Rev. C. Jerram, A. M. Sold by Rivington, Button, and Williams. 8vo. price 2s. 6d.

MISCELLANEOUS.

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RELIGIOUS INTELLIGENCE.

MISSION TO THE TARTARS FROM THE
EDINBURGH MISSIONARY SOCIETY.

THE last letters received from Mr. Brunton and the other Missionaries at Karass, are dated the 15th of May, 1804. At that time they were all (twenty-three in number, including women and children,) in good health. They had inclosed a piece of ground for a garden; and had sown in it a variety of seeds. They had likewise plowed some ground, and sown it with some wheat, of which, as the soil is excellent, they looked for a plentiful crop. They state themselves to have almost daily conversations with the natives on the subject of religion, and that many of them have appeared at times to be impressed with a conviction of the truth of the gospel; but that these impressions are transient, and that hitherto nothing can be said with certainty of the conversion of any of them. The Missionaries have now living with them six young natives, some of whom can already read and speak the English language pretty distinctly.

Notwithstanding the zealous endeavours of the Missionaries to make converts to christianity, which, it may reasonably be supposed, must be offensive to the bigotted Mahomedans, they have succeeded, beyond their hopes, in gaining the good opinion of the natives. Wherever they go, they are well treated; and when travelling through the country, they have only to say that they belong to the English at Beshtaw, in order to escape all molestation, even where Russians dare not venture alone.

We will now lay before our readers such extracts from the letters of these Missionaries, as are likely to prove generally interesting.

"We are settled on the east side of the largest of the five mountains, called by the Tartars, Beshtaw*, about 32 versts to the westward of Georghievsk, and about 8 versts north-east from Constantinegorod. These two places are fortified towns, on what are called, the Lines of Caucasus; because there is a chain of forts running

* *Besh*, in the Tartar language, signifies *five*, and *Law* or *Tagh* signifies *mountain*.

from the Caspian Sea, along the frontier of the empire in this quarter. Georghievsk is by much the largest of these places, and the usual residence of the governor of the province. We live close to a village consisting of Tartars and Circassians; for we durst not venture at first to settle alone. The name of the village is Karass. It lies betwixt two branches of the Kuma, which at this place is a small river, somewhat less than the Tweed at Peebles. It runs by the walls both of Georghievsk and Constantinegorod. We suppose that Karass may be about 800 versts nearly south-west of Astracan, and about 400 north of Tiflis, the capital of Georgia, though the road by which the Russians go to Tiflis must be a great deal more. We reckon ourselves about 70 or 80 versts from the river Cuban, or Cubane, which runs into the Euxine; and about as far from the Terki, or Terk as the natives call it, which runs into the Caspian. Kisliar is the nearest sea-port, and, from the accounts we have received, cannot be much more than 300 versts from us." (p. 192.)

"Catagerry, the young Sultán, whom we formerly mentioned, has again left us. His relations laboured hard to bring this about, and at last succeeded by offering him some tempting rewards. Although we were sorry to see the mind of this sensible youth so much perverted, yet we saw no propriety in cherishing his worldly-mindedness, by offering him greater rewards to induce him to continue with us. We set before him the consequences of the step he was taking, and the danger of inordinately loving the world; but we used no other means, to prevent him from following his own inclinations. He had not, however, been long away from us, till he expressed a desire to return; but as he made no direct application to us, we thought it our duty to take no notice of it. Upon which he went to the General at Constantinegorod, and requested to be taken under his protection. His request was readily granted, and if he behave well, he is likely to receive from the Emperor a military appointment suited to the dignity of his birth. He came a few days ago to see us. He is a youth of very superior abilities. When he came first to us, he was learning to be a Mahomedan priest. We have not been the means of making him a Christian; but we have succeeded in shaking his belief in the doctrines of Mahomet. We are sorry that he has left us; yet we still hope to be of use to him. At any rate, it is better for him to be a Russian soldier than a Mahomedan priest.

"Some time ago, we redeemed from slavery, a young lad about 15 or 16 years of age. He belongs to a people called Shegoms, who lived in the mountains; beyond the Cabardian country, and who speak the Tartar language. He tells us that his countrymen are sadly oppressed by the Cabardians, and their own chiefs. Like most of the tribes who inhabit the mountains, they were formerly Christians. Many of them have been compelled to become Mohammedans; but some of them have never yet been prevailed on to change their creed. His own relations, he says, have never agreed to use the Mohammedan forms of prayer, from an opinion that Mohammedanism brings along with it mortal diseases. His relations are free people, and of course, he also was free. But he was sold to those from whom we ransomed him, to buy provisions for a chief and his slaves. He is learning to read along with the rest of the children, and discovers a pretty good capacity. He attends with the greatest earnestness to our instructions, and shews a wonderful desire to learn. He has lately made an open profession of our religion. He attends worship regularly, takes off his cap, sits with our people, stands when they stand, and does as they do. All this is so very abhorrent to the Mohammedans, that we cannot help being both surprised and pleased at his resolution. When trying, the other night, to impress guilt on his mind, he wept. At the same time, he has little idea as yet, of the sinfulness of his nature and practice. We pray that God may make us useful to him.—The two little orphans whom we redeemed last summer, are very tractable. They do as they are bid, and will soon be able to read tolerably well. As they do not mingle with the boys of the village, we are hopeful they will be trained up in good habits.

"Abdy, the priest of the village, whom we have mentioned so frequently, appears to be still in a very uncomfortable state of mind. Sometimes he speaks like a zealous Mohammedan, and at other times like a serious Christian. He has frequently told us that he did not know what to believe. One day, talking with some of our people, he advised them to read the Bible carefully, and to satisfy their minds, as to its truth, while they were young. 'As for myself,' said he, 'I am a poor, old, foolish, and miserable man. I know not what to believe. I can neither say that I am of the one religion, nor the other, (meaning the Christian and Mohammedan); I stand between the two, and am distracted with doubts and uncertainty.' At another time, speaking of the readiness with which duties ought to be performed, he said, 'Jesus Christ hath shed his blood for you, and why should you grudge to do thus much for him?' He makes many speeches of this kind when conversing

with us; yet he continues to perform the functions of a Mohammedan priest. He is very cautious what he says before his own people: we are told, however, that he has been heard to say, it would have been good for him he never had seen the New Testament. He tells us that he is so much connected with the Mohammedans, in a variety of ways, that he knows not how to get free of them. It is evident, that he is much influenced by the fear of man, and other worldly considerations. Were he to become a Christian indeed, he might be of great service in forwarding the views of the Society. We have had many conversations with other priests in this neighbourhood; but we find them generally averse to enter upon any discussion of the evidences of their religion, and frequently they tell us to converse about something else. Abdy says, that he has traversed the whole country, seeking for answers to our objections to his faith; but that instead of finding them, our objections have rather tended to excite doubts in the minds of some of his learned brethren.

"We have been at considerable pains to procure information respecting the numerous tribes which inhabit the mountains. Every thing we have heard tends to shew that they present a wide field for Missionary labours. But we are sorry to say, that the difficulty of labouring in it, is almost inconceivable. A large proportion of the people are slaves, and dare not leave their masters. The free people, if they can be called so, have received presents from their chiefs, on condition of their remaining with them for life. Besides, the Cabardian country, in which there is no travelling with safety, lies between us and the mountains, in which there are still many tribes who profess the Christian religion. Through the zeal of the Mohammedans, however, their number is gradually diminishing.

"We were lately visited by an American gentleman, on his way to Georgia. He spent a night with us, and told us that he had been introduced to the Emperor, who spoke of us very favourably, and expressed his hopes that we would be of use to the poor people among whom we have ventured to settle. We had set out, he was pleased to say, upon the best plan that could be thought of, in so far as he could judge, for accomplishing our object.

"We are extremely desirous to translate the whole of the New Testament, and to publish some tracts in the Tartar language; but have no way of getting them printed. Besides, without a Tartar dictionary, we cannot ascertain the proper orthography. We hope you are endeavouring to procure one for us. A few days ago, we gave Abdy a small tract to correct and copy for us, which he promised

to do. As soon as he has done it, we shall take off more copies, and endeavour to circulate them. Yet this is but a slow and troublesome way of proceeding. Should we send one to you, do you think that you could get a number of them printed for us in Arabic characters? We have already circulated a good many tracts in the Arabic language, but the number of people in this country who are able to read them, is comparatively small." (p. 115—117.)

"The people around us continue, in general, to discover a bigotted attachment to their old superstitions. We have daily conversations with them, and are obliged to hear a great deal of nonsense and folly. Foolish and ignorant as they are, however, we are more and more satisfied, that it is not weak answers that will do for them. On the contrary, daily experience shews, that it requires the clearest and strongest arguments to make any impression on their mind. Indeed, we are fully convinced, that till God shall be pleased to awaken in them a sense of guilt, to which they are totally strangers, our words will have little effect. However, we have reason to think, that several of the people are secretly attached to us. Some of them have privately, told us, that had we lived nearer a Russian fort, they would not have hesitated to have professed our religion. The bloody and persecuting principles of Mohammedanism, prevent every man who may think differently from the rest, from telling his real sentiments. We have much cause, however, to be thankful for the friendly terms on which we live, even with those who are most violent against our religion. We try to give them as little offence as possible. One day the General at Constantinegorod came to see us. He was accompanied with his wife, the Governor's lady, and some other people. 'I am surprised,' said he, 'how you have lived so long among these wicked people, without making any complaints of them. But they have complained to me of you, and, in particular, they have complained of you for making one of their Sultans a Christian' meaning young Catagerry.

"An Effendi, or Mohammedan doctor, came lately to our village. He is daily with us. Abdy gave us a hint, that he has some idea of converting us to Mohammedanism; and we are inclined to think, that the Sultans have brought him here for that purpose. He is an intelligent man, and has seen much of the world; having travelled through Turkey, Syria, Egypt, and Arabia. We cannot help being much interested in Abdy. His doubts and his attachment to us continue. He shews great respect to the Effendi, but secretly laughs at him, and says, that he talks downright nonsense. He is a shrewd, sensible, and inoffensive man. One day, when we commended him for his acute-

ness, the Effendi said, 'You do so, because he inclines to your side.' Should any of the Moulies (priests) break off, we imagine they will not do it alone. But whoever has the courage to do so, must lay his account with great persecution. The Effendi told us the other day, that, according to his belief, it was very lawful to take away by violence the property of any man, who renounces Mohammedanism, or even to kill him! Among a people with such ideas, it must be some time before we can expect proselytes.

"We are much obliged to you for the garden seeds which you sent us, and shall make the best use of them we can, as soon as the season will permit. We hope to be able to raise some corn for ourselves this summer; but when we shall be able to raise enough for our large family, I know not. The difficulties we have to encounter are such as people in your happy country can scarcely form an idea of. Some of us have travelled, perhaps, more than an hundred miles, trying to get the iron work for a plough made, and have not succeeded. We hope you will endeavour, as soon as possible, to send us a Blacksmith*.

"The three boys whom we redeemed from slavery, some time ago, are very promising, and begin to read and speak English very amusingly. Though we had our choice of all Caucasus; we could not expect to find a more hopeful boy, to all appearance, than the one we have ransomed for Mr. A——. We paid \$10 roubles for him. This you will think is a great deal of money; but the object for which it is laid out is certain and precise. When a person gives a donation for ransoming a boy, he knows precisely for what he is laying out his money. He has, at least, as much security for being of use to the temporal condition of the boy whom he ransoms, as he has for his own life, or for the life of one of his own children. How far the improvement of the boy's condition may tend to weaken the prejudices of his countrymen against the gospel, it is not easy to calculate. Besides, there is as much reason to hope for his conversion, as there is for the conversion of any children brought up in a Christian family. Upon the whole, it appears to us, that among the changing affairs of human life, it is not easy to discover how a good man can bestow his liberality on a more certain and precise object, than that of ransoming children, and educating them in the principles of that divine religion, by which he

* The Society have a blacksmith, and two or three other persons whom they wished much to have sent, to Karass this summer, but owing to the low state of their funds they durst not attempt it. They hope, however, through the liberality of the friends of religion, to be in a condition to send them out next spring.

himself hopes to be saved. If these considerations strike the minds of good and benevolent men in your country as they strike us, we cannot allow ourselves to doubt that many will soon step forward to enable us to rescue from ignorance, vice, and wretchedness, a number of the poor children in this country who are doomed to spend their days in the most abject slavery. We humbly hope, through the blessing of God on the means of improvement which they will enjoy with us, that many of them will become ornaments both to our settlement and to christianity." (p. 192—194.)

On the 10th of February, one of the female Missionaries died in child-birth. Her case was beyond the reach of any assistance which could be rendered to her. She bore her

sufferings with the greatest patience, and manifested the firmest reliance on her God and Saviour: and in her last moments she offered up her prayers for the success of the gospel. The people of the village shewed much sorrow, and shed many tears at her death. They said, what they scarcely ever say when any of their own people die, "She was a good woman; she is gone to heaven." The child, a boy, is doing well.

A variety of particulars respecting the Tartar Tribes, is contained in the letters of the Missionaries, the substance of which we shall take an early opportunity of communicating to our readers.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

A FRESH instance of the most flagrant violation of the law of nations, and the independence of neutral states, has occurred in the seizure, on the night of the 24th of October, by a party of French troops, of Sir George Rumbold, the English Charge d'Affaires for Hamburg; within a mile and a half of that city. He was immediately removed within the French lines, together with all his papers, and sent off under an escort to Paris. The Senate of Hamburg lost no time in remonstrating against this outrage, and in communicating an account of it to the Courts of Petersburg, Vienna, and Berlin. The interference of the latter power is said to have been very prompt and energetic; so much so as to have been the cause which has induced Bonaparte, contrary to all expectations, to forego his prey, and to order the liberation of Sir G. Rumbold, who arrived in London on the 18th instant. Bonaparte, however, has retained that gentleman's papers, from which, as the *Monsieur* asserts, may be deduced proofs of guilt that place him on a footing with the Drakes and the Spencer Smiths; and has also, it is said, exacted from him a promise in writing, never to approach within a certain distance of Hamburg.

This act, perhaps, exceeds in atrocity all the former outrages of France: and if it should pass unnoticed by Austria and Prussia, it will furnish a new proof of the degraded state of the Continent, and particularly of the Germanic Empire, of which Hamburg forms a part. We trust, however, that it will rather be of use in raising the great powers of Europe to an

effectual resistance of the restless spirit of domination manifested by the present ruler of France.

But not content with this flagrant breach of national law, in seizing a British Minister, Bonaparte has issued a manifesto, placing England itself out of the protection of that law. In this ebullition of impotent rage, he charges England with those very crimes of faithlessness, treachery, contempt of public law, oppression, &c. &c. of which he himself has been so notoriously guilty; and he commands all his agents to declare to the governments where they reside; that he will not recognize the English diplomatic corps in Europe, so long as the British Ministry shall act on its present principles.

Nor are these the only instances which the present month has furnished of the desperate length to which the overbearing tyranny of Bonaparte has extended itself. He has issued his mandates in Holland ordering the seizure, without any modification, of all ships which have come from English ports, and of all goods found on board of them, excepting colonial produce. The effect of this measure, we apprehend, will fall far short of Bonaparte's hope. The Continent must, and will, have English manufactures.

The French Charges d'Affaires, both to Petersburg and Stockholm, have quitted these cities; so that the usual relations of amity between these courts and France may now be considered as dissolved. Previous to that event a paper of recrimination had been drawn up by Talleyrand and presented to the Russian Minister; to which a severe and animated reply was

made by the latter, containing a just review of all the encroachments on the independence of neutral states, of which the French have been guilty since the Treaty of Luneville.

The Grand Signior has peremptorily refused to acknowledge Bonaparte's new title, in consequence of which General Bruce, the French Minister, has quitted Constantinople. The Ottoman Minister declared to the General, that, in consequence of a convention concluded with Russia, the Porte could enter into no negotiation with Bonaparte; though, at the same time, it was sincerely disposed to be neutral.

The Moniteur, after giving an account of the capture of the Spanish frigates, proceeds to comment on that transaction in the utmost style of bitterness, as an act altogether unprovoked; and bestows on the English Government, for its conduct in that instance, the most opprobrious epithets. A rupture with Spain, we apprehend, is now unavoidable.

In short, there is every probability that the flames of war will extend themselves to every part of Europe.

Some letters addressed by the French minister of marine to Jerome Bonaparte, and to the French minister to the United States, have been intercepted, which display the true character of Bonaparte in a strong light. They exhibit him cold, unfeeling, unbending, and unforgiving: occupied only by ambition and the love of power; and valuing the ties of family only as they contribute to the gratification of his master passion. Jerome is commanded to quit the young woman whom he had married in America, on pain of his brother's displeasure, and to return to France without her; and the French minister is directed to supply him with no money except on these terms.

It is with deep regret we state that the fever, which raged at Malaga, had reached the town and garrison of GIBRALTAR, and had committed dreadful ravages, par-

ticularly among the inhabitants of the town, of whom no fewer than one thousand six hundred had been swept away in a short time. Many of the officers and soldiers had fallen victims to this calamity; and some fears, it is said, are even entertained for the safety of the fortress. General Fox has left England with a strong body of men to reinforce the garrison.

AMERICAN INTELLIGENCE.

The dispute between Spain and the United States does not seem as yet to be accommodated; but it is more than probable that the former power will be disposed to recede from her pretensions. The Spanish Ambassador has involved himself in an awkward controversy with the Editor of an American newspaper, who has declared, on oath, that the ambassador had endeavoured to corrupt his fidelity, with the view of employing his paper as an engine to promote the interests of Spain in the existing difference.

The last accounts from St. Domingo announce the designation of Dessalines to be Emperor of Hayti for life, with liberty to nominate his successor; and they add, that he was marching in great force to invest the city of St. Domingo.

About the beginning of September last, a dreadful hurricane visited almost every island in the Charibbean chain, and proved very destructive in its effects, particularly among the shipping. Upwards of three hundred vessels, small and great, are said to have been driven on shore, and most of them entirely lost. At St. Kitt's, not a vessel escaped. At Antigua, St. Bartholomew's, St. Thomas's, and Dominica, the losses were also very great. The damage done on shore is also considerable in some of the islands. The hurricane extended itself to America, and proved very destructive both at Savannah and Charlestown.

The yellow fever is said to rage dreadfully in several of the islands.

GREAT BRITAIN.

The prorogation of Parliament is continued from the 3d to the 15th of January.

It is with real satisfaction that we have observed the accounts which have been circulated, of an interview having taken place between the King and the Prince of Wales, which has been attended with the removal of every ground of misunderstanding which had subsisted between them. We sincerely wish, that these accounts may prove true to their utmost extent.

The price of corn, we are concerned to state, rose so high during the present

month, that the assize of bread was fixed on the 19th instant, at sixteen-pence for the quartern loaf. The markets, however, have begun to fall; and we trust that the rise will prove merely temporary. Some persons have been so inconsiderate as to attribute it to Mr. Western's corn bill, passed in the last session of Parliament.

Another Spanish frigate outward bound, has been captured.

Several of the enemy's gun-boats, and two of their privateers have been taken by our cruisers.

In an attack on some of the enemy's

vessels, near Nieuport, one of our gun-brigs, the Conflict, run a-ground and fell into the enemy's hands.

Arrangements are said to be adopting for affording a regular establishment and

slipend to the Roman Catholic clergy in Ireland. We shall take an early opportunity of considering this important subject more at large.

OBITUARY.

To the Editor of the Christian Observer.

DEATH OF MRS. COCKBURN.

HAVING for some years enjoyed the friendship and society of the lady who is the subject of the following account, I can vouch, on my own knowledge, for the truth of most of the circumstances contained in it, and I consider them to be both important in their tendency, and honourable to the cause of the gospel. For these reasons, and at the particular request of the son* of my departed friend, I send the account to you, requesting you to favour it with a place in your instructive and valuable Miscellany.

T. B.

MRS. LETITIA COCKBURN was descended in the female line from the noble family of the Russels. Losing her parents when young, the care of her education devolved to an affectionate aunt; a woman of fine sense, polished manners, and exemplary virtue. Whilst under the age of twenty she was united in marriage to an officer in the army; who, by distinguished merit in his profession, attained to a high military rank. In this situation she was led to mix with persons in the upper ranks of society, and to partake with the gaiety of youth, of the pleasures and dissipation peculiar to the fashionable world. But though placed in such unfavourable circumstances, she still discharged, in a conscientious manner, the duties of a wife and a mother. Nor did her intercourse with the world make her forget the importance of religion: she had been taught, whilst a child, to think of religion with the highest reverence, and the impression remained after she was grown up. She was in the constant habit of reading her Bible, nor did she permit herself, at any time, to neglect attendance on public worship, or the exercise of private devotion. She even persuaded herself that she loved God and kept his commandments; in short, that she fulfilled every demand which re-

ligion had, either on her life, or her affections: she was therefore perfectly at ease in the course which she was pursuing. But it pleased God, by means of some afflictive dispensations, to lead her to consider her ways more perfectly, to perceive their vanity, and by degrees to appreciate more justly her state and character before God, and to apply her heart to true wisdom. After drinking deeply of the bitter cup of affliction, she found that the world, with all its pleasures, was a miserable comforter; that her best friend was her God and Saviour, and her safest counsellor the word of his grace. Various events leading her to a more private situation in life, she was now less diverted from religious pursuits; and to the utmost of her ability she employed herself in the exercise of piety, benevolence, and charity to the poor. Indeed she was by nature generous, kindly affectioned, and given to hospitality, though, at the same time, her temper was hasty, impetuous, and impatient of restraint.

It pleased God, in his great goodness at this time, to introduce to her acquaintance several persons, who "knew the grace of God in truth," and who did not shun to declare to her the whole counsel of God. Their friendly admonitions for some time seemed to be as seed buried in the earth; but at length it produced fruit to his glory. As she was returning from church on the 25th of May last, she was attacked with a painful and dangerous disorder, and from that time she became evidently more alive than ever to the great concerns of eternity. Deeply convinced of the spirituality of God's holy law, and of her own guilt in having violated it, she plainly felt her awful situation as a lost sinner, and was led by the Spirit of God to flee for refuge to the hope set before her in the gospel. Her disorder, though slow in its progress, was not to be overcome; but to her own consolation, and the great joy of her friends, as her bodily strength declined, her spiritual strength manifestly increased day by day. While discoursing with her beloved son, she would often say to him, "I know not to what cause to ascribe it, but I never felt such calm resignation to the will of God, during any former illness, as I now do." When she perceived his

* Sir William Cockburn, who has condescended to authenticate this memoir, is
EDITOR.

grief and anxiety on her account, she sweetly reproved him for it. Though in much pain she complained not; and with little or no hope of recovery she was perfectly calm, and in her words and actions mild and gentle as a lamb. Even when much enfeebled, she was often heard to sing parts of the Magnificat in a clear fine voice, particularly the words "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour;" and during the sharpest paroxysms of pain she would often repeat, Glory be to God.—At intervals of ease she requested her dear daughter-in-law, whose attentions were unremitted, to read to her the seven first, and the last stanzas, of the 139th Psalm, N. V. During the conversations which she frequently had with a pious clergyman of the Church of England, who frequently visited her in her illness, and who was made the instrument of great good to her soul, when reminded by him of her lost estate by nature, and that the atoning blood of Christ was the only foundation of her hopes, she constantly professed that she knew she was a sinner, had no merit of her own to plead, and that her only hope was in the tender mercies of her Redeemer, who shed his blood for the remission of sins.

Towards the latter end of September her disorder had made such ravages, that hope was at an end, and about the last ten days of her life she was confined wholly to her bed. Frequently and most devoutly did she beseech God in his mercy, to bless her children and friends, and to forgive all who had injured her, declaring that she herself most cordially forgave them. Such declarations she made repeatedly and emphatically before her participation of the sacrament of the Lord's Supper, in which solemn act of devotion her fervid piety was highly edifying. The prayers of her pious friends had been repeatedly offered at the throne of grace for divine support and consolation; and both were now extended to her in a remarkable manner. Her soul appeared to be filled with a sense of her Saviour's love, and she seemed to have a foretaste of the happiness which awaited her in that better world to which she was fast approaching. On the day before her death she suffered great pain, and was very restless. On the next day, which was her last, she appeared perfectly easy, with a placid smile in her countenance expressive of the serenity that prevailed within. Beaumont's Prayer for Departing Souls was read, and, after some interval, the Commendatory Prayer for a Person at the Point of Death, which, after another interval, was repeated. As the prayer advanced her breathing became weaker; and as the prayer ended she breathed her last. Her spirit and the intercession of her christian friends, it is hoped, ascended to heaven together. Her son, who had not moved from her bedside for a considerable

time before her departure, held her hands between his at this solemn moment, and received her last breath. Not a groan nor throb was heard, nor was the least change of countenance perceptible.—She fell asleep in Jesus.

Thus died this excellent woman, at her son's house in Lansdown-place, Bath, on Sunday evening, the 11th of November, in the seventy-second year of her age. May every reader of this narrative, encouraged by so striking an instance of divine mercy, become a follower of them who, through faith and patience, inherit the promises; that, together with those who have died in the Lord, he may be a joyful partaker of that blessed rest which remaineth for the people of God.

Bath, 16 Nov. 1804.

DEATH OF LORD CHEDWORTH.

On the 29th of October, died at Ipswich, in the fiftieth year of his age, the Right Honourable JOHN HOWE BARON CHEDWORTH.

His Lordship has bequeathed a very considerable fortune in a manner not a little mortifying to his relations; and a large part of it, as we understand; to actors and actresses, and innkeepers: a mode of disposing of the paternal property of a peer which is neither very creditable, nor very common. We forbear to enter into his Lordship's character, with which, though it is in some degree indicated by his will, we have only an imperfect acquaintance, and little or no concern. It may be useful, however, to observe, that while in some of the public prints he has been spoken of as a man of low manners, and as having lost, not at least without apparent good cause, the regard of his natural connections; he has also been, to a certain degree, exalted in print, on the ground, partly, of his talents and acquisitions, and partly, of valuable moral qualities with which he is said to have been endowed*.

It seems to us to be growing fashionable to be very liberal of praise to all those who are dead. We object not to eulogies either on the Duke of Bedford, or even on Lord Camelford, or Lord Chedworth, if they are properly limited to the points in which these noblemen may severally have

* One newspaper states him to have been "a nobleman of the strictest principles, of sober, unaffected piety, and of singular humanity," and speaks of his "abundance of great, and good qualities." And yet the same writer, with admirable consistency, represents him as a perpetual dangler after some fine woman, often to the injury of the lady's character; as very fond of the turf, &c. &c.

excelled; and if those points are not dwelt upon with a complacency which too much implies, that they are proofs of being in a state prepared for death. For the sake, however, of the living, praise should be distributed with a careful hand; and the liberality with which it is extended should excite in us a suspicion, that it is not enough to be somewhat handsomely spoken of in a public paper when we die.

We do not wish to confound ourselves with those who are always declaiming against the present generation, as in every respect below the former. We scruple not, however, to say, that a too great disposition to regard the essence of christian charity to consist in saying what is handsome, and delicate, and liberal, even of very questionable characters, forms one feature of the present age; and that, in our opinion, a return to a stricter mode of judging would imply a very honourable elevation of our moral standard.

“Virtue and vice had boundaries in old time

Not to be passed. And she that had renounced

Her sex's honour, was renounced herself. By all that prized it.

Men too were nice in honour in those days,

And judged offenders well.

— But now, yes, now,

We are become so candid, and so fair,
So liberal in construction, and so rich,
In christian charity; a good-natured age!
That they are safe, sinners of either sex,
Transgress what laws they may.”

DEATHS.

Sept. 14. At Geneva, in his twenty-seventh year, after a lingering and painful illness, GILBERT ANSLEY, Esq. third son of the late John Ansley, Esq. of Bread-street.

Lately, at Abbyleix, Queen's County, Ireland, the Right Honourable Viscount DE VESCI.

Lately, at Kirkby Overblow, in his eightieth year, the Reverend CHARLES COOPER, D. D. Rector of that place, and Prebendary of Durham Cathedral.

Lately, at Abingdon, Berks, in his thirty-fifth year, JOHN GALLAWAY, Esq. of that place.

Oct. 7, aged seventy-five, the Reverend JOHN BRIGGS, M. A. Chancellor of the Diocese of Chester.

Oct. 20. At his Chambers in the Temple, aged seventy-six, JOHN WYNNE, Esq. a Bencher of the Middle Temple, and brother to Sir William Wynne, of Doctors Commons.

Oct. 20, aged forty-two, at Essex-place, Lambeth, JOHN BOCCOCK, Esq. of the Victualling-office.

Oct. 21. At Boughton Malherb, in Kent,

the Reverend ROBERT FOOTE, one of the Prebendaries of Rochester Cathedral, and Rector of Boughton Malherb, and Vicar of Shorne, in that county.

May 30. At Tannah, in the East Indies, WILLIAM SMITH, Esq. Free Merchant of Bombay, and formerly of Lombard-street, London.

Oct. 27. At his Parsonage-house, in his eighty-third year, the Reverend TIMOTHY BROWN, M. A. Rector of Ardingly, and Vicar of West Hothly, both in Sussex.

Oct. 30. The Reverend SAMUEL AYS-COUGH, F. A. S. Vicar of Cudham, in Kent, and one of the Librarians of the British Museum.

Nov. 1. At Keynsham, near Presteign, in her seventy-seventh year, the Dowager Countess of OXFORD.

Nov. 5. At Pool, in his eightieth year, JOHN HEMMING, Esq. a Merchant of that place.

Nov. 9. At St. Andrew's, Edinburgh, JOHN ROTHERAM, M. D. F. R. S. Ed. Professor of Natural Philosophy in that University.

Lately, at Hackwood Park, in Hampshire, the Honourable Miss ANNE ORDE POWLETT, second daughter of Lord Bolton.

Oct. 20. The Reverend Dr. G. A. THOMAS, LL. D. Rector of Wickham, Hants, and one of the Prebends of Litchfield.

Oct. 25. At Eaton, in Norfolk, the Reverend THOMAS TAYLOR, Rector of Braccon Ash, and Perpetual Curate of Cringleford, in that county.

Oct. 26. In his eighty-fourth year, the Reverend JOHN PEELE, Vicar of Timney, and Rector of Bawsey, in Norfolk, and Upper Minister of St. Peter's Mancroft, Norwich.

Oct. 25. At Bracknell Banks, Rear-Admiral ISAAC VAILLANT, aged sixty-three, forty-eight years of which he had served in his Majesty's Navy.

Nov. 2. In his eighty-sixth year, the Reverend WILLIAM RAMSDEN, D. D. Master of the Charter-house.

The same day Mrs. ANN MORLAND, wife of George Morland, whom she survived but three days.

Nov. 3. After a few hours illness, at Stock-house, in Dorsetshire, JOHN BERKELEY BURLAND, Esq. one of the Representatives in Parliament for Totness.

Nov. 6. At South Lambeth, JOHN DOLLOND, Esq.

Oct. 23. In the eighty-fifth year of his age, the Reverend EDWARD MILLER, Vicar of All-Saints, Northampton.

Lately, the Reverend JOHN CARTER, Vicar of Myton-upon-Swale, aged seventy-three.

Oct. 18. ELIZA, eldest daughter of the late Honourable John Brown, uncle to the Marquis of Sligo.

Oct. 19. At Swaffham, in Norfolk, aged eighty-eight, Mr. WILLIAM STRATTON.

Oct. 21. At Spofforth, Yorkshire, after a long and painful illness, aged twenty-two, **GEORGE TRIPP**, Esq. late Captain in the twenty-fifth regiment of foot, son of the Reverend Dr. Tripp.

Same day, at Langold, in Yorkshire, **JOHN GALLY KNIGHT**, Esq. a Justice of the Peace for that County and Nottinghamshire, Fellow of Trinity Hall, Cambridge, a Bencher of Lincoln's Inn, and formerly M. P. for Aldborough and Boroughbridge.

Oct. 23. At Inverary Castle, the seat of the Duke of Argyll, **SIR WILLIAM HART**, Knight of the Illustrious Order of St. Stanislaus.

Same day, the Right Honourable **SIR DAVID RAE**, Bart. of Eskgrove, Lord Justice Clerk of Scotland.

Oct. 24. At Brighton, **SAMUEL SHERGOLD**, Esq. Banker.

Oct. 25. At Longnor Park, Shropshire, **ROBERT CORBETT**, Esq.

Oct. 26. At Greenford, Middlesex, the Reverend **JOHN MAULE**, Rector of that Parish, formerly Fellow of King's College, Cambridge.

Oct. 26. In Jermyn-street, St. James's, Major **LAWRENCE PARSONS**, of Pembroke-place, King's County, Ireland, late of the Royal Fusiliers, and brother to Sir L. Parsons, Member of Parliament for the said county.

Oct. 29. At Chew Magna, **WILLIAM ABRAHAM**, Esq. Banker, of Bath.

Lately, at Faversham, in his ninety-second year, **CHARLES WEST**, who was thirty-one years Office-keeper at the Royal Powder Mills at Faversham.

On the 3d of May, at Lord William Bentinck's house at Madras, Major **ATLAN GRANT**, Town major of that place, and Aid-de-camp to his Lordship.

Lately, at Douglas, in the Isle of Man, in his seventieth year, **JOHN M'CAUSLAND**, Esq. many years Member of Parliament for the County of Donegal, Ireland.

Nov. 9. At Brecon, aged seventy-four, **CHARLES FRICARD**, Esq. near fifty years an eminent Practitioner in Physic.

Nov. 10. At Bristol, **LOUISA ANN**, fifth surviving daughter of Sir Edmund Cradock

Hartopp, Bart. Member of Parliament for the County of Leicester.

Nov. 10. At Lyvington, the **LADY** of Lieutenant-colonel Etou, late of the Life Guards.

Nov. 11. **JOHN BEAYDS**, Esq. of Outton, a Deputy Lieutenant for the County of York.

Nov. 13. In Lower Seymour-street, the Countess Dowager of **SHAFTESBURY**.

Same day, at his house, near the Hot Wells, Bristol, aged eighty-one, **Dr. PETER RENAUDER**.

Nov. 14. At Necton, near Lincoln, in his seventy-fifth year, the Right Honourable **GEORGE EARL OF BUCKINGHAMSHIRE**, Baron Hobart, of Blickling. His Lordship is succeeded in his titles and estates by his son, Lord Hobart.

Nov. 17. In Wales, where she had been on a visit, **Lady GEORGIANA CANNING**, sister to Lord Castlereagh, and niece to Earl Camden.

Oct. 8. At Vicenza, in Italy, aged twenty-three, **BERTIE GREATHEAD**, Jun. Esq. of Guy's Cliff, near Warwick, grandson of a sister of the present Duke of Ancaster.

Nov. 9. **HEATHFIELD LANGLEY**, Esq. Barrack Master of Yarmouth, in the Isle of Wight.

Nov. 14. After a lingering illness, **PACOT BAYLY**, Esq. a Captain in the Navy, and brother to the Earl of Uxbridge.

Nov. 16. At Ebrington, Gloucestershire, **HENRY TONGE**, Esq. of Devonshire-street, London.

Nov. 16. In his twenty-fourth year, after two months illness, of a rapid decline, **WRIGHT EDWARD ATKYNS**, Esq. late Captain in the first regiment of Royal Dragoons, of Ketteringham Hall, in Norfolk.

Nov. 19. At Seven Oaks, **WILLIAM SHEPPARD**, Esq. of Styles Hill, near Frome.

Nov. 20. At an advanced age, the learned and celebrated **JACOB BRYANT**, Esq. formerly of King's College, Cambridge, where he proceeded B. A. 1748, and M. A. 1744. He was author of the elaborate work on Mythology, and several other valuable works.

ANSWERS TO CORRESPONDENTS.

We have been favoured with three letters, the writers of which seem to have assumed, on very insufficient grounds, that a projected work, called the **ELECTRIC REVIEW**, is connected with the **Christian Observer**. One of them, S. C., seems to know so little of the principle, on which advertisements are inserted in periodical works, as to infer this connection from the circumstance of a bill containing a *Prospectus* of that review having been attached to our last number. We can assure him, as well as our other two correspondents, that there is not the smallest ground for their conclusion. A fourth correspondent, who signs himself **AN ECCLECTIC PHILOSOPHER**, enquires whether the conductors of the work are members of the Church of England. We presume, if the *Prospectus* does not satisfy him on this head, that a line addressed to the Editors will procure him the satisfaction he desires.

If **METHODICUS** will look to our number for December, 1803, at the bottom of page 774, he will find a regular notice given to our readers of the publication of an *Appendix* to our Second Volume, containing a Preface, copious Index, &c. &c. price 5d., which he may obtain by applying to his bookseller. A similar Appendix for 1804 will be published on the 31st of January next. We shall endeavour to comply with the request of **METHODICUS** respecting a list of theological books.

We are clearly of opinion, that Mr. M. exercises a sound judgment on the points brought before us by **EMILY MORGAN**.

We find it necessary to adhere rigidly to our rule of inserting no article in our Obituary, the truth of which we have no means of ascertaining. We should very gladly insert the communication of R. if it came to us properly authenticated.

R. R.'s mind must be of a very fervid cast to consider as "cold," "the language of the Presbyterian Church," inserted in our last number. It certainly does not appear to us in the same light. If we could view the transactions to which R. R. refers, as of a dubious tendency, we should deem it right, with him, "to wait patiently the event." It is because we have a clear and decided opinion on the subject that, to use his phrase, we "have manned all our guns and commenced a heavy fire."

The following papers will appear when we can find room, viz. O. R.; J. P.; **URBANUS**; M. T. H.; J. S. C.; A SIMPLE ENQUIRER AFTER TRUTH; B. T. on *Sunday Schools*, and on *Preparation for the Ministry*; W. R. on the *Council of the Jews at Agada*; and J.

VICARIUS C. C. C.; **CHARTOPHYLAX**; **EUGENIO**; A PLAIN MAN; and **SERENA** are under consideration.

F.; **PHILARIE**; and M. P. are received.

The paper of **THEOPHILUS** contains many good things, but we cannot discover its precise object.

The Poetry of **EUMENES** is certainly of a better quality than we have often had the good fortune to receive. We cannot, however, promise it an early insertion.

Had the paper of **ANTI-CALUMNY** reached us in time we should gladly have substituted it in place of our own Remarks on the Anti-jacobin Review contained in the present Number. We hope to find room for it in our next.

We believe that the letter which S. G. censures, was written from the motives which he supposes; and we do not believe it likely to produce the mischievous effects which he forebodes.

We thank **ANTI-CALVINIST** for his friendly remarks, although we are disposed to question their justice. The tenor of the observations into which we have necessarily been led, on reviewing Mr. **DAUBENY'S** *Judicia Ecclesie Anglicana*, may impose on superficial readers; but, to the candid and intelligent, will furnish no proof of our having departed from our professed neutrality on the peculiar points at issue between Calvinists and Anti-calvinists. It has been our principle, whenever we have seen one of the parties misrepresented, which ever it may have been, to endeavour to expose the misrepresentation. This service we are equally bound, and equally disposed, to render to either side. If in consequence of the strictures which justice has constrained us to make on Mr. Daubeny's attack on Calvinists; it should be inferred that we feel a partiality for Calvinistic tenets, we protest against the conclusion. If a contrary conclusion should, at any time, be drawn from our defence of Anti-calvinists against misrepresentations on the part of their opponents, we enter a similar protest against it. Though the cause of truth, and the interests of religion sometimes require us to advert to the points of difference to which we have alluded; to enter on light grounds into the discussion of them, suits neither our inclination nor our plan.

On the 31st of January, 1805, will be published, Price One Shilling, the First Number of the Fourth Volume of the Christian Observer; and prefixed to it, Price Sixpence, an Appendix to the Volume of the present Year; the whole making One Shilling and Sixpence.

Religious Communications.

CHARACTER AND WRITINGS OF JUSTIN MARTYR.

IN our last number we gave some account of the life of this celebrated father, conducting him from his conversion to christianity to the fatal period of his martyrdom. We now proceed to give a summary view of his character and writings. He was unquestionably a man of exalted piety and holiness, deeply affected by a concern for the honour of God and the interests of true religion, and ardently desirous of promoting the salvation of men: He had embraced christianity after long and serious examination; having found in this divine revelation, what he had in vain searched after in the various systems of human philosophy, the knowledge of the only true God, and the way to obtain both present and eternal happiness. The influence of christian principles upon his dispositions and conduct is strikingly evident in his life and writings. His love to the souls of men prompted him to receive all who came to him for instruction; and was probably the reason of his persevering in the profession of philosophy, instead of assuming the ecclesiastical character. He thought, perhaps, that his former habits of life might tend to abate the prejudices of other philosophers, and induce them to examine and embrace christianity: and though, in the case of Justin, this expectation proved fallacious, we cannot but approve the motive from which he acted; and we recommend to those who, like him, possess much of human learning, to consecrate it to the service of God, by similar endeavours to gain the wise and the great of this world to the gospel of Christ. How earnestly this learned and pious father was engaged in propagating the truth, appears not only from the pathetic exhortation which we have already stated* to have been deliver-

ed to his friends upon his conversion to christianity, but from the boldness and freedom with which he addressed the Roman Emperors and Senate in his Apologies. He told them † how much it was their duty to esteem the truth; that his object was not to flatter them, but to persuade them to examine the question impartially, and to determine justly; that if they did not, they would be inexcusable before God, and could not possibly escape his future judgment. In a similar manner he declares, in his conference with Trypho, that he regarded nothing but the truth, not caring whom he disobliged in this great and important pursuit. Yet all this zeal in the cause of christianity was tempered with the most cordial love to all mankind, and even to his bitterest enemies. From none did he and his brethren suffer greater enmity and opposition than from the Jews: yet he tells Trypho that they heartily prayed for the Jews, and all other persecutors, that they might repent, and ceasing to blaspheme Christ, might believe in him, and be saved from eternal vengeance at his glorious appearing; that though the Jews were wont, solemnly to curse them, in their synagogues, and to join with any that would persecute them unto death, yet they returned no other answer than this—"You are our brethren, we beseech you own and embrace the truth of God." And in his Apology || to the Emperor and Senate, he thus concludes—"I have nothing more to add, but that so far as in us lies, we shall endeavour, and heartily pray, that the whole world may be blessed with the knowledge and belief of the truth."

Such are the leading features in the character of this great man, so far as

† Apol. II. 53.

‡ 349.

§ 354. 323.

|| Apol. I. 52.

* See the last number, p. 650.

his piety is concerned. With respect to his natural endowments, and his acquired learning and abilities, more especially as they appear in his writings, something remains to be said. He was evidently possessed both of considerable genius and of sound judgment. These talents he had carefully cultivated and improved by the diligent study and pursuit of human learning and philosophy; so that, according to the testimony of Photius, he had arrived at the very height, and abounded in every kind, of knowledge. His learning, however, as might naturally be expected from his birth and education, was chiefly confined to the writings of the Heathen philosophers. Of the Hebrew language, like many of the early fathers, he knew but little; as appears from some inaccuracies which are to be met with in his dialogue with Trypho. But with this exception, his great abilities and learning are plainly discernible in his writings which are yet extant (to say nothing of those which are lost); and which, as Eusebius observes, remain as monuments of his singular endowments;—of a mind studiously conversant about divine things, and richly fraught with excellent and useful knowledge. These are all intended either to defend christianity against both the Jews and Gentiles, or to oppose that common religion and those profane and absurd rites of worship which then governed the world; or to prescribe rules for the ordinary conduct of the christian life. The catalogue which Eusebius has given of the works of this father comprises his two Apologies; two books addressed to the Greeks, in which he discusses at large many of the questions which were usually agitated between the Pagans and Christians; a book concerning the monarchy of God, which he confirms, not only by the authority of the holy scriptures, but also from the testimonies of Pagan writers; another book, entitled *Psalties*; and another, containing some short notes concerning the soul. Lastly, the historian mentions the dialogue with Trypho, and adds, that several others of his works were then extant amongst many of the christian brethren. Of the writings enumerated by Eusebius, the book entitled *Psalties*, and that respecting the soul are lost; the others yet remain. St. Jerome mentions a work of Justin

against Marcion, and another against all the heresies which had then appeared in the christian church; but neither of these is extant. An Exposition, also, of the Revelations, by this father, is lost. Some other books have been obtruded upon the world under his name, and are included in the collection of his works; such as the *Expositio Fidei*, *Questiones et Responsa ad Orthodoxos*, *Questiones Græcicæ ad Christianos*, *Questiones V. ad Græcos*; but these are undoubtedly productions of a later age, when christianity was fully established in the world, and the Arian controversy had begun to disturb the church. The *Epistle to Diognetus*, and that to Zena and Serenus, are generally considered as of doubtful origin. The former contains a general account of the christian religion, in answer to the inquiries of a philosopher who wished to become acquainted with it. The latter treats usefully of the principal points of christian morality.

The opinions of Justin were, in general, perfectly consistent with what are usually termed the orthodox doctrines. In his Dialogue with Trypho* he explains and defends, against the objections of the Jew, the doctrine of our Lord's divinity, in a clear and decisive manner; considering it as plainly revealed both in the Old and New Testament. In his first Apology †, also, he expressly acknowledges the Catholic doctrine of the Trinity, telling the Emperor, in explanation of the common charge against christians, of Atheism, that they did not, indeed, worship the gods commonly so called, but that they worshipped and adored the true God and his Son, and the prophetic Spirit, honouring them in word and in truth. This learned father strongly inculcates in his writings the necessity of the enlightening influence of divine grace, to enable any one to understand the truth. He explains, also, in his first Apology ‡, his views concerning regeneration, and the forgiveness of past sins through Jesus Christ, which he seems to connect with baptism, in common with most of the early fathers. In the Dialogue with Trypho||, he states the doctrine of justification in the same manner as we find it in the *Epistle to*

* p. 65.

† p. 139.

‡ p. 159, 160.

|| p. 62.

the Galatians, that is, as opposed to any dependence on the works of the law, and as entirely the gift of God by faith in Jesus Christ.

The writings, however, of this learned and venerable father, though in the main, scriptural and correct, are not entirely free from exceptionable sentiments. His attachment to human philosophy appears to have led him to exercise too much indulgence towards the doctrines of Plato and other Heathen writers; which he declares to be, in some degree, similar to those of the gospel. Of Socrates, in particular, he affirms, that Christ was in part known to him. His mistake on these points evidently originated in an erroneous exposition of the beginning of St. John's Gospel. But though he asserts, that so far as the Heathens improved their reason to the great and excellent purposes of religion, so far they were in some sort christians, and related to the eternal and original word or wisdom of God, he no where affirms, that the Gentiles might be saved without the reception of christianity, or that their knowledge would of itself avail to that end; but, on the contrary, that natural reason was wholly insufficient to attain it.

Some notions, also, of Justin, respecting the state of the soul after death, previous to the resurrection, though supported by the testimonies of several others of the fathers, are evidently fanciful and unscriptural. The most serious charge, however, which has been brought against him, relates to what he calls the self-determining power of the human will. This is a phraseology common to the philosophical fathers; but, though afterwards carried to a great and alarming height, it does not appear to bear so obnoxious and dangerous a sense in the writings of Justin as it has been sometimes represented. It is evident, from what has been already stated respecting his opinions, that when he speaks of the *εὐθεσίαν*, he by no means intended to exclude the grace of God. The notion was, no doubt, derived from his former philosophical principles; and proves the danger of departing from the plain and simple language of scripture, on this point, and the necessity and importance of that solemn caution and warning delivered by St. Paul—"Beware lest

any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

Yet notwithstanding these and other errors and inaccuracies of this learned man, we should do well to imitate him in his ardent and courageous zeal for divine truth, in his piety towards God, and in his love to mankind. These are qualities which peculiarly distinguish and adorn his character. By these, being dead, he yet speaketh, and admonisheth us to be "followers of them who, through faith and patience, now inherit the promises."

To the Editor of the Christian Observer.

THE rule which your correspondent G. S. (Number for June, p. 331.) quotes from Bishop Kidder, would not have been new to him if he had been conversant with biblical criticism. That *an * active verb, having no person going before, is often to be understood as a passive or impersonal*, is well known. To the examples produced by the Bishop many more might be added, (*ex. g.*) 2 Kings xix. 35. "When they arose early in the morning, behold they were all dead corpses;" which verse ought to be thus rendered, "On the morrow, at the time of rising, behold they were all dead corpses." I particularly mention this passage, because, to common readers, the established version must appear highly absurd.

The same idiom occurs very commonly in English phraseology. "They say the Jamaica fleet is come safe into port;" which is exactly synonymous with "It is said that the Jamaica fleet is come safe into port." So, also in the Latin language, *ferunt* is equivalent to *feruntur*. See III. 414. *Æneidos*.

* It should, however, be noticed, that several inflections of the Hebrew verb may be taken either actively or passively, and that nothing but the context, or the points where their authority is admitted, can determine in which sense they are to be taken. This remark is a sufficient solution of any difficulty arising from those passages, which have been cited by some critics, to prove that the verb active of the third person singular may be taken indefinitely or passively.

Hæc loca vi quondam et vastâ convulsa
ruinâ.
Dissiluisse ferunt.

And the same indefinite use of the word *οὐραν*, occurs in the Iliad passim. But the rule is, I believe, subject to a limitation, which ought to be carefully observed, viz. *that the verb is in the third person plural*. Thus, in the example quoted by Bp. Kidder, Luke xvi, 19. "That when they fail, *they may receive you*," i. e. "*ye may be received*." Again, in Luke xii. 20. "This night do *they* require thy soul," i. e. "*thy soul is required*."—"If the salt have lost its savor, *they shall cast it out*," in other words, "*it shall be cast out*;"—"To whom *they have committed* much, they will ask the more;" as it is in the original should be translated, "To whom much *hath been committed*, of him the more *shall be required*." In all these passages the active verb, which is equivalent to a passive or impersonal, is in the third person plural. But to apply the same rule to a different person or number is neither agreeable to the analogy of language, nor to the usual practice of the sacred writers. Not to the analogy of language, because the plural number and the third person are more indefinite than any other person or number. But it may be replied, that Bishop Kidder has produced an example from Isaiah ix. 6. where the third person singular is thus used, "A child is born, a son is given, and *shall call his name vocabit nomen ejus wonderful*." In our version it is expressed passively, "his name shall be called." Is not this an example of the third person singular, in the active verb, with a passive signification? I think not. For the original Hebrew verb is either active or passive, according to its punctuation; and the Rabbins are accused of having corrupted the points, in order to determine the verb to an active signification, and thus to render the verse, "The Wonderful Counsellor, the Mighty God, the Everlasting Father, shall call his name the Prince of Peace." Another example is cited from 2 Sam. xxiv. 1. with what propriety deserves to be examined. "The anger of the Lord was kindled against Israel, and he moved David against them, to say, Go, number Israel and Judah." What can be

more plain than that God moved David to give this command? Yet some writers contend that God did not move David, because it is said in a parallel passage, 1 Chron. xxi. 1. "Satan stood up against Israel, and provoked David to number Israel." The solution of this apparent contradiction is obvious, viz. that God commissioned Satan to provoke David to number Israel. We have, therefore, no occasion to read the verse as some would have it, "The anger of the Lord was kindled against Israel, and he," i. e. David, "was moved against them;" when the construction is so much more natural, "The anger of the Lord was kindled against Israel, and he," i. e. the Lord, "moved David against them."

There are many passages in Holy Writ; where God is represented as hardening the hearts of those who continue impenitent after hearing his word; and, because in some of these passages there is no person going before the verb active, it is contended, that the verb is to be understood as an impersonal or a passive. In Exod. vii. 13. it is said, "He hardened Pharaoh's heart, that he hearkened not unto them, as the Lord had said." Here the antecedent is not expressed, yet it can hardly be doubted that the antecedent understood is God; the words "as the Lord had said," plainly alluding to the third verse of the same chapter, "*I will harden Pharaoh's heart*." The first mention of God's hardening the heart is in Exod. iv. 21. where he says to Moses, "See that thou do all these wonders before Pharaoh, but *I will harden his heart*, that he shall not let the people go." Will any one say, that, in this passage, nothing more is asserted than that Pharaoh's heart was hardened? Is not that event expressly ascribed to divine agency? So again in chap. x. 1. God says to Moses, "*I have hardened his heart*;" and in ver. 27. "*The Lord hardened Pharaoh's heart*;" and again in xi. 10. xiv. 8. "*I will harden the hearts of the Egyptians*."

In chap. viii. 15. it is said, "When Pharaoh saw that there was respite, he hardened his heart." These words manifestly impute his hardness of heart to himself. But how can this be reconciled with the passages where it is affirmed, that God hardened his

heart? The instruction to be derived from a comparison of such passages is this, that when God is said to harden the heart of a sinner, the mode of the divine agency, however mysterious to us, is such as not to destroy human agency, nor interfere with the liberty and responsibility of man. He gives up the sinner to the lusts of his own heart; he permits Satan, as in the case quoted from 2 Sam. xxiv. 1. to entice and deceive him; he withdraws his providential restraints. When a sinner is thus left to himself, commands, warnings, and exhortations increase his obduracy and insensibility; or, perhaps, warnings and exhortations are no longer addressed to him; God's spirit no longer strives with him; and the outward means of grace are judicially withdrawn. To use the words of Bishop Kidder, "Where God is said to send blindness or hardness upon any, yet certain it is, that he infuseth no evil into his creatures. He justly punishes such men; he leaves them in the dark, and to their lusts; and only for their great wickedness and obstinacy." After the perusal of the foregoing sentence, which clearly admits the doctrine contended for, I am surprised at the inconsistency of so judicious a critic, when he asserts that the words, "He hath blinded their eyes, and hardened their hearts," in John xii. 40. are by no means meant of God, and only import the event that their eyes were blinded.

This he thinks is evident from what has been said, alluding to the rule about the verb active taken in an impersonal or passive sense. But that rule supposes that no definite agent is spoken of, which is not the case in this passage of the evangelist, for the forty-first verse clearly ascertains who it was that blinded the eyes and hardened the hearts, viz. He, whose glory the prophet had seen, and concerning whom he spake, the Lord of Hosts, the Holy One who filleth the whole earth with his glory.

It is a remarkable, though by no means a singular, instance of the bias which a favourite hypothesis gives to the judgment, that Bishop Kidder, while he quotes those passages respecting Pharaoh which appear consistent with his scheme, entirely overlooks other passages which are not easily to be reconciled with it; such as the declaration, thrice repeated by the Su-

pteme Being; "I will harden Pharaoh's heart."

J.

To the Editor of the Christian Observer.

THE following charge was delivered by Bishop Fell, at his triennial visitation in the year 1685. I do not know whether it was ever published; if not, I am persuaded you will allow it to appear in the Christian Observer; for it is too valuable, both in point of composition and doctrine, to remain secluded amongst the private papers of an obscure individual. Some useful hints and observations might be annexed to it, that might benefit modern divines; but these I leave you to make*, being persuaded that they will be more judiciously arranged by you than they could be by your

CONSTANT READER.

CHARGE.

ALTHOUGH the lapse of three years since we met last, does of course occasion our meeting at present; my desires to see and speak with you in our great and common concern, offer a more forcible inducement.

I need not tell you in what condition the church now is, assaulted by the furious malice of Papists on the one hand, and Fanatics on the other; and, amidst the machinations of those who are zealous for a sect or party, more fatally attempted by the licentiousness and sloth of those who are indifferent to any, or opposite to all. When those unhappy numbers are subducted, it is lamentable to think how few the remainder are; what scanty gleanings are left to God, amidst the plenteous harvests which the devil makes.

To this calamity there can come but one accession; that the torrent of impiety should bear down all resistance, and at once countenance the disorders of the prophane, and the despondency of the good; and thereby leave no sort of men untainted; and this, I fear, is, in a great measure, our case.

If at any time I press my brethren of the clergy to labour the reduction

* We question whether any remarks could give additional weight to the good bishop's remonstrances.

of the Dissenters; I am told they are perverse and proud, and will not hear, will not be treated with: If I require a constant diligence in offering the daily sacrifice of prayer for the people, at least at those returns which our church enjoins, the usual answer is, they are ready to do their duty, but the people will not be prevailed with to join with them. If I call for catechizing, it is said, the youth are backward, and have no mind to come, and parents and masters are negligent to send them. If I insist on frequent sacraments, the ind devotion of the people is objected, they are not willing to communicate, or they are not fit. And so when the minister has thoroughly accused his flock, he thinks he has absolved himself; his church becomes a sinecure; and, because others forbear to do their duty, there remains none for him to do.

But, my brethren, do we think in earnest, that excuses of this sort can serve the turn, or that they will be admitted by the Almighty when he comes to judge the world? That our account of immortal souls, the price of the blood of the Son of God, committed to our trust, will be so easily dispatched? At the great day of reckoning, we shall find the contrary of this. If our people be negligent, we are the more obliged to industry; if they are ind evout, we ought to be more zealous; if they are licentious, we must be the more exemplary: where sin abounds, grace should much more abound. Nor let men say, the people will not be prevailed upon: how know we what will be hereafter? They who resisted one attempt may yield to another; or if they yield not to a single instance, they may to many and more pressing. They who come not into the vineyard at the first or second, no, not at the ninth or tenth hour, may be prevailed with at the eleventh or last. And as God Almighty is not weary, but stretches out his hand *all* the day long to a stiff-necked and gainsaying people, so must his messengers continue their endeavours, must preach the word, be instant in season and out of season, reprove, rebuke, exhort with all long suffering and doctrine. As bad as times are, they are not worse than they were at the first planting of the gospel. Yet then, though no magistrates assisted, nay, with all possi-

ble violence, opposed:—though heathenism, vices, and heresy, though men and devils set themselves against the truth, with their force and resolution; the courage and virtue of the clergy then prevailed. And if we would live as exemplary, labour as faithfully, and die as readily for our professions as they did, we should not want the same success.

In the mean time, *this* we know: events are in the hands of God, but duty is in ours. When we have done all that we *can*, we have done all that is required, and our gracious God will expect no more. If our labour be lost to our unhappy flock, it shall not be lost to us; and though we save not others, we shall save our own souls at the great day.

To the Editor of the Christian Observer.

THE paper, of which the following is a copy, was found among the writings of a clergyman lately deceased, whose name, for obvious reasons, I beg leave to conceal. It was drawn up under the title of "Reflections," and appears to have been written when the author's mind was strongly impressed with a conviction of his past professional errors both in faith and practice; and was designed as an exordium to a concise and well arranged history of the Holy Bible, which he also left in manuscript, with some curious original notes and observations, according with the plan which he had here sketched out for himself. I know that the result of my friend's enquiries tended, through the divine grace, effectually to confirm him in those truly evangelical sentiments which are contained in this paper; and if you think that the insertion of it in your useful and edifying publication may be a means of inducing any of his negligent and inconsiderate brethren to follow his example, in thus seriously examining the principles of their doctrine, and the motives of their conduct, by the unerring rule of God's word, it is much at your service; and, in that case, I pray God, that their pious endeavours may be attended with the same good effects as those of my friend.

REFLECTIONS.

"How inadequate have been hitherto my conceptions of christianity! And

this for a considerable term of years, wherein I have not only adopted a false system myself, but have been so led away by the opinion of authors, whose authority I used in my discourses from the pulpit, that, I am afraid, I have been the means of instilling the same sentiments into the minds of my small congregation; and leading them also astray in this important matter. To what has this error of mine been owing? I must acknowledge, with shame, that it could only have proceeded from want of consideration in the younger part of my life; from being too much engaged; at that time, in worldly pursuits, and from not studying the holy scriptures with the attention they deserved. Naturally thoughtless and indolent, and, by habit, inclined to pleasure, I was then inadvertently induced, by the imprudent, though well intended advice, of my friends, to enter, as a means of livelihood, into a profession for which I had no particular predilection; and, consequently, in the prosecution of it I followed the usual course of many of my negligent contemporary brethren, who were actuated in their sacred engagement by the same motives as myself; and with whom I chiefly associated, and idled away my time in the sports of the field and other rural diversions. As, like them, I had not paid a due attention to those particular studies which were necessary to qualify me for the sacred office which I had so arrogantly assumed, I found myself, at the first outset, totally incompetent to original composition; and was therefore obliged to have recourse to such authors as I could most easily procure; and from their works I compiled a crude system of mere morality which I delivered indiscriminately on each returning sabbath, without any regard to the particular failings and exigencies of my little flock; and seldom, or never, mentioning, but in slight and superficial terms, the peculiar doctrines of christianity, so absolutely necessary to be known and believed in order to obtain eternal salvation. Thus, for many years, have I satisfied my conscience, and vainly imagined that I sufficiently fulfilled the duties of my station, by performing the public service regularly on Sundays in my parish church; by never neglecting the weekly occasional duties; and by leading a tolerably

decent and consistent life. But now that, by the blessing of God, my eyes are, in some measure, opened to see things in a different light, how am I to conduct myself? I can only prostrate myself before the Almighty (which I now do with the deepest contrition of heart), and acknowledge myself a miserable sinner in having hitherto so shamefully neglected my time and talents; humbly imploring his forgiveness of this unworthy conduct; earnestly craving the assistance of his holy Spirit, to enable me truly to repent of my transgressions; and sincerely requesting him still further to enlighten my dull comprehension, that I may more clearly perceive those truths which he has graciously caused to dawn on my mind; and endeavouring, to the utmost of my power, to make them known to my parishioners. Pardon, therefore, O merciful God! my great presumption in intruding myself into thy holy ministry without the necessary qualification of thy gracious call. Pardon likewise my great neglect in not having made a due preparation for that sacred office, and also the many errors and omissions of which I have been guilty during my performance of it. And grant me the assistance of thy all-powerful grace to enable me, for the future, so to conduct myself, in every instance of my ministerial duty, and to perform thy divine service with such seriousness, attention, and devotion, as may tend to the edification of the congregation committed to my charge, and to the glory of thy holy name. Amen. But as I cannot expect (according to the precepts of the gospel) the divine assistance without my own sincere endeavours to co-operate with it, let me make use of my reason to examine what is the true religion of my Saviour Christ, in opposition to that I have so long professed; and which I now find to have been deficient in many of its essentials. The first error into which I have fallen is, the having always considered the gospel of our blessed Lord too much in the light of a mere system of morality, without paying any attention to some peculiar doctrines, which, on due examination, must strike every attentive observer. These grand fundamentals and essentials of our religion are certainly the doctrine of the original corruption of human nature; which must fully prove

the necessity of atonement, or the redemption of the world by Christ; the necessity of a thorough change of heart and disposition, in order to a sincere repentance and right conversion to the faith of Christ; together with a belief and trust that divine assistance will be vouchsafed to us, and that, through our sincere prayers and supplications to God, the influence of his holy Spirit will be imparted to us; to excite and assist our hearty endeavours to effect this change. Unless these important articles are attended to there will be but little difference discoverable between paganism and christianity: for although it is certain, that the gospel precepts are highly moral, so are likewise many of the precepts of Seneca, Plato, and other Heathen philosophers; and if the former are only regarded in the same light as the latter, without any respect to their peculiar and superior excellence, on account of the motives by which they are enforced, and the extraordinary promises annexed to the observance of them, the coming of our blessed Saviour, to establish a new religion amongst us, has been in vain, and mankind must still be supposed to remain in their original dark and lost state. In order to correct my former erroneous principles with respect to the fundamental doctrines of the christian religion, it is necessary that I should trace my way back to the first origin of my species; and by consulting the holy scripture concerning the creation of man, and man's conduct after his creation, with God's method of dealing with him in consequence of such conduct, endeavour, by the divine grace, to find out the nature and use of those peculiar doctrines and precepts discoverable in almost every page of holy writ, the knowledge and observation of which, I am now convinced, are absolutely necessary to my eternal salvation. If I turn to my Bible."—

Here begins the history I have mentioned above, from which, if I meet with any encouragement from you, I will, at a future period, send you some interesting extracts. I only add, that I have reason to think that the right turn of thought, so evident in the above reflections, was produced in the author's mind by an attentive reading of that excellent work, "Wilberforce's practical View of Christianity."

F. H.

To the Editor of the Christian Observer.

AMONG the sad proofs of the decay of piety in the present age, there is hardly any one more universally acknowledged, or more deeply lamented, by good men, than the neglect of the Lord's Supper. In most of our churches the communicants bear a very small proportion to the whole congregation; and the clergy, too frequently, have the mortification to see the far greater part of their hearers depart, as soon as the sermon is over, as if they were not invited to the gospel feast.

The excuses which are alleged for such conduct vary almost infinitely, according to men's disposition and character: but there is one which I have reason to think is not uncommon, even among thoughtful and religious persons. I freely acknowledge that not many years ago I was under such a delusion, and I am willing to hope that the same arguments which convinced me of my error, may be no less profitable to some of your readers. They are contained in the following letter which I received from the minister of the parish, to whom according to the direction of the rubric, I had applied for comfort and counsel.

DEAR SIR,

AFTER the explanation which you have given me of the motives of your conduct, I shall certainly not accuse you of absenting yourself from the Lord's table through negligence or indifference. You assure me that you earnestly desire to partake of that ordinance, but that you have scruples of conscience which you cannot overcome. You think that persons who live in open sin are in the number of the communicants at the parish church, and that with such you are forbidden to communicate, by the word of God. 1 Cor. v. 11. "I have written to you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat."

I have diligently considered this objection, and am satisfied that your conclusion is not warranted by the injunction of the apostle to which you refer. You take it for granted, that the expression *no not to eat*, relates

to the Lord's Supper. But the phrase frequently means nothing more than familiar intercourse. Thus it was said to our Lord; why doth your master eat with publicans and sinners? which has no relation to sacramental eating. It is true that we are required, by all lawful methods, to shun and avoid disorderly brethren, lest we should seem to countenance their transgression, or should be infected by their example. But it cannot be allowed, as one of these lawful methods, to withdraw yourself from the means of grace; for that is to disobey the express command of Christ.

But suppose the phrase to relate, not only to common meals, but to the Lord's Supper; to whom is it addressed? To them who have rule in the church, whose duty it is to exclude such disorderly persons from an ordinance which they profane, v. 13. "Therefore put away from among yourselves that wicked person." The duty of private christians is to aim at the reformation of such persons, by admonishing them in the spirit of love, and if that does not avail, to desist from keeping company with them, but by no means to separate from the communion of the church. In the Corinthian Church there were many corrupt members; guilty of fornication, incest, eating at the idol's table, *1 Cor. xiii. 10.* and drinking to excess at the table of the Lord, *1 Cor. xi. 21.* Does the apostle exhort the Corinthian christians, on this account, to desert the holy communion? No. Just the contrary. "Let a man examine himself, and so let him eat of that bread and drink of that cup." *1 Cor. xi. 28. i. e.* Let private christians, when they see abuses and disorderly behaviour in any of their brethren, take care not to fall into the same practices, but redouble their self-examination, and so partake of the Lord's Supper.

If the attendance of some offenders were a good reason why persons properly qualified should withdraw, it is not easy to say to what lengths the argument might be extended. We are forbidden to keep company with fornicators, *1 Cor. v. 9.* Now one way of doing so is by joining with them in public worship: does it follow then, that we are to forsake the public worship because some of the pretended worshippers are profane or sensual? Yet this argument is ex-

CHRIST. OBSERV. No. 36.

actly similar to that which you offer to excuse your non-attendance at the sacrament of the Lord's Supper.

I actually knew a very ingenious and learned man, and once highly esteemed for his piety, who acted upon this principle, and would associate with no congregation of worshippers, because he could find none sufficiently pure. This man is now become a most pernicious character, employing all his talents in corrupting the principles of his readers.

An argument should be well weighed, and strongly suspected, which leads to this awful consequence, that a man may lawfully withdraw himself from any of the means of grace, especially that which was appointed by the authority of our dying Redeemer. He said to all his disciples, take ye and eat, take and drink ye all of this; do this in remembrance of me.

Let me, then, intreat you, my dear friend, not to depart from the Lord's table, from your brethren, from your heavenly food, though some false brethren may partake with you. Our blessed Lord well knew that Peter would presently deny him, and that Judas was actually deliberating how he might betray him, yet he did not refuse to admit them to the first and most solemn celebration of this ordinance.

I have thus sent you my thoughts in writing, that you may, at your leisure, and with earnest prayer, consider and meditate upon a subject of so much importance to your comfort, your growth in grace, and your hopes of final happiness.

I am sensible that the example of your present misconduct has a great tendency to mislead others, and therefore, for their sakes as well as your own, I earnestly exhort you, as you love your own salvation, and desire the spiritual welfare of your brethren, to be a partaker of the Holy Communion.

To the Editor of the Christian Observer.

ON SATIRE AND RIDICULE.

Qui bene distinguit, bene docet.

It is with the utmost deference that I presume to offer any strictures on a communication made by your correspondent B. T., to whom your readers are indebted for several valuable pa-

pers. But if the following remarks may tend to promote the cause of truth, I am persuaded that he himself could not wish them to be withheld.

You will readily grant, Sir, that a good cause may be much prejudiced, by the want of due discrimination, in the way of asserting and maintaining it; and into this fault B. T. appears to me to have fallen, in his *Essay on Ridicule and Satire*. (Christian Observer, 1803, p. 655.) I perfectly approve the object of that paper, so far as it goes to discourage, and shew the criminality of wantonly indulging, what is commonly called a satirical spirit. Such a spirit, I believe, is almost universally both the consequence and the cause of very serious evils. I was sorry, therefore, to observe any thing in B. T.'s management of his subject, which might be likely to counteract his design, of warning us against the temper and practice in question.

B. T. condemns the use of ridicule and satire *in toto*. In so doing he cannot, I think, be right; for a reason, which, if I succeed in establishing it, he himself will allow to be conclusive. It is this:—That ridicule, or satire, or what clearly partakes of their nature, is (contrary to what B. T. supposes,) employed in the scriptures. What else was the address of Elijah to the prophets of Baal, 2 Kings xviii. 27. ? *Elijah mocked them, and said, 'Cry aloud! for he is a God; either he is talking, or he is pursuing, or he is in a journey, or, peradventure, he sleepeth, and must be waked.'*

But not only do the Scriptures relate language of this kind to have been used by good and inspired men: they adopt it, as a part of their own composition. Witness, what I shall venture to call, the *satirical* exposure of the folly of idolatry, in the forty-fourth chapter of Isaiah, (ver. 9, &c.)

Instances may, I think, be found also in the New Testament. St. Paul's Epistles to the Corinthians would, perhaps, furnish several in those parts where he is employed in counteracting the false teachers, and endeavouring to reclaim the Corinthians from their fascinations. Take, for an example, the following irony: *Now ye are full, now ye are rich, ye have reigned as kings without us! And I would to God ye did reign, &c.* 1 Cor. iv. 8. See also 2 Cor. xi. 19.

I suspect that even the discourses of our Lord occasionally exhibit somewhat of the same kind. Is there nothing of the sort in the following interrogatories, which so pointedly expose the levity and idle curiosity, with which the Jews had gone to hear the preaching of John the Baptist? *What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? &c.* Nothing, again, in the following comparison, by which the perverseness of the same persons is described? *Wherunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented!"*

If any of these passages (and they are only such as occur to me at the present) shew that the use of satire, on some occasions, is allowed, and even sanctioned by the practice of scripture: it will then appear, that the sweeping sentence of B. T. is not just; and that it will be more proper to enquire by what limitations satire and ridicule should be restricted, than to attempt wholly to explode their use, and, by consequence at least, to censure all who have used them.

If the argument proposed has been made good, I am not bound to answer, in detail, what has been advanced on the contrary side by B. T. I will, however, subjoin a brief remark or two upon his principal observations.

His opinion that satire is utterly incompatible with the law of love, seems to proceed upon the supposition, that it has for its object, the gratification of its author, rather than the correction of the evil against which it is levelled. Certainly such is a very unlawful motive to the use of satire: as it is also to the infliction of punishment. But punishment is not to be discarded, because it sometimes degenerates into revenge. And why should we not argue in the same manner with respect to satire?

Again.—Grave admonition, it is suggested, is a preferable means of correction. Granted, wherever it can be applied with the hope of success.

I should assign a different reason than B. T. does, why ridicule and

satire are not very commonly employed towards our wives or children, namely, that these relations are not to be supposed placed out of the reach of "grave admonition." Could we laugh them out of that which expostulation or authority had in vain attempted to correct, who would say that it was inconsistent with the wisest and most tender affection to do so?

That the most which satire can be expected to effect, is a partial reformation rather than a radical conversion, may be true, and yet prove nothing against its use. Particular external evils are those against which it must generally be levelled: and the correction of them may be no contemptible achievement. I have known the argument, now opposed, urged against the establishment of a society for the suppression of vice; and, with equal force, it might be urged against the use of all human laws.

But, in fact, prevention rather than reformation; the preservation of those who are not yet tainted with some particular vice or folly, rather than the recovery of those who are, is the chief benefit to be hoped for from satire. And has not this benefit been sometimes produced? Have no evils or follies, once prevalent, now ceased to be so, through their having been rendered so ridiculous that men became ashamed of them*?

It is not, however, for the benefit which I expect from it, (for, with an author who has made much, and able, though sometimes, perhaps, too severe use of it, I expect but little); nor is it, I trust, from a propensity to it, in myself, (for few have less talent of the kind), that I have thus seemed to stand up as the advocate of satire; but because I thought that by manifestly *overdoing*, your correspondent was likely to defeat his own attempt to check a spirit of wanton severity; because I could not but look with a jealous eye upon censures which seemed to me to implicate, not only

many wise and good men, but even the sacred scriptures themselves; and, finally, because I wished to see every subject fairly treated, and placed in a just light.

J. S. C.

To the Editor of the Christian Observer.

As the essay, in your Number for September, p. 536, on the subject of Preaching, is written with much moderation, I presume that its author will not object to an examination of some things which he has advanced. What I shall say will be chiefly concerning his first and fourth arguments in favour of extemporary preaching. And first, says he, "by an extempore address, a minister may speak more plainly and familiarly to his audience." If this writer has expressed himself correctly, (and I imagine he has), I cannot assent to his opinion. Had he declared, that, in general, extemporary preachers in the church express themselves more plainly and familiarly than clergymen who write their sermons, I should have been obliged to admit the fact. But though this point be unquestionable, if, in our comparison, we comprehend *all* the clergy; yet it appears to me doubtful to which class of preachers we can give the claim to greater plainness of composition, if our comparison is made between clergymen of *similar religious principles and views*. I have frequently heard with attention many both written and extemporary sermons; and I cannot venture to decide upon the subject. There are sermons of both kinds which are too familiar, that is, more familiar than plain and impressive. Perhaps extemporary preachers err more frequently in this way than they who write their sermons. On the other hand, I have heard both extemporary and written discourses which were not sufficiently familiar: and, perhaps, persons who preach written sermons are more chargeable with this fault than extemporary preachers. But when all things are considered; when the compositions of many religious clergymen, who preach in the two different ways, are impartially compared together, I do not know which description of sermons is plainer, and more intelligible to the congregation.

But the author of the essay does

* Some of the fathers, and even the profane Lucian, are supposed to have considerably served the cause of christianity, by a happy application of their wit against the follies of paganism; and Erasmus is known to have furthered the reformation in the same way. No one doubts, I believe, that the wit of Cervantes rendered real service to his country.

† Cowper. See Task, Book II.

not consider so much what *is*, as what *may be*: "a minister *may* speak more plainly, &c." And here I differ from him widely. In the first argument there appears to me a small degree of confusion; or, if you please, a difficulty, which opposes the argument, is proposed, and is not satisfactorily answered. For the writer admits that this "plainness of speech" *may* "be consulted as well in written as in extemporary discourses;" and afterwards he adds, "but, perhaps, the chief difficulty of ministers, either in writing or speaking, is to be intelligible." This author admits that the composition of intelligible sermons is difficult in a greater or less degree. I ask then what are the usual means of surmounting difficulties? Is it not necessary to bestow labour and thought? Is it not requisite to speak and act with caution, to examine each step we take? Now I think it evident that a writer of sermons will proceed with greater caution, and will examine more particularly what he says than an extemporary preacher; for this man has well digested only "the method and principal heads" of his discourse; and enlarges "on them in such words as present themselves at the time." But the writer of a sermon has well considered the whole of his discourse. Judging by my own knowledge and experience, I am obliged to differ from some persons who think that the principal difficulty of composing a sermon, consists in inventing and arranging the method and principal heads. If by the expression, "method and principal heads," be comprehended as much as is contained in the *Skeletons*, published by Mr. Simeon of Cambridge; which, on account of the quantity of vessels and muscles with which the bones are covered, deserve the name of complete men rather than of skeletons; I answer that the person who writes so much of his discourse cannot be called an extemporary preacher. The labour of composing so many particulars is very nearly as great as of writing a whole sermon; and each skeleton, when enlarged by the passages of scripture to which it refers, and by the connecting sentence which must unite the detached particulars, will occupy more than one half of a modern sermon. But as the arguments of the writer of the essay would lose their force, if the extem-

porary preacher, of whom he speaks; uses such skeletons; I apprehend that we must understand the expression, "method and principal heads," in a much more limited acceptation. In this case I consider the extemporary part of the sermon to be more difficult to compose than what is previously written. This point can be decided only by a reference to facts and experience.

Most clergymen, of moderate abilities, who have been in the regular habit of composing sermons for four or five years, are able, on common subjects of theology, to write down the method and principal heads of their discourses with very little difficulty; with less difficulty, in my opinion, than they can enlarge upon those heads. I know several clergymen who write their sermons, and several extemporary preachers also, all of whom generally divide and subdivide their discourses with great ease, propriety, and clearness; and yet their compositions are rarely or never of a superior kind. But in order to prove that a written sermon may be plainer than an extemporary discourse, let us attend to those particulars which are necessary, in order to render such compositions plain and intelligible. *Is clearness of conception necessary?* Then the writer of his sermons has the advantage: for clearness of conception is generally attained by labour; by a comparison of different ideas; by investigating things which resemble each other, and by separating those parts in which they agree, and those in which they differ. And this may be done more fully by those clergymen who write their discourses, because they previously consider *all* the particulars they intend to advance. Again, in order to preach plainly, is it necessary that *you adhere to your subject and divisions?* Here also written sermons have the advantage: for their author has sufficient opportunity to examine the relation of inferior points to the text and to the general divisions; and when he finds that he has gone astray, he may recur to the place from which he began to wander; he may correct, expunge, and transpose whatever he pleases. In the third place, is it necessary *to avoid long sentences, difficult expressions, and an intricate arrangement?* In these respects also the clergyman, who writes his ser-

mons, enjoys a great advantage; for he may stop to select the words and phrases best understood by the people, to shorten his sentences as much as circumstances will permit, and to render his arrangement as easy as possible. I might proceed to shew that it is very possible to combine elegance and simplicity; but enough has been said concerning the first argument: let us proceed to the fourth.

“By preaching extemporary, much time may be saved to be applied to other important purposes.” To this I answer, that those other purposes, which are noticed by the writer, are, indeed, important, but less important than the duty of preaching: and, therefore, if a clergyman be unable to attend to *all in a proper manner*, it is his duty to attend *only* to the more important. But I shall not dwell upon this point: I have other reasons for opposing the argument: I deny its truth. I suppose extemporary preachers to pursue all the advice given to them in the essay; to preach extempore. “after a long course of previous study and preparation in writing;” “to avoid a low vulgarity, a wild incoherence, and tedious repetitions;” “to study their subjects well, and to digest their thoughts upon it.” If this be done they will not save as much time for other important purposes as may be saved by a person who writes his sermons. Let us place a young man, immediately after his ordination, in a curacy which requires him to preach regularly one sermon every week. If it be possible, no young clergyman should preach more frequently, for some years, after his ordination. By composing one new sermon every week, he will have two hundred and eight sermons at the expiration of four years, when he is twenty-seven years old. At this period I will suppose that he is either desirous, or is under the necessity, of preaching two sermons every week. He may still continue to compose the same number of new sermons; and may preach a second time his old sermons which were written during the four first years of his ministry. But, perhaps, I shall be told that the improvement of his mind, and his growth in the knowledge of Jesus Christ, will unavoidably render his present sermons unlike his first compositions. Let us admit that this difference is as great

as the objector can reasonably suppose: I answer, that in proportion to a young clergyman's improvement, in the same proportion will he be *more able* to compose; and he will now spend less time and labour in composing a new sermon and in altering an old one, than he did at first in writing simply one discourse. Let him pursue this system for six years longer, and he will then possess more than five hundred sermons. And if after this he wishes to preach three times a week, he may still continue to compose only one new sermon every week, and may preach two old ones altered in those parts which he judges to be most defective. In this way a clergyman, who writes his sermons, may preach as frequently, and may “save” as much time as the extemporary preacher: and the variety in his sermons will be greater than in extemporary discourses; for, as a change takes place in our habits and dispositions as we advance to the different stages of life; so some alteration takes place also in our expressions, elucidations, and arrangement. Juvenile productions are frequently bold and energetic, but deficient in correctness both of style and sentiment. The compositions of our more mature years are more connected, more elegant, fuller of piety and wisdom; but frequently less vigorous. And though the sentiments of men, when advanced in life, are preferable to those of younger years, yet even in the beginning of our ministry many good thoughts, arguments, and illustrations, occur to our minds, which are generally forgotten, if they be not committed to paper. The clergyman who writes his sermons, and pursues the plan I have laid down, reviews what he has composed year after year, and after having corrected what was faulty in his first sermons, after having enriched them with his present attainments of wisdom and piety, he preaches them again. Thus does he give a greater variety of sentiment, argument, and illustration, than will be heard in the sermons of extemporary preachers, who, without much labour and thought, will be in great danger of continually pursuing a few select paths. This is the answer I would give to the observations of the essay, contained in p. 539, beginning with these words, “If written sermons be thought, &c.”

Though I have passed by the second and third arguments, because I do not intend to consider them fully, yet I will take the opportunity of making a few observations concerning them. The writer of the essay allows, "that some who can read their sermons with an occasional glance of the eye, and are therefore at liberty to look around upon the congregation, in a great measure obviate" the objection mentioned in his second argument. If so, why may not *all* acquire an ability to deliver their sermons in this way? The attainment is by no means difficult, less difficult than to learn to speak extemporary with any degree of propriety. The writer of the essay adds, "but an extemporary speaker, seems still more likely to command attention, &c." But as he assigns no one reason for this, I might with equal propriety make a directly contrary assertion; and then there would be assertion against assertion without any proof whatever. I assent to what is said, in the third observation, about addressing the passions. But why may not a clergyman who writes his sermon, enter "into the spirit of his subject," as well as an extemporary preacher? Why may he not preach with earnestness and zeal? The zeal and earnestness of every preacher will be regulated, in a great measure, by the degree in which his mind is impressed with the importance of his subject. And I can conceive but very few occasions, when the "circumstances" of a congregation will "furnish" "suggestions for an animated address," excepting such circumstances as a clergyman might learn during the preceding week. But should such an extraordinary occasion present itself, may not the writer of his sermons avail himself of it? If he is acquainted with it but ten minutes before he goes into the pulpit, may he not write down, in the vestry, the greatest part of what he wishes to say? And should the occasion be very extraordinary, should the circumstance take place after he is in the pulpit, may he not add a few extemporary observations? Because he writes his sermons, does it, therefore, follow that he may not make a few extemporary alterations or additions? As the remarks I should make upon the remainder of the third argument would greatly resemble those already made,

I will not trouble you or the reader with them.

AN INVESTIGATOR OF TRUTH.

To the Editor of the Christian Observer.

Most of your readers are probably acquainted with the character and writings of that great and good man Mr. Baxter. In the last age he had the signal honour of obtaining the praises of those, whose political principles and prejudices might have been likely to render them less sensible to his worth. Bishop Gauden says, "he cannot but commend the learning, candour, and ingenuity of Mr. Baxter." Bishop Stillingfleet styles him "our reverend and learned Mr. Baxter." Bishop Patrick speaks in commendation of "his learned and pious endeavours." Bishop Wilkins declares, that "if he had lived in the primitive times, he had been one of the fathers of the church." Dr. Barrow declares "his practical writings were never mended, his controversial ones seldom confuted." Burnet speaks of him as "of a person of great devotion and piety, and of a very subtle and quick apprehension." Dr. Sherlock declares, that "he was reconciled to hard names and hard censures, by considering that Mr. Baxter himself could not escape them, who had deserved so well for his pious labours." I might add many other honourable testimonies to his superior worth, and to the merit especially of his practical writings. Like the writers of his age, he is undoubtedly prolix, and, in our times, wherein this is a fault not easily forgiven, it was an eminent service which Mr. Fawcett rendered to the world, by abridging some of Mr. Baxter's practical pieces:—his *Saint's Everlasting Rest*, his *Dying Thoughts*, and *Converse with God in Solitude*, &c. There are still others of his practical writings which require, and would well reward, the trouble of abridgment. There is one of his works, the *Narrative of his Life and Times*, which contains some curious historical information concerning the eventful reign of King Charles I.; but it is so much occupied with an account of the theological discussions and disputations of the times, as to have become in a great part of it un-

interesting! There are, however, some passages which appear to me likely to be highly useful in a practical view; and as the book is now not very commonly known, and as I observe that you (very judiciously I think) give admission where it is deserved, to extracts from authors whose writings have ceased to be very generally read, I purpose, with your approbation, on some future occasion to send you a few extracts from the part to which I have been alluding. At present I will confine myself to the mention of a circumstance which appears to me to contain so much instruction, and to suggest so many important reflections, as to render it not unworthy of a place in your valuable Miscellany: The commendations which I have above given of Mr. Baxter's understanding, knowledge, and integrity, will not be without their use; because it will be material to remark, that the person to whom the circumstance which I am about to mention related, was not a dull or an ignorant man, but a man of superior penetration and knowledge. When the civil war broke out between Charles the First and his parliament, Mr. Baxter was minister of Kidderminster. The dreadful state of a country at such a season, and the distressing condition of those who have no taste for such turbulent scenes, nor strength nor spirits to struggle through them, is well described by him (after having mentioned several instances of the blind fury of the rabble) in the following words:

"For myself I knew not what course to take; to live at home I was uneasy, but especially now, when soldiers of one side or other would be frequently among us, and we must be still at the mercy of every furious beast that would make a prey of us. I had neither money nor friends: I knew not who would receive me in any place of safety; nor had I any thing to satisfy them for my diet and entertainment. Hereupon I was persuaded by one that was with me to go to Coventry, where one of my old acquaintance was minister. So thither I went with a purpose to stay there till one side or other had got the victory, and the war was ended, and then to return home again for so wise in matters of war was I, and all the country besides; that we commonly

supposed that a very few days or weeks would end the war; and, I believe, that no small number of the parliament men had no more wit than to think so too." At Coventry" (p. 44), says he, "I lived in the governor's house, and followed my studies as quietly as in a time of peace, for about a year; only preaching once a week to the soldiers, and once on the Lord's day to the people, not taking of any of them a penny for either, save my diet only." Having been called away for a short time to attend his father he settled again at Coventry, and followed his studies in quietness for another year. The police of a town afforded protection from pillage and violence, and many persons of studious habits fixed there also. "Here," says he, (p. 46) "while I lived in peace and liberty, as men in a dry house do hear the storms abroad, so did we daily hear the news of one fight or other, or one garrison or other, won or lost:—the two Newbery fights, Gloucester siege, the sieges of Plymouth, Lyme, and Taunton; Sir William Waller's successes and losses; the loss at Newark, the slaughter at Bolton, the greatest fight of all at York, with abundance more. So that hearing such sad news on one side or other was our daily work. So miserable were those bloody days, in which he was the most honourable that could kill most of his enemies." Thus matters went on till the decisive action at Naseby, which not being far from Coventry, he went out of curiosity to see whether two or three old friends, who, he knew, had been in the parliamentary army, were dead or alive. And there, for the first time, he made a discovery which will a little surprise our readers of the present day. Let him tell it in his own words. (p. 50.) "We that lived quietly at Coventry did keep to our old principles, and thought all others had done so too, except a few inconsiderable persons. We were unfeignedly for king and parliament. We believed that the war was only to save the parliament and kingdom from Papists and Delinquents, and to remove the Dividers; that the king might again return to his parliament; and that its changes might be made in religion, but by the laws which had his free consent. We took the true happiness of king and people, church and state, to be our end, and so we understood the cove-

nant, engaging both against Papists and Schismatics: and when the court-news-book told the world of the swarms of Anabaptists in our armies, we thought it had been a mere lie, because it was not so with us, nor in any of the garrison or county forces about us. But when I came to the army among Cromwell's soldiers, I found a new face of things which I never dreamt off: I heard the plotting heads very hot upon that which intimated their intention to subvert both church and state.—"Abundance of the common troopers, and many of the officers; I found to be honest, sober, orthodox men, and others tractable, ready to hear the truth, and of upright intentions: but a few proud, self-conceited, hot-headed secretaries had got into the highest places, and were Cromwell's chief favourites, and by their very heat and activity bore down the rest, or carried them along with them, and were the soul of the army, though much fewer in number than the rest, being indeed not one to twenty throughout the army."

Thus it appears, after the civil war had raged almost three years, when, as we should be now naturally disposed to think, all men of sense must have seen clearly that the monarchy was destroyed, or that at least all hopes must have been at an end of restoring it to any thing like efficiency, reverence, and vigour, in the person of the unfortunate Charles; that Mr. Baxter, and the men of knowledge and information in general with whom he was conversant, conceived that the king's opponents, to whom of the two parties they were rather inclined, (though they might be rather said to be neutral, having been condemned for their moderation, and sometimes treated as enemies, by the more violent adherents of both,) really meant nothing more than the restoration of his authority, securing by proper stipulations the nation's civil and religious liberties, and providing, if they might be able, some guards against the danger to which they conceived themselves exposed, from popery and evil counselors.

In this state of things, the good man began to blame himself and other ministers for having forsaken the army, where they might have counteracted the first risings of these noxious prin-

ciples; and for having betaken themselves to an easier and quieter life; and therefore late as it now was, weakly as his constitution had always been, and small as was his bodily strength, he thought it his duty to repair to the army, and to use his utmost efforts to bring the soldiers back to the principles of loyalty to the king, and submission to the church. "We have sworn," says he, (p. 52,) "to be true to the king, and his heirs, in the oath of allegiance: all our soldiers here do think that the parliament is faithful to the king, and have no other purpose themselves. If king and parliament, church and state, be ruined by those men, and we look on, and do nothing to hinder it, how are we true to our allegiance, and to the covenant, which bindeth us to defend the king, and to be against schism, as well as against popery and profaneness? For my part, said he, I know that my body is so weak, that it is like to hazard my life to be among them; and I expect their fury should do little less than rid me out of the way; and I know one man cannot do much among them: but yet if your judgment take it to be my duty, I will venture my life among them." He was plainly told by an officer of rank, to whom he was expressing these sentiments, that if Cromwell should hear any soldier speak such a word, he would cleave his crown. Still, however, the good man persevered. He actually repaired to the army. He accompanied them during the remainder of the campaign in the West of England. He laboured with heroic courage and indefatigable diligence. Exposed to perpetual obloquy and insults, he stood his ground; and was not utterly without hopes of effecting his purpose, when his constitution being no longer able to struggle with the labours and hardships which he was there forced to endure, he was seized with a dangerous illness, he was reluctantly compelled to quit the army, and before he could return to it, Cromwell and his party had got that ascendancy which they afterwards maintained but too successfully.

This story is, in all its parts, highly interesting and instructive; but I should exceed the limits, which the nature of your work prescribes to a single correspondent, if I were to dilate on it. Without enlarging there-

fore, I will proceed, Mr. Editor, to the single object I had in view in my present communication, which was that of drawing some useful and, as they appear to me, important conclusions from the former part of the statement I have just given.

And, first, Sir, surely this passage reads to us a most instructive lesson on the dangers and evils of party, on the deceits to which it subjects us, and the lengths to which it may finally carry us. "Is thy servant a dog that he should do this," has been often exemplified, and no where more remarkably than where the moral sense has been warped or blinded, and all the prejudices and passions have been aggravated, and inflamed, by the delusive influence of party principles and feelings. But we should derive, from this instructive passage, little of that practical wisdom which it is calculated to afford, if we were to confine our view to political parties; or to parties on a national scale; and to suppose that it is against them alone that we here receive a warning. The warning is even still more powerfully held forth against those smaller combinations into which individuals, in the more private and humbler walks of life, are often led to enter, and especially against religious parties; because, in these last, our passions are likely to be less under the restraints of reason and religion, from the persuasion that we are actuated by zeal in the cause of piety and virtue, and may therefore more safely give the reins to our natural warmth of temper. Our Saviour's warning should ever be borne in mind. "The time cometh when whosoever killeth you will think that he doeth God service." Never will a watchful christian guard more sedulously against self-deceit, than where he is conscious, that, if he be wrong, his friends will not be as acute as men commonly are in discerning their neighbour's faults, nor as forward as usual in telling him of his errors; but will rather bestow on them the name of zeal, of honest warmth, of frankness, or some other of those softer names by which we often succeed so well in concealing from ourselves our own faults, or those of the party with which we are connected. He will, indeed, not be apt to call any man master. He will be slow to engage in a party; and if circumstances render it unavoidable that he should

be, or appear to be, connected with one, it will be his care to widen rather than to contract the basis on which it rests; to enlarge rather than narrow its fundamental principles; to mollify and cool rather than to exasperate and inflame; and perhaps, above all, he will labour against that fatal tendency—the very constitutional vice, and besetting sin, as it may be truly termed, of all parties—to exalt, and throw all the influence into the hands of those, who are the hottest and the most violent, of those who push to the utmost extreme the distinctions of party; and to cause the more moderate and sober-minded to be either slighted as inefficient, or condemned as lukewarm, while to party warmth is assigned a place above every other religious or moral quality; and too often even a positive merit, sufficient to countervail the most flagrant inconsistencies, and still more, the clearest, and sometimes almost the grossest, deviations from the path of rectitude. It is the prevalence of this fatal habit in all parties, which is chiefly instrumental in producing an effect which we have often had strikingly exemplified in late times in a neighbouring kingdom: that in civil commotions the worst, the more vicious and unprincipled, generally, in the end, rise to the top, and acquire the chief predominance. Men of this description are here furnished with the ready means of rising into notice and power, and of maintaining and extending their popularity and influence, and of discrediting their less violent rivals of the same party; while, being less under the restraints of moral principle, they are steadily pursuing, through artifice, and, if need be, even through blood, the great object of their own exaltation. We here also find exemplified a fact, of which the late revolution in France has furnished us with several instances, that in civil commotions the less numerous body of active, able, and determined men, generally acquires the preponderance over the greater mass, which is formed of more quiescent materials. Hence, therefore, it follows that men ought not to be despised because they are few in number, or suffered, as below regard, to prosecute their noxious designs without opposition. The constitutional vice of parties, which was lately noticed, and likewise to pre-

vent all reconciliations, which a fair and prudent compromise (often the path alike of rectitude and of true policy) might produce, by leaving utterly without credit and authority those who might be disposed to recommend or adopt a middle course, and by rendering it dangerous for any one to profess these more moderate and healing principles. Whether in political or in religious parties, we shall be rendering a real service to the cause of truth and concord, by endeavouring to counteract this disposition, and to increase the consideration and weight of those whose greater moderation and more tried integrity give us the best security against the headlong violence and pernicious effects of party bigotry.

Again.—This passage instructs us not more to distrust ourselves, and our own party, than to be candid in our constructions and judgments of the principles and conduct of others. How little did the heated cavaliers, or even the less violent partizans of the unfortunate monarch, conceive that, even up to the very end of the civil war, many who were understood to be decided parliamentarians were, not only in their hearts, but even avowedly, loyal, and, as was proved to be the case in Mr. Baxter's instance, were ready to venture their lives in the maintenance of the king's authority, within what they conceived to be its just constitutional limits. It was a man not eminent for benevolence or candour, but one who had been so long conversant with parties as to be a standing authority in all that regards their nature and tendency: it was the Cardinal de Retz who declared, that, in judging of the principles and actions of men of an opposite party, we are more often deceived by mistrusting people than by confiding in them. Would the really disinterested and better disposed of opposite parties hear each other, and discuss their points of difference with mutual liberality and frankness, many a breach might be healed, many a difference composed. But, unfortunately, there prevails too general a disposition to depreciate the principles and characters of our opponents. This inflames and embitters differences; this blows up a trifling spark into a mighty flame; this prolongs hostilities and counteracts the efforts of the lovers of peace to soften and

compose them. There is no mode in which, especially in religious contests, this tendency more frequently shews itself, than by imputing to our opponents all the practical errors and evils which their principles, if pushed to their extreme consequences, might appear likely to produce; but which extreme consequences the better part of them honestly disclaim; while those, whose judgments are weaker and tempers more violent; sometimes those whose views are deeper, who have more of the wisdom of the serpent, but less of the harmlessness of the dove, less of that wisdom from above, which is pure and peaceable, gentle and easy to be intreated; make a merit of going to the utmost lengths to which their opponents are disposed to drive them, and look down with contempt on the cowardly neutrality, as they term it, of their less decided coadjutors. But I find myself trespassing, on the patience of your readers, and will, therefore, endeavour to compress what I have further to remark within very narrow limits. From this passage we likewise learn to follow peace with all men; to avoid the very appearance and beginnings of evil; rather to bear, in general, our grievances and sufferings with patience than to resort to dangerous and doubtful remedies, the final consequences of which no human eye can foresee. In truth, how short-sighted is man. How limited does the page of history shew to have been the view of those whose sphere of vision we should conceive to have been the widest and the most extended. How uncertain also are all human projects. What a practical lesson does this read us to follow the plain path which our conscience prescribes to us; to do on the day the duties of the day; and never to be drawn from the strict line of rectitude by any flattering prospects which may tempt us to the deviation.

The last remark I will now make, is on the difficulty, if not the impossibility, of drawing back, when we have once joined a party, or engaged in any course of opposition, even though we may, perhaps, have become conscious that we have advanced too far in civil or in religious divisions. At first, pure in our intentions and sanguine in our expectations, we move forward with ardour towards our object. All around us, we trust, are as

well meaning as ourselves. But as we proceed, new scenes open on us. We perceive that the stream is beginning to run too rapidly; but the current, which we ourselves were at first instrumental in producing, hurries us along with it. We strive, perhaps, in vain to arrest its progress; and if, like good Mr. Baxter, our sense of duty prompts us to the attempt, we too soon discover our own impotence. Meanwhile we, probably, begin to discover that one of our comrades had either originally conceived projects less upright than our own, or else that his principles have been corrupted by success; that favourable occasions have called forth passions, the seeds of which had hitherto laid dormant in his bosom, unperceived and unexpected, perhaps, even by himself. He yields to the seductive influence of ambition, or avarice, or power, till at last he who, as a private man and a private christian, might have lived virtuous, useful, justly respected and beloved in public or in private life, and have died in such a state as to afford both to himself and others a well grounded confidence as to his future lot, becomes marked in the page of history for all the vices which can blacken and disgrace the human character. In the drama of real life it falls, indeed, to the lot of few to sustain this part on a large stage; but on a small one it is often acted. The character and fortunes of a Cromwell on a lesser scale are not seldom realized in the successful leader of a sect or party. He emerges from obscurity, humble, modest, and confined alike in his pretensions and views; but, by degrees, either his real character develops itself, or it undergoes a change: he becomes more eminent; he acquires the art of attaching to himself followers; his influence increases; he becomes more and more conspicuous. But as he advances, his character for practical religion declines in the estimation of others, and unless he contrives to stifle the still small voice of conscience, he declines even in his own. He loses the purer principles which at first he professed, and of which originally, so far as human eyes could discern, he really felt the power. He becomes the head of a party, a situation which, whether of a greater or a smaller body of adherents, contains so many, and those

such powerful, temptations to unchristian tempers and practices;—to falsehood, to artifice, to a dereliction of at least the stricter principles of christian truth and love; as almost always more or less to corrupt the man who is placed in such a dangerous predicament. Whether, therefore, we are likely to act a chief or a subordinate part, let us endeavour steadily to keep in view the short but comprehensive commands of scripture; to do justice, and love mercy, and walk humbly with our God; to cultivate a constant spirit of humility and truth; and peacefulness and love. Let these be the great sea marks, the polar stars, to direct the course of every real christian. Let him beware of the smallest aberration from the track which those plain christian principles point out to him; observing as he passes along the rock and quicksands on which others have made shipwreck, and avoiding their errors that he may not share their fate. And if he be tempted to decline somewhat from the line of duty, by the hope of recommending himself to the favour and securing the applause of the little band, or sect, or party, with which he may be connected; let him steadily resist the temptation, ever remembering that while he thus adheres to his prescribed course, he may not, perhaps, attract much notice or obtain much applause, but his voyage cannot but be safe and its issue happy. Let him use himself to consult his Bible, and to follow the dictates of his own conscience rather than conform in all things to the fashion of the day. Let him cleave to fundamentals; and be less busied in thinking or talking about any deeper and more subtle points of speculation, than about those grand practical truths in which is contained, if we may so speak, the vital essence of christianity; which will for ever animate the love, and call forth the praises, of the Redeemed in a better world. These great fundamental peculiarities of christianity he must never relinquish, or keep back, or lose sight of. Let him love to dwell on those great and essential doctrines on which he agrees with his fellow christians of other parties, rather than on those minuter and more contentious points of difference, which are the subjects of such unhappy divisions among those who profess allegiance to the same Saviour; who trust

In the same redeeming blood and sanctifying spirit; who call themselves children of the same father; and who hope to live together hereafter in the same blessed society, and to join in the same song of praise for evermore. If these habits of mind, and this course of conduct, render him who maintains them less eminent as a partisan, they will render him, however, a happier man and a better christian. He will enjoy inward peace, which, if this life only be regarded, is ill exchanged for popularity; and however he may be outshone by others of less scrupulous principles and of more bustling habits than himself, he will be more than compensated by the consciousness that he is endeavouring to tread in the steps of his meek and lowly master, and to obey his great injunction, to cultivate a spirit of universal love and concord. I will follow him no farther: but if his lot be preferable here, its superiority hereafter can be still less doubtful. Whatever others may affect to think of his want of energy, there can scarcely be a question but that he possesses the temper of mind most suited to that better world, where all discord shall at length cease, and where peace and love shall be perfect and eternal,

SCRUTATOR.

To the Editor of the Christian Observer.

WHATEVER is injurious to piety must be a proper subject for animadversion in the *Christian Observer*. Those, indeed, who act in open hostility to christianity, are not likely to be checked by any observation which may come from such a quarter; but the friend of christianity will surely not be offended if it is suggested to him, that he may possibly have injured the cause, which it is his earnest desire to support, by countenancing a practice which, though highly injurious, is not uncommon: I mean the practice of telling anecdotes of mistakes which have been made in reading the scriptures at church. The most solemn parts of the word of God are, by these means, connected with some *ludicrous* idea;—an idea which, perhaps, can never be erased from the mind, and which effectually prevents the impression that these passages are

calculated to make: for I suppose it will be granted, that a *serious* and a *ludicrous* impression cannot be made at the same time. This being the case, we can hardly imagine, that the greatest enemy to religion could have hit upon a better expedient to promote his designs, than the practice here alluded to. In order to perceive its full effect, we have only to suppose that the *whole* of our church service, and *all* the most striking parts of scripture, had some ridiculous story connected with them.

I was lately in a large company at a friend's house, when the conversation took the turn in question. Several clergymen were present of great learning and piety, between whom much useful conversation had previously passed. One of them happening to tell a story of a strange blunder made by a parish clerk, it was immediately followed by another, till the whole company catching the contagion, almost every one had some laughable story of the same sort to relate. Several young persons were present, who seemed so much to enjoy the conversation, that I apprehend they never will read or hear the texts which were mentioned, without associating them with the anecdote that caused so much mirth.

I will likewise take the liberty of mentioning another practice, which I have often witnessed, and which, though not precisely the same, is very similar in its effects: I mean the talking on religious subjects in a manner which has a tendency to excite laughter. Some persons, from their peculiar turn of mind, are much tempted to this. I do not mean to charge them with want of reverence for religion, but whilst they indulge themselves in this way of talking, they are not aware of the impressions which they may be making on the minds of others. All such as have a natural turn for wit and humour should here be on their guard. Religion is not a *gloomy*, but it is a *serious* thing.

The subject of this paper may, perhaps, appear strange to some who have never met with any thing of the kind: many, however, I am convinced, will feel its importance.

O. R.

It is impossible not to feel the force of O. R.'s animadversions. No small portion of blame, however, is also

due to those clergymen, who, by reading the scriptures, furnish matter for ludicrous anecdote, their careless and incorrect manner of

MISCELLANEOUS.

To the Editor of the Christian Observer.

I HAVE been highly gratified in finding the very important subject of charity schools taken up by N. D. in some of your late numbers. He has evidently considered it deeply, and treats it with perspicuity and ability. I, for one, have received much pleasure and instruction from his paper, and promise myself still more from his future communications.

I take up my pen as a fellow-labourer (a very humble one) with him, and my object is, to defend one of the outworks of his citadel, which, while his mind was occupied by higher objects, he has unwarily laid open to assault.

Speaking of "the prejudice which has, of late years, been so unhappily excited in the breasts of many against the communication of instruction to the poor, as tending to diffuse jacobin principles," he says, "whatever truth there may be in this idea can only apply to that mistaken form of education, which consists solely in enabling the children of the poor to read, and which, of course, opens to them sources, otherwise shut, of democratical poison. If it is said, as frequently it is, in defence of communicating such knowledge to the poor, that with the poison you supply the antidote; if they are able to read bad books, they are also furnished with good ones: the defence is not satisfactory; for, in the present corrupt state of man, the bias towards evil is stronger than towards good. The valid answer is this: that a true system of education, the only one which ought to be defended, is expressly calculated to counteract that discontented turbulent state of mind which is the proper soil of jacobinism; that its end is to improve the morals; its means, the diffusion of sound religious knowledge, and the cultivation of right dispositions."

Now, Sir, I am not prepared to say, that "the valid answer" given by N. D. is the *only* valid answer to

the objection he mentions: nor that what he rightly calls the "true system of education" is "the only one which ought to be defended." I will first offer some remarks on the former point.

Certainly the best antidote, beyond comparison, to all the evils which any one can apprehend from giving instruction to the poor, is that which N. D. points out in the end of the preceding quotation. But still the question remains, how far the merely learning to read renders them more dangerous to the community: and it must be answered by the decision of another question; namely, what will be *the ability*, and what is likely to be *the disposition*, of a man who can read, to overthrow the government of his country, compared with one who cannot? These points must be separately considered.

First, then, we will suppose, that there is a disposition to rebellion. The superior *ability* to do mischief which is derived from being able to read, can only operate in the individual's being more able to make converts to his cause, or in his being more able to organize or execute jacobinical projects. Doubtless some knowledge of letters is of the highest use to the chiefs and their leading agents in any scheme of insurrection. If any historical proof of this fact were wanting, it would be abundantly supplied by a review of what has taken place among the jacobin societies of Britain and Ireland. But the history of those societies, and of the effects which they have produced, equally proves that no tincture of literature among their inferior members is at all wanted to give success to their plans. In Ireland the most illiterate men have been as formidable, when under the direction of a few superior attainments, as they could have been, if able to read and write. Ignorance has not been found to impair the secrecy with which their plans were matured, nor to lessen their blind enthusiasm in their cause, and

unnerve their arms. It has even rendered them, in some respects, more useful instruments in the hands of their leaders, by excluding that degree of debate and rivalry which must otherwise have distracted their counsels, and ensuring a more implicit obedience and more entire devotedness to their chiefs. Now the mere instruments in such a cause are always the great mass; and if they are made even more dangerous by their ignorance, an endeavour to exclude the common people from schools must add to the strength of jacobinism, unless such success could be expected from the attempt, as to extend the empire of ignorance over every class of the community, likely to furnish rebellion with propagandists, plotters, and contrivers. The most sanguine advocates for depriving the poor of education, must despair of effecting this, or any thing approaching to it, in the present state of society. For what have we seen even in Ireland, a country whose lower classes are in a state of rudeness and ignorance, to which the English could not be reduced by any thing short of a political convulsion of the most fatal kind? Were the numbers of the disaffected small for want of propagandists, or their plots ill-organized because intelligent leaders were not to be found? I think I may venture to say, that if the barbarism of Ireland had been far greater, the cause of rebellion would not have declined on that account. A few artful men can lead a multitude of uneducated rustics; and those very rustics become able apostles of jacobinism, when once they have learnt the easy lesson taught by their chiefs. Let no one suppose that jacobinism is a sort of science not to be understood and taught by those who cannot read. Nothing can be more short and simple than its dogmas, and they approve themselves at once, without the aid of argument, to the perverse and selfish passions of a man in a state of semi-barbarism. "Why should your neighbours be richer and more powerful than you, since, by nature, you and they are equal? And why should you, who are poor and depressed, suffer this to be so, since your arms are as strong as those of the rich and great, and in numbers you are as a hundred to one?" These are propositions which the man who cannot

read is perfectly able to comprehend, and to enforce on others; and similarity of habits, of feelings, and of modes of expression, may render him, if he possess natural strength of mind and flaming zeal, the most formidable perhaps of all the preachers of jacobinism among men of his own class.

Let us now consider whether the disposition to jacobinism is likely to be greater in the poor man who has never been taught to read, or in one who has been at a charity school. Your correspondent N. D. has very justly pointed out a discontented turbulent state of mind as the proper soil of jacobinism. And where do discontent and turbulence most abound? Where self-will and passion have been most indulged during childhood and early youth; where the neck has been unbent to the yoke, and the stubborn spirit has not been taught to submit. Now what persons are more likely to answer to this description than the uneducated poor? The regular routine of a school; the habit of looking up to the authority of a master; the necessity of exercising patient attention; and the wholesome discipline which follows disobedience: all have a powerful tendency to check the growth of the dispositions and habits most favourable to jacobinism, even though the business of the school be of no higher kind than mere spelling and reading. These benefits of a school, it is true, are supplied in one degree or other even to the uneducated poor, by the industry to which their station in life calls them, and by the exercise of parental authority. But they are almost always supplied very imperfectly. Parents, in the lower ranks of life, frequently follow employments which will not admit of their paying much attention to their children, and almost always are too much engaged to attend to them regularly and systematically like a school-master. Add to this, that, by habit, if not also by ability, he is generally better qualified than they to manage children. The general rules which he finds it necessary to adopt, have a strong tendency to exclude the caprice and inconsistency that are too often found in the conduct of parents: and the submission paid to him by his school at large leads to a more prompt and cheerful obedience from each individual scholar, than the au-

thority of a parent will, in general, command. Nor does industry, by manual labour at home, answer the purpose of forming useful habits in children, so well as the business of a school. It generally commences at a less early period of life; is less regular and methodical; less sweetened by the presence of companions of the same age, and performing the same task, and ready to be playfellows as soon as the task is over: and, what is, perhaps, most important, less attention is paid to the tempers and manners of children during its progress, than is paid to those of children in a school. But if instead of comparing the advantages of a school with those of the uneducated poor who have industrious parents, we had compared them with those of children who have no parents, or whose parents are idle and profligate (a numerous class I fear); to what conclusions should we have been led? All argument would have been unnecessary, and the most upwilling would have been forced to wish that such wretched and pitiable objects, entering, or in imminent danger of entering, on a career of vice and infamy, and threatening mischief to all around them and to the community at large, were placed in a school, though it were one of the lowest kind.

I have chiefly insisted on the advantages resulting from the *habits* acquired at school, and have noticed, in a general way only, a few of those which attend the *diffusion of knowledge* arising from the poor being taught to read. Jacobinical demagogues will find themselves thwarted in various ways by the people, on whom their arts are to be practised, being able, in some measure, to judge for themselves. In such a community they will not be looked upon as oracles. They will find numbers to pause before they assent. They will find their assertions canvassed; their sophistry, in some cases, detected; and the arguments opposed to them understood. In such a community truth and sound principles will have great and numerous advantages, and those who attack them will be likely to find their cause continually declining till it becomes hopeless. Suppose the people sunk in British ignorance, and the case will be reversed. Let some misfortune press on the poor, which it is possible to ascribe to government;

or let a division of property be held out to their cupidity: and noisy declaimers will have every advantage. Their falsehoods will escape detection: their most flimsy arguments will be received as demonstrations; their projects will be looked upon as master-pieces of wisdom: and their promises and predictions will be believed. Truth will achieve no conquests, because she will find herself deprived of her weapons. She will carry with her no conviction, because, if she contrives to obtain a hearing, she will not find auditors capable of understanding her. Force must decide the contest; and, in a free country, the success of government must always be doubtful when the few are to defend it against the many. The dark side of this picture has been lately exemplified in Ireland, and we may, perhaps, see it exemplified in Spain. For an illustration of the bright side, we may look at the history of Britain since the commencement of the French Revolution.

I have endeavoured to shew, that village schools, even when nothing beyond mere reading is taught in them, instead of favouring jacobinism, raise an important barrier against it. The objection to them, therefore, which I have been considering, seems to be fully answered by this positive argument in their favour. To the advantages derived from parochial and charity schools as the supporters of order and civil government, we may add that an ability to read and write a little is an indispensable qualification for conducting even the lowest branches of commerce, which furnishes employment for so great a proportion of our population, and is so essential, in the present state of Europe, to our very existence as a nation. Our village schools, therefore, even of the humblest kind, must be acknowledged to be of very high political importance. But that argument in their favour, which has incomparably the greatest weight, especially in the eyes of those who, like N. D. view all worldly concerns as subservient to the salvation of man and the glory of God, remains to be mentioned. They appear to me decidedly favourable to the progress of true religion. The effect which they produce on the *habits*, and through the *habits* on the *dispositions*, as far as regards jacobinism, has been already shewn.

In every point of view, perhaps, jacobinism and christianity stand opposed to each other, and what is hostile to the former will be almost always found to be friendly to the latter. In the present instance this is evidently the case. A course of school discipline, which forces the obstinacy of self-will to bow, subjects the untamed spirit of man to the yoke, and enforces the stifling of many bad tempers as well as deference for authority, must be favourable to religion which has the same ends in view. But this is not all. Even the *Knowledge* obtained at our humblest schools, trifling as it may appear, and prodigiously as it falls below what N. D.'s plan would impart, is of very great value in a religious view. It enables those who acquire it to read the Bible whenever their hearts may be touched by the preaching of the word of God, or by any striking dispensation which interrupts their career of folly and sin. It also renders them more able to understand a sermon or religious conversation, having in early youth acquired, to a certain degree, a habit of attention; their intellect being not quite uncultivated; and the little passages of scripture read at school having softened, with some faint glimmerings, that night of perfect darkness, as to christian knowledge, which is not unfrequently found in those in whom a profligate and lawless manhood has succeeded a youth destitute of all instruction. I have heard an excellent clergyman say, that in attending unhappy men lying under the sentence of the law, he has often been struck by the dreadful blank in the minds of those who had received no education; and by the extreme difficulty with which they could be brought to comprehend what he said to them, or to form any idea, though ever so faint and imperfect, of the great truths of the gospel. Missionaries in nations sunk in ignorance, complain, I believe, very generally, of similar obstacles in their way. Whatever contributes to enable the mind to understand religious truth; and prepares the way, in any measure, for its reception under awakening dispensations, by having accustomed the ear, at the most impressive age, to its sound; must be hailed by christianity as a very useful ally. Such an ally, though a very humble one, are our common village schools.

I hope none of your readers will mistake me so far as to suppose, that I undervalue N. D.'s exertions to give to the education of the poor its right tone and complexion. I entirely agree with him, that it is miserably defective as it is in general conducted, and I most heartily wish him success in his laudable endeavours to direct it to the right ends, and to point out the proper means of attaining them. Considering it, however, to be highly useful, even when mere reading is the only object at which it aims, I beg leave to contribute my mite towards rescuing it from the opposition it must encounter, if the assertions of some of its enemies became current in the world as acknowledged truths. Whether I am misled by too good an opinion of my own views on this subject, I cannot say; but I must confess, that I entertain no small hope of obtaining the concurrence of N. D. in the leading features of my argument: and I can truly say, that the concurrence of so highly respectable a correspondent would give me very great satisfaction.

B. T.

We wish to profit by the following judicious strictures, and we likewise recommend them to the attentive consideration of our correspondents.

To the Editor of the Christian Observer.

AFTER having spent many years in a distant land, I returned a few months ago to my own country; and prompted by the disposition, so natural to us, of desiring to revisit, when we are advanced in life, the scenes of our youthful enjoyments, I repaired, almost immediately after my arrival, to a large city in the neighbourhood of which I first drew my breath, and where I had lived for some years under the care of a tutor of superior piety as well as of considerable literary attainments, who was also charged with the education of the children of many of the first gentry of the neighbouring counties. My much loved preceptor I had the happiness to find yet alive. Though in a state of extreme old age, his faculties were still entire, and he received me with so much tenderness as to revive in my mind the sensations; which, as I had

the misfortune to lose my parents in early youth, had been long extinguished, of filial reverence and affection. Desiring to end my days in the place of my nativity, I soon after fixed myself in the neighbourhood; and valuing as one of the chief advantages of my situation the opportunity it afforded me of enjoying my old tutor's company, I resolved to make the most of it while the good man was yet spared to us. Accordingly I passed most of my evenings in his society; and having been naturally led to ask after my youthful associates, especially after those whose constant residence in the neighbourhood had made him more particularly acquainted with their lives and conduct, I received from him an account which was not a little interesting to me, and which, as it may not be altogether without its uses even to those by whom the parties are not personally known, I have resolved to employ a part of my leisure time in communicating to you, desiring you, if you think fit, to lay it before the readers of your Miscellany.

Let me mention to you, however, before I begin my narrative, that it was from my good old master that I first became acquainted with your valuable work. Calling on him one morning about the beginning of the last month, I found him, as I conceived, cutting open the leaves of a Magazine. I was a little surprised, having understood that his reading was now principally confined to religious works, and that he only kept up just that degree of acquaintance with the literary and political world, which was compatible with his attentions being mainly directed to religious objects, and which was requisite for enabling him to bear his part in social intercourse, by having a general knowledge of the pursuits and transactions of mankind around him. On expressing my surprise, I was just, said he, about to put into your hands this very publication. It seems to be exactly the thing I have been long wanting. It contains just that sort of general account of what is passing in life, which keep a man well enough informed on the state of literature and politics and domestic events. My thoughts, said the good old man, with a smile which his countenance is apt to assume when he begins to speak on religious topics; my thoughts and my business are

chiefly in a better country. I am soon, says he, to set out on my journey homewards, and I hope I can truly say, that I am not unprepared for my departure: but still, while I continue here, I would not be affectedly, or contemptuously, or indolently, ignorant of what is going forward around me, because by enabling myself to bear my part in general conversation, I find myself sometimes able to draw it to better topics; and my younger, or more worldly companions, are more disposed to hear me talk in a religious strain, because they see that I am not driven to such serious subjects by my being unacquainted with every other. On the same principle, says he, I have desired my daughters and our worthy young curate, whom I introduced to you the other day, to read the account they will here find of political and other public concerns. They used before to tell me, and I could not blame them for it; that they could not possibly wade through the long and, to them, uninteresting details of the newspapers. Besides, Sir, they would say to me, we cannot think they are any of them to be safely trusted, for we find that either they indiscriminately commend, or censure, every act and measure of government or opposition. Now as neither can be either always right or always wrong, we naturally infer that the commendation or censure is not so much to be ascribed to the real quality of the measure which is under discussion, as to the political bias or connection of the writer. But they now tell me they are better satisfied; though they say they have heard you blamed for being disposed to look with a favourable eye on the characters and measures of government. I tell them, that this is no more than what you are bound to by your character of a Christian Observer. For without meaning to infer that passive obedience is, in all circumstances, a Christian's duty, it must, at least, be clear that a Christian owes so much gratitude to those who, under Providence, are the instruments and guardians of that security and quietness in which we live, in the midst of a world full of turbulence, injustice, and cruelty, that they ought to be treated with respect and deference. Even christian candour, and much more christian love, should dispose us to believe that our ministers intend to

promote their country's welfare; and if, with this intention, they now and then mistake the means, the common frailty of the human judgment may well be their excuse. Besides, added the good old man, as nobody I suppose suspects them of being bribed by the enemy, even those who think but indifferently of them must acknowledge, that it is their interest that their country should be safe and prosperous; which is more than you can always say of those who oppose their measures, because it may be for their interest, and that of their party, that our fleets and armies, for instance, should be defeated, or our difficulties and dangers be increased, that the administration may be thereby disgraced, and, perhaps, forced out of office; not, said the good old man, that I impute to them either the knowingly entertaining of any such unworthy motives: but the human heart is very deceitful, and we all of us are too apt not to be very sorry for the discredit or fall of our enemies, especially where their loss would be our gain. But in truth, added he, what I dislike in both parties is their violence. I find a variety of opinions prevailing among men, even on subjects where the facts, comparatively speaking, may be easily ascertained, and where the passions and interests of men are little concerned. Can I then be surprised that there should be similar diversities of judgment in matters so difficult (to say nothing of the interests and passions of men) as all political affairs must necessarily be, in the present complicated state, and multiplied relations, of our great and rich community. Alas! said he, I wish I could see many of my friends around me, who acknowledge the divine authority of Christianity, imbibe more of its spirit; that they would carry it more into common life, and discover more of its effect on their tempers and pursuits. They profess, for instance, he added, to believe in a future state of eternal duration, and yet they are as eager about the concerns of this transitory state as if it were to last for ever. But to return, said he, to the Christian Observer. Some, I find, have objected to it on the ground of its making rather too free with the religious professors of the present day. In truth, to reprove well is one of the most difficult, as it is one of the most important of all our duties. It requires great love and great

judgment; much discretion in selecting the occasion, and in regulating the time, the manner, and the language of our correction. And I own I sometimes have thought that, perhaps, our Christian Observer (at least some of his correspondents) has a little offended in some of these particulars. Especially I have doubted, whether he has quite enough attended to one principle which should ever be kept in view, a fundamental canon, I might term it, in the art of reproofing. I mean that a reprover should shew, while he is performing his invidious office, that he is fully sensible of the real good qualities, whatever they may be, of the subject of his reproof, and inclined to do complete justice to them. Again—as all reproofs must give at least temporary pain, and imply a temporary inferiority in the object of our censure, we should be careful that our language and manner in reproofing may be as little as possible assuming or dictatorial; that they may be those of a friend rather than of a censor: such, in short, as to shew, that we are actuated by love, and that, instead of affecting superiority, or taking pleasure in our task, we are unwillingly executing a duty we long to quit, and approaching the faults of a friend as we would touch the wounds of a parent. Again there are many faults which may be fit subjects for reproof, but for reproof *in private*. A parent will be restrained from chastising his children in public by judgment, no less than by affection; by a regard not only to their feelings, but to their improvement: least of all would he execute the painful duty in the presence of those whom both he and the children knew to be likely to aggravate their faults, and triumph in their punishment. In like manner, the reprover of the faults of the religious world will be very cautious how he speaks of them in public, lest his reproofs not only lose their proper effects, but are productive even of such as are opposite. For he knows that the præcursor of all reformation is humility; and that public punishment too often tends to generate and foment pride, to harden and irritate. He will remember, that what is said before the world is spoken before those who will listen with eagerness, and treasure up with malicious officiousness, all that they hear to the disadvantage of the party reproved;

who take pleasure in his sufferings and degradation. And as a Christian Observer's leading motive in reproving a brother must be his amendment, he will, doubtless, endeavour to inspire confidence and conciliate affection, and, as far as possible, to divest his reproof of all which, by giving offence, may prevent its producing the desired effect.

I could not help smiling to hear my old friend run on thus. He observed me, and smiling in his turn; I see, said he, you think that I still have a smack of my old profession, and, indeed, you must allow an old schoolmaster to understand the principles and effects of castigation. But to be more serious. What a lesson, observed he, does St. Paul afford us in writing to the Corinthians, of the affectionate concern which will be felt even by a legitimate superior in censuring the faults of a fellow Christian; and how does he seem to rejoice in being absolved from the necessity of continuing to use the language of rebuke. Yet let me not be so much misunderstood as to be supposed to mean, that our Christian Observer ought not to endeavour to correct the foibles, and still more to amend the faults and censure the sins of Christians. If they really deserve the honoured name, if they have any share of humility, that grace which is the peculiar characteristic of real Christianity, their pride may, indeed, be roused for a moment by this mention of their faults, but it will soon give place to very different emotions. Much, indeed, has any one reason to suspect himself; wretched, indeed, is the quality of that man's humility, who, while he is loud in general acknowledgments of his sinfulness, cannot bear to be censured for any particular fault, or even for a foible. In truth, such general acknowledgments of sinfulness result from a wish to raise ourselves in the estimation of that religious circle, on the good opinion of which we chiefly pride ourselves, and therefore by them we are gratifying our vanity rather than evincing our lowliness.

While, therefore, on the one hand, I have recommended so much caution and gentleness to the reprover of his brethren's faults; I would, on the other, urge the persons to whom I have been alluding, to endeavour to divest themselves of that morbid sen-

sibility to reproof, which I find one of the Observer's correspondents imputes to them, and to labour to acquire something of a sounder and a harder temperament. They will best accomplish this by cultivating a spirit of humility, and by a more steady practice of the (I fear sadly neglected) duty of self-examination. Perhaps if they closely examine their whole character, they may be disposed to adopt the words of a worthy friend of mine in public life, who, being one day blamed in one of the newspapers for some minor fault, exclaimed, oh, I could tell Messrs. the Editors much worse things of myself than that. Let them accustom themselves more to have, as the scripture expresses it, their conversation in heaven, and to refer all their actions to the praise or censure of a higher circle than that of the world around them. This will greatly tend to exterminate the vicious disposition in question, which derives its chief support from an overvaluation of worldly credit, and an undue solicitude to obtain the praise and escape the censure of man. For my part, said my old friend, it was a practice with me in my younger years, when I was in more danger than I now am of becoming the victim of this universal passion, an inordinate solicitude concerning the estimation of men, to shut myself up daily for half an hour, and endeavour to bring round me in idea those invisible beings whom Christianity assures me are the real spectators of my conduct. I supposed myself to lay before them the chief pursuits and occupations of the preceding four and twenty hours, and to receive their approbation or censure. I found this practice often, said he, of great use to me, in supporting me against a laugh or a sneer which my over great strictness, as it was called, was sometimes apt to draw on me; and I acquired a habit of looking forward to the reception I should meet with at my trial on the following day, as much as if I had been really to be subjected to such a scrutiny; and though, after some time, (I fear rather from idleness than from any other really adequate cause), I admitted my want of leisure, as an excuse for breaking off the practice, it left a habit of living above the world, if I may so term it, the benefits of which I trust I feel even to this day.

Here our conversation was interrupted, and putting the Observer into my pocket I took my leave for the day. I was so well pleased with the number of your paper, which my friend had lent me, that I sent the next day for the whole work, and resolved to enlist myself in the number of your occasional correspondents. But I have already exceeded the fair limits of a letter, and will, therefore, reserve for another epistle my old friend's accounts of my schoolfellows, begging you to look upon this as a letter of introduction to your acquaintance; and to believe me, with more than diplomatic sincerity, to be with high consideration and respect,

Your faithful servant,

COLONUS.

To the Editor of the Christian Observer.

I AM a young man who have had a very religious education, and have been taught that plays, cards, and a variety of such like amusements, are inconsistent with the character of a true Christian; and I, of consequence, studiously abstain from them. But, Sir, our family are remarkably musical, and in this I am not a whit behind any of them. This has led me into a situation, respecting which I want your advice and assistance.

In the town where I now live (for I have some time since left my father's family) there are many who, like myself, prefer the gratifications of the ear to any other enjoyment. Hence, as you may easily suppose, not a few of the best performers are induced to visit us; and as the neighbourhood is rather opulent, their concerts in our Town-hall are so well attended, that they are generally handsomely rewarded for their trouble.

I have long been used to look forward to these musical feasts with no small satisfaction; but lately one or two of my more strict, I don't mean to allow more religious acquaintances, have very much disturbed me by their remarks on the *impropriety* of my being seen at such places! Now, Sir, as I do not at all like the idea of relinquishing the exquisite satisfaction which I derive from attending concerts, I shall esteem it a great favour if you, or some of your correspondents, will give me a few arguments with which I may answer the

objections of these persons, and quiet the fears, which, as I must acknowledge, they have sometimes raised in my mind, lest I should be doing wrong. I feel a confidence that, in complying with my request, you will much gratify several of your constant readers whom I know; and many others with whom I am unacquainted.

Before I conclude, I will mention two or three of the arguments urged against me, by these over scrupulous friends of mine, but which I have learned to answer, if not perfectly to their satisfaction, yet tolerably well to my own; so that your time need not be spent in refuting them.

The first they assailed me with was, that the money expended in purchasing a concert ticket would provide a comfortable meal for two, or, perhaps, even three poor families, and thus I might make "*the widow's heart to sing for joy*," which would be much more melodious than any thing my favourite performers could produce. Now, Mr. Editor, this observation at first rather galled me; but when I looked more closely at it, and considered the general principle on which it proceeded, I soon found there was no reason to make myself uneasy about it. For supposing we should carry the principle into our general conduct, then, instead of affluent circumstances being a source of enjoyment, and as such demanding gratitude to "the Giver of every good and perfect gift," they would become only the occasion of continual mortification and self-denial; and whatever merit might in times of popish ignorance be attributed to these, better instruction has taught us that they have but very little value.

Some of them again observed, that the *light*, and even *bad*, characters, which usually assemble on such occasions, are by no means fit society for one who professes that his "conversation is in heaven." But not to mention that this argument would sometimes bear almost equally strong against going to places of public worship; and that, if we would wholly avoid such company, "we must needs go out of the world;" the persons who principally pressed me with this were such as had never been at our concert-room, and were, therefore, quite unacquainted with the perfect decorum which is generally observed there. For, Mr. Observer, you must

know that music is so much the fashion among the more respectable circles in our town, that I am not a little delighted with the company I often find on such occasions. I even frequently meet with several of our neighbouring clergy, whose pious and exemplary discharge of their duty forbids me, for a moment, to suspect, that they would indulge in any thing at all inconsistent with the gravity becoming their high and holy profession.

Finding that these and similar arguments had little weight with me, they asked me if, after returning from a concert, I did not feel much unfitted for reading the Scriptures, joining in family prayer, and especially for the private duties of the closet. And here, Mr. Editor, I must acknowledge to you what I should be very sorry to own to them, that their conjecture is but too well-founded: for it is but a little time ago, that, after returning from the Town-hall, I took up my Bible, and happening to open on a most sublime and beautiful passage, which had been sung in the course of the evening, I could not help pausing a few moments to reflect on the exquisite delight I had felt during the performance. This naturally led to a comparison of the talents of the different performers, and hence (by an easy transition) to the words of a song; of the amorous kind, which had been sung by a celebrated female, with looks and gestures, perhaps, not the most decorous. In short, I soon found my mind in a state so very unsuitable to the serious duties I was engaged in, and felt so little power of recalling my thoughts, that I shut my Bible and retired to rest, in hopes that the morning would find me in a frame more fitted for religious meditation, &c. But as this is not to be considered as a necessary consequence of attending concerts, it is hardly fair to expect a man to relinquish so great a pleasure as I esteem it, on this ground; especially as we may often feel something of the same effect produced by the social intercourse of a few friends, which every body knows is the most innocent of our enjoyments. Moreover, were I to desist from frequenting our musical meetings, it would immediately be supposed that I fancied there was something wrong in them, and would appear as if I intended to cen-

sure the conduct of several individuals, whose piety and prudence, as well as age, I am bound highly to respect.

And now, Mr. Observer, I have stated my case, much more at length than I at first intended: but I hope your patience will excuse me; and that some of your correspondents will favour me with answers to the arguments which are commonly urged against such amusements, with all of which, I dare say, I shall, sooner or later, be assailed.

I am, with great respect,
Your constant reader,
TIMOTHEUS, JUN.

P. S. Since writing the above, I have heard that one of my religious young friends, who is lately gone to London, was seen, a few nights since, at the *Opera House*. And, on being interrogated with respect to his conduct, he said he was induced to go by a desire to hear a certain performer, whose powers I had greatly extolled, when she was at M**** some time back. My paper forbids my enlarging on the perverseness of this man's reasoning; but as some of my acquaintances will avail themselves of the opportunity to read me a long lecture on the *Importance of Example*, I hope you will not be remiss in affording me your assistance.

The same post which brought the above communication, likewise conveyed to us a letter on the *amusements* becoming Christians, which, though not furnishing a direct solution of the difficulty of TIMOTHEUS, will be found to throw some light on the subject. It was, therefore, our intention to have inserted it in this place: but having already exceeded the limits which we usually allot to the letters of correspondents, we are under the necessity of postponing it till the ensuing month.

FRAGMENTS.

JUSTICE OF THE MORNING CHRONICLE.
A CALUMNY was inserted in that paper of the 20th of August, 1804, against the Society for the Suppression of Vice. A letter was sent to the Editor soon after, by a member of that society, confuting the calumny. The letter, however, never made its appearance in the Morning Chronicle.

and even the receipt of it was not acknowledged. What apology can fairly be made for the Editor, if it be not, that he is unfriendly to the suppression of vice?

SLANDER.

In a preface to Sleidan's History of the Reformation, giving an account of the author's life, mention is made of a writer of the name of Florimond,

who endeavoured to discredit that work by various calumnies. "But," adds the biographer, "Florimond was a true Jesuit, and remembered the old rule, *Slander stoutly and something will stick.*" Reviewers*, as well as Jesuits, seem to remember this old rule.

* See last Appendix to Anti-jacobin Review, p. 490, commented upon in the Christian Observer for November, p. 699.

REVIEW OF NEW PUBLICATIONS.

CLXXXIV. *Thoughts on the Trinity.*

By GEORGE ISAAC HUNTINGFORD, D. D. F. R. S. Warden of Winchester College, and Bishop of Gloucester. 8vo. pp. xii. and 116. London, Cadell. 1804.

In a letter to Mr. Addington, which introduces this pamphlet, the right reverend author speaks in terms of high encomium of the general character of the ex-minister, and particularly expresses the obligation of the clergy towards him, for having, in concurrence with his Majesty and the legislature, put a stop to the prosecutions against that body for non-residence. This indulgence he considers, as binding upon himself and his brethren an additional obligation to increased diligence in their clerical functions. He proceeds,

"It is one part of our duty to mark occasions, when unequivocal and decided declarations of our opinion on religious doctrines may be useful and requisite. Some such occasion has recently presented itself; and has suggested the following sentiments, which are offered as '*Thoughts on the Trinity.*'" (p. viii.)

The preface will shew what is to be expected in the work, and must, therefore, be quoted entire.

"Thoughts are here given in preference to *DISSERTATIONS*, for the sake of brevity and compression.

"The several clauses appear detached; there is, however, a connection between them. The subject is begun on principles of abstract reasoning; continued with reference to Heathen and Jewish opinions; pursued, with consideration of the baptismal form delivered by our Lord, and as taught by evangelists, apostles, fathers. Of the question there is then taken a retrospect, which leads to the conclusion.

"The mind of the writer has long been much impressed with the force of this solemn charge; 'When thou art converted, strengthen thy brethren.' He is anxious to obey it. On examination and reflection, being himself convinced, he employs his efforts to assist others, and support them in the ancient faith." (pp. xi, xii.)

It would be difficult to abridge the argument of these Thoughts, which are already as much condensed as is compatible with their proper effect. By a reader, acquainted with the subject of which they treat, their chief claim to originality will appear to consist in the sententious and comprehensive style in which they are conveyed. The whole is divided into ninety-eight short sections, which sometimes remind one of the manner and profundity of M. Pascal, in his celebrated Thoughts.

The traces of the doctrine of the Trinity among the Heathens and the Jews are insisted upon by the Bishop: but without adverting to what has been alleged on the other side by Basnage in his History of the Jews, and yet more recently by Mr. Faber in his Dissertation on the Cabiri. On the reasoning of the latter author we have already expressed our opinion in our review of that elaborate work; and the arguments of the French writer do not appear more formidable. This erudite and laborious theologian has likewise endeavoured, in contradiction to Allix and others, to prove, that the Jews, in the time of our Saviour, expected the Messiah in no other character than that of a mere man. We think that he has not substantiated his proposition. Trypho, indeed, in Justin's dialogue

with him, asserts this roundly and repeatedly concerning the whole nation: but we incline to believe, with Whitaker, that, at the period in which Trypho lived, a general defecation took place among the Jews, from a doctrine held by their forefathers, and formally revealed in the christian Scriptures. We make this remark, because Socinians, long before Dr. Priestley, have endeavoured to make their advantage of the evidence of Justin's Dialogue.

In a note on Sect. XXVII., the Bishop of Gloucester has referred to Mr. Daubeny's Discourses for a proof of the connexion between the Old and New Testaments. The second volume of Mr. Faber's *Horæ Mosaicæ* might likewise have been appealed to, as establishing that connexion with more precision, labour, and effect.

In Sect. LII., among other passages of the New Testament, declaratory of the divinity of our blessed Saviour, 1 Tim. iii. 16. is quoted, without any remark concerning the various readings of the principal word in that verse. It is, at best, doubtful, whether the genuine reading of the Codex Alexandrinus be ΘC. Griesback, in the first volume of his *Symbolæ Criticæ*, seems to have proved, that in the Codex Ephremi the reading is OC, as that of the former MS. is supposed to be. And in the second volume of the same work, this indefatigable critic seems likewise to have proved, that the original and genuine reading of the Codex Claromontanus is O. There remains only the Codex Vaticanus of the principal MS. yet known, and in that the whole epistle is wanting. The reading of the still more ancient MS. than any now in existence, from which the Vulgate was a translation, was the same as that which was last mentioned, and is accordingly in the Vulgate translated *quod*. The neuter relative agrees very well with the word *μωϋση*, immediately preceding; but the masculine will scarcely make any reasonable construction or sense. May it not be supposed, that in the first transcripts of the New Testament contractions of the principal words were not frequent; that in a short time, however, they came into general use; that when this practice first began, and was therefore unfamiliar, the contraction in question, ΘC for ΘEOC,

was mistaken by a scribe for OC, which error would be communicated to all subsequent copies from that mistaken one; and that some, who perceived the absurdity of the grammatical construction with the masculine relative, ventured to correct the impropriety by substituting the neuter, which thus found its way into the Vulgate? This we think to be as natural a method of accounting for the variety as any that we have seen.

The right reverend author of the tract before us has, pp. 48, &c., taken some pains to prove, that the word *μωϋς* does not necessarily import exclusive pre-eminence. This has been done at considerable length, and with perfect success, by Wetstein, in his note on John xvii.

Sect. LXXIII. contains an able vindication of the Athanasian Creed.

We think the present publication well calculated to excite attention, and to correct some of the presumptuous, but superficial and puerile, opinions current in modern times. Nor can we perceive how the force of the general arguments in favour of the doctrine of the Trinity, as stated, either in this, or in other works of the same kind, is to be fairly eluded.

CLXXXV. *An Abstract of the whole Doctrine of the Christian Religion. With Observations.* By ANASTASIUS FREYLINGHAUSEN, Minister of St. Ulrich's Church, and Inspector of the Public School, at Hall, in Germany. The First Book stereotyped by the new process; large 8vo. pp. vii. and 216. London, Cadell and Davies, 1804. Price 12s.

The peculiar circumstances of the present publication will naturally attract considerable attention. The Editor, to whom we are indebted for its introduction to general notice, in a short preface, informs the public, that the author was an eminent and esteemed divine of the Lutheran Church. His motive for presenting the work to the world in its English dress, he states to be his ignorance of any similar work in the same language; so concise, so systematically arranged, and so well adapted, as an elementary book for the instruction of youth:

"Certain," he adds, "at least, it is,

that this tract has the honour to stand very high in the good opinion of the GREATEST FEMALE PERSONAGE in this kingdom, by whose order it was originally translated into English, for the use of HER ILLUSTRIOUS DAUGHTERS." (p. vi.)

The Editor proceeds to mention, that he has taken the liberty to omit a few short passages of the original, which contained doctrines peculiar to the Lutheran Church; and to render others more conformable to the tenets of the Church of England. The first class of alterations is definite enough; but in the present discordant state of theological sentiment, even among the sons of the establishment, something more explicit would have been desirable with respect to the second. However, as it appears that the alterations are but few, and as the work must have had its attractions for the Editor in its primitive state, we readily believe, that it still retains, not only the prominent and characteristic features; but the very substance and soul of the original. The mass of pure and precious metal which remains, carries with it a demonstration that it can have suffered no considerable alloy. We, therefore, leave with pleasure the slight exception which we have thought proper to state, to express our high obligations to the Editor for the support which, by the present publication, he has given to the cause of unadulterated christianity.

We regret that there exists too much reason for the reflection, which suggested to the Editor the utility of putting this work into the hands of his countrymen. While the republic of literature groans beneath the weight of volumes without number, of all sorts and sizes, stating and enforcing, not only in season, but oftentimes in the strict sense of the expression, out of season, the evidences of christianity, few comparatively are devoted to the more important purpose of explaining what Christianity is. In former ages systems of divinity issued from the press with a profusion, which, however it might distract, satiate, or disgust, discovered a paramount concern for the essential, the vital part of religion. But in modern times the doctrines of Christianity are thrown into the back ground: they seem to be considered as a kind of natural consequence from the admission of the evidences, and therefore a

subject of no very anxious concern: they are represented, on the one hand, as so palpably obvious, or, on the other, as so incurably obscure, that the necessity of any discussion concerning them is entirely precluded. Some reason, and therefore some apology, for this diversity of sentiment and conduct respecting the same thing, may be suggested by the different circumstances of the two periods. When the light of the Reformation rose upon Europe, and first subjected the religion of Christ to any discussion at all, the foundations of that religion were unquestioned; and the controversies of principal importance concerned its essence: they were heresies, not infidels, who were to be confounded or reclaimed. But in the present age of insolent and frantic impiety it is at the foundations themselves that the blow is aimed: it is the secret wish, or the loud and public cry, of the whole anti-christian host, down with it, down with it, even to the ground. Closely besieged, however, and furiously assaulted as is the citadel of our faith, and urgent as the necessity is of defending its walls and bulwarks against the assailants, little advantage is derived from the services of those who undertake, and even succeed in this laudable employment, if, while the besieged are preserved from capture or destruction, no provision is made for their sustenance; and the progress of famine and disease renders it an equal choice whether they perish for lack of bread, or by the sword of the enemy.

Bishop Burnet, in his time, could refer to no system of theology in the English language, more perfect than that contained in Bishop Pearson's Exposition of the Creed. That admirable and comprehensive work is by no means modern now. Yet the lapse of a century has supplied us with no production of the same description to be preferred to it, perhaps none which is equal. As Bishop Barnett could not intend his own Exposition of the Articles to rival or supersede the work which he so justly commended, so neither can any other more recent exposition of the articles, whatever may be its merits, pretend to that honour.

The work which we now introduce to our readers was, therefore, a desideratum in modern theology: it, in a

considerable measure, in how great we will endeavour hereafter to make appear, fills up a vacancy, which, in the present rank luxuriance of literary vegetation, could hardly be witnessed without surprise. But the importance of Mr. Freylinghausen's work does not arise from this view of it alone. Its present appearance is peculiarly reasonable, when the theological productions of the same country, for which a predilection seems to be increasing in England, are ready to pour in upon us their full tide of debased, heathenish, and anti-christian divinity. Its appearance will be judged to be not less reasonable when the circumstances of theological sentiment among ourselves are considered. Some who profess to undertake the defence of the established religion, and upon whom the nation has a just claim for the performance of that engagement, have adopted so virulent an aversion to what may be proved to be the real doctrines of the national church, that, for the purpose of opposing, with more effect, tenets which they rather dislike than understand, they seem disposed to join in a general, an evident, and undisguised defection from the sound theology which that church inculcates; and rather than not expel, or appear to themselves to expel, their opponents from the high post which they have assumed, will borrow arms and ammunition from the arsenal of Pelagianism itself. Those particularly, who have distinguished themselves by their violence, and by their inacquaintance with the subject which excites it; in their undistinguishing and infuriate invectives against enthusiasm, in the alarm which they are perpetually sounding of the danger of the church from the existence within her bosom of persons whom they represent as infected with this mental malady, and in the remedy which they prescribe for the restoration of the church—the abolition of her articles; will be found not to have disdained an alliance with the bolder sons of Socinus. Compare particularly the Anti-jacobin Review and Magazine for 1803, pp. 88—91, and the Annual Review, Vol. II. pp. 201—213.

At such a period, and under such circumstances, the appearance of a system of divinity, bearing upon it the stamp of royal approbation, and

not only unequivocally asserting, but displaying with their due prominence, many of the perverted and assailed doctrines of the Church of England, must be regarded as peculiarly auspicious and seasonable by all her real friends.

The work now given to the British public, under the title of an Abstract of the whole Doctrine of the Christian Religion, is properly didactic, or doctrinal and practical. Criticism and controversy form no part of its composition. It assumes, as its foundation, the truth of christianity, the canon of its authentic documents, and their divine authority. Its form is catechetical. But that which constitutes its chief and most honourable distinction is its simplicity, and the strict sense in which it deserves the appellation of a *scriptural* performance. For although there are occasional references, which we could have wished to have seen altogether omitted, to the apocryphal writings, and although some passages of genuine scripture are unquestionably misapplied, the main body of the work is hardly any thing more than a methodized collection of propositions, founded upon the plain and obvious sense of the sacred volume, to whose sole authority the appeal is minutely and distinctly made: a procedure, which has the salutary effect of calling back the mind of the reader to the proper foundation and empire of his faith, the sacred oracles; in which the most illiterate student, if he add diligence to humility, and prayer to both, may make a far greater real proficiency than those, who, with a large share of unquestionable talent and erudition, suffer their minds to be so completely engrossed by subordinate and minute enquiries, that no room, certainly not a proportionable room, is left for the grand and discriminating verities of revelation. To such persons the remark of Seneca is peculiarly applicable: *Nesciunt necessaria quia supervacanea dederunt.*

We shall now endeavour to give an outline of the work before us. It is divided into two parts; the first relates to God, the second to man. These are subdivided into articles. It is hardly necessary to transcribe the subjects of them, as a professed body of divinity contains of course every important topic within its sphere. It may be proper to add, that there are still in-

rior divisions of the Articles into Sections, each of which contains the question and the answer, which give the work its catechetical form. At the close of each article is regularly considered the *duty* and the *comfort* which properly arise from the doctrine discussed.

This description, with a few extracts, would be sufficient to give a just notion of the work under consideration, were it a work, either of ordinary merit, or of ordinary importance. Neither of them being the case, we shall proceed to a more minute and rigid examination of its contents; adding, for the gratification, as we have no doubt it will prove, of our readers, a larger proportion of extracts than we often allot to publications of the same extent.

In the first article, "Of the Knowledge of God, according to his Essence, his Attributes, and Persons," we meet with nothing but what might be expected upon the subject. In some of his representations we think the author might have kept more clear of Anthropomorphism. We are rather induced to make this remark, that we may have the opportunity of correcting some fastidious and false notions upon this subject. For although it be an evident fault to describe the being, perfections, and transactions of the incomprehensible Creator, after the manner of men, in a greater degree than is necessary; yet in some degree this is absolutely necessary. All our ideas of intellectual or spiritual being, actions, and relations, however abstracted and refined by the improvement of science and language, are originally and substantially sensible—derived from sensible objects. So that, if what is called, and condemned as, Anthropomorphism is to be altogether abandoned, we can possess no notion whatever of the Divine Being, except perhaps that of a bare, quiescent, metaphysical entity, without will, without attributes, without acts.

The term *mystery* is incorrectly defined, (p. 11.) Campbell has shewn, that, in the scriptural use, it does not denote a doctrine necessarily incomprehensible; but hidden only and capable of being revealed.

Our author's definition of Election, (p. 34.), a subject, on the discussion of which we mean not to enter, founds that divine act entirely upon fore-

known faith. That the reader may be able to compare his view of this doctrine with that of our XVIIth Article, we insert in the margin the substance of what Mr. Freylinghausen has said respecting it, only observing that he does not extricate himself from the difficulty arising from the infallibility of the divine prescience, by denying that infallibility; for he expressly asserts it, p. 6*.

The VIth Article, "Of Christ, the Son of God and of Man," is excellently arranged, and condenses, in a small compass, a mass of scriptural information on this most important subject of revelation; a subject of pure revelation; as our author expresses himself, to distinguish it from the dictates of natural religion, which he admits. We shall make an extract

* "Election* is the eternal decree of God, by which he has ordained the salvation of those who he knew would permanently believe in Christ. The word Predestination*, which is used in this doctrine, has a threefold signification. 1st. In general, it means every decree of God concerning future events; in which sense, it is the same thing as what we call Providence. 2nd. More particularly it implies the appointed order and means of salvation. 3rd. That God hath, from eternity, selected those persons for salvation, who he knew would permanently believe in Christ as expressed above, which is the sense in which the word is taken in this Article."

Mr. Freylinghausen objects to using the word Predestination to denote Reprobation, and thinks it must be understood to signify God's most certain foreknowledge and preordination. This divine decree, he adds, "consists in this, that God hath from eternity had a compassionate and tender love for all fallen men, and designed that they should all be saved: that in consequence of this predilection, he gave, in due time, his only Son as a propitiation for each of them, and thereby reconciled the world unto himself: that he most earnestly calls men unto salvation, and furnishes them with means and powers for that purpose: and that he hath established a certain order, in which he proposes to save mankind; but, according to which, none shall be saved except those who believe in Christ, and persevere in that faith unto the end. These, as he foreknew them from eternity, so are they also elected through his infinite mercy."

* Eph. i. 2, 4. 1 Tim. i. 9. Rom. viii.

† Acts iv. 27, 28. xvii. 26. 1 Cor. ii. 7.

from this Article, which shall consist of a whole Section; that our readers may, at the same time, have an idea of the manner of the work.

"SECT. 10. *What is the sacrifice of Christ?*

"It is the fulfilling and antitype of all the sacrifices that were made before his coming, in the Old Testament; and consisted in this, that during his whole life he, from mere love and obedience, submitted to all sorts of internal and external sufferings, and even to the ignominious death of the cross; thereby offering himself to the Father as an expiatory sacrifice for our sins†.

"*Obs.* The sacrifice of Christ consists in this.—1st. That he hath willingly embraced the condition of men, and taken upon him all their obligations towards God, both as to the observing of his laws, and suffering the punishments due to their transgressions.

"2ndly. That he hath actually performed all their duties, and hath fully satisfied God in all things that he requires of men. It is this we call the merit, the satisfaction, or the obedience of Christ. The obedience of Christ, therefore, is twofold: 1st. *Active*, he having fulfilled every part of the law, without exception; and, 2ndly. *Passive*, in having suffered all the punishments that men had deserved on account of their sins; wherein are contained his passion, the spilling of his blood, and his ignominious death‡.

"Christ's passion was, 1st. *External*, or his bodily sufferings; and, 2ndly. *Internal*, or the anguish of the soul which he suffered near the Mount of Olives, and on the Cross during three hours of darkness; during which he felt the whole weight of God's wrath against sin.

"This sacrifice or expiation of Jesus Christ, operates in favour of all men: for he is said to have died for all men; that is, instead and in behalf of all men; so that, by his death, he hath procured them the grace of God and eternal life. The proofs thereof are,

"1st. Several passages in Scripture, in which it is expressly said, that Christ suffered and died for the whole world; that he delivered all men; that those also who are condemned are redeemed and de-

livered by Christ; that men are condemned through their own fault†.

"2ndly. *The universal call to salvation*, and the offer made of it to all mankind‡.

"3rdly. *The condemnation of them for not believing in Jesus Christ*; for, in order to believe in him, we must admit that he died for us: now according to the opinion of those who deny the universality of his propitiation, this might be a falsehood; they, therefore, who would believe it, would be condemned for discrediting a falsehood, which would be a manifest blasphemy."

The doctrine of the active obedience of Christ, here asserted, has undoubtedly been abused: as, however, the best authors do not confine the atonement of our blessed Saviour to his last sufferings, but extend it to the whole of his humiliation, there seems to be no formidable objection against distinguishing this latter portion of his obedience by the epithet active. Certain, however, it is, that the biographer and admirer of Bishop Bull, the pious Nelson, felt no difficulty in rendering the *merita* and *mors* of the Bishop, "the obedience of Christ both *active* and *passive*." *Life of Bishop Bull*, p. 105, second edition. See *Harm. Apost. Diss. Prior. cap. i. § 3.* Universal redemption is unquestionably the doctrine of the Church of England, and of many Calvinists.

In our future quotations we shall excuse ourselves the trouble of adding the references to Scripture.

Pp. 56, 57. The descent of Christ into Hades is affirmed to be an entrance into the regions of the damned; not, however, without an acknowledgment, that the doctrine is obscure, and that it will admit other interpretations. Bishop Pearson seems to have established the just one.

We could select with pleasure some passages from the Article concerning the Holy Ghost.

In the second part of this work which relates to Man, and in the second Article which discusses his Fall, we recognize the fidelity of a writer who follows truth into howsoever humiliating a path it may lead him-

* Heb. ix. 10.

† John x. 18. 1 Pet. ii. 24. Gal. ii. 20. Ps. xl. 7, 8. Eph. v. 2. Gal. iii. 13.

‡ Matt. v. 17. Gal. iv. 4, 5. (not 45). 1 Pet. ii. 22.

§ Phil. ii. 8. Heb. v. 8; 9. 12. Is. liii. 4, 5. 1 Pet. i. 18, 19. Acts xx. 23.

¶ John iii. 16. i. 29. xii. 47. 1 John 22. or v. 5.

¶ Isa. liii. 6. Rom. v. 18, viii. 32. Heb. ii. 9. Col. ii. 20.

** Rom. xiv. 15. 1 Cor. viii. 11. 2 Pet. ii. 1.

†† Matt. xxiii. 37. Acts xiii. 46. Luke vii. 30.

‡‡ 2 Cor. v. 20. Acts vii. 15, xvii. 30, 31.

The question, What is original sin, is thus answered:

"It is that horrid corruption of our nature which all men inherit by their carnal birth; as a spiritual infection; and consists in a total incapacity for, and alienation from, what is good, and a propensity to evil." (pp. 71, 72.)

The punishment of sin is thus described:

"The punishment or wages of sin is death; and, first, *carnal death*, in which are comprised all the troubles and difficulties of this life that precede it: secondly, *spiritual death*, which consists in the loss of spiritual life; and in a guilty conscience; to which may be added the judgment of hard-heartedness; and, thirdly, *eternal death*, by which the wicked are deprived of the glorious life of the blessed in heaven, and are given over to perpetual anguish and torments." (p. 76.)

When Mr. Freylinghausen, (p. 78), in a different statement of this doctrine, asserts the imputation of the sin of our first parent to his posterity, he will appear to some to exceed the *avowed* doctrine of our National Church.

The third Article is on the subject of Free Will, which is asserted with respect to things natural; but, with respect to spiritual things, the will of man, as fallen, is said to deserve the appellation, rather of servile and dependant, than of free; possessing not the least ability to choose and effectuate things truly and spiritually good, but rather entertaining an aversion to them, and leaving man in a state of enmity with God, in utter darkness, and under the dominion of Satan and of sin; Our author hence infers, "that a new birth, a new illumination, and a total change of the human mind, is requisite, which cannot be the act of man, but must proceed from God alone." (See pp. 85, 86.) The free agency of man, however, is maintained; and likewise the resistibility of divine grace. (p. 91.)

In the fifth Article of the Divine Illumination, the following is the answer to the question, wherein it consists.

"In an operation of the Holy Spirit, whereby such a knowledge of, and taste for, the heavenly truths are communicated to man, that he must perceive them in the light of the Spirit, and therefore acknowledge the great benefits bestowed upon us by God's grace; and by which we are also enabled to judge spiritually of spiritual things." (p. 94.)

Our author proceeds to observe, that the Holy Spirit, in this operation,

abolishes our natural aversion to heavenly truths; infuses a just-knowledge and discernment of them; and produces in us an entire assent and submission to them. (p. 94, 95.)

Regeneration, in the sixth Article, is distinguished as it relates to Infants, and as it relates to Adults. In the first it is produced, according to our author, by a divine and incomprehensible, but efficacious, influence in baptism; in the second, it is the effect of illumination, conversion, and penitence. We extract the fifth Section.

"What is to be observed concerning regeneration?"

"1st. That it is concealed and totally incomprehensible to our reason; 2dly, that it is a real birth, since by it the interior disposition and nature of man are truly and effectually altered, and something spiritual and supernatural is born, created, or wrought in him, which before was not in him; and, 3dly, that it may be forfeited, but likewise recovered anew." (p. 100.)

The whole Article, which is the next, concerning Justification, is drawn up with justice and perspicuity. Justification is defined to be remission of our sins for Christ's sake. The causes thereof are stated in the following manner:

"On the part of God, the causes are, 1st. His grace or abundant mercy, which is set in opposition to the *merit of our works*; 2dly, the merit and satisfaction of our Lord Jesus Christ, who hath completely fulfilled the law of God, and hath taken-upon him and beareth all our sins, and their due penalty. On the part of man, the cause of justification is *faith*, inasmuch as he receives and stedfastly adheres to Christ his Redeemer." (p. 103.)

All the remaining Sections of this Article are marked by the same solidity and fecundity of matter; and, did we not fear to transgress our limits, we should transcribe a great part of them. On the subject of justification we might reasonably expect a perfect agreement among Protestants; since Arminius himself, in a passage which has been already adverted to in our pages, has expressed, in strong and unequivocal language, his entire agreement with John Calvin in his view of this doctrine. The double justification which, in modern times, has been resorted to, for the reconciliation of St. Paul and St. James, is a fiction of Popery. See Limborch, Theol. Christ. l. vi. c. iv. § 3. and

Hooker's Discourse of Justification. §5.

If the high patronage of this work does not secure the Article concerning "Spiritual or Mystical Union with God" from the imputation of enthusiasm, we fear its conformity with Scripture will not.

SECT. 7. Of the tenth Article, concerning the Holy Scriptures, deserves to be quoted entire.

What are the principal properties of the Scriptures?

"1st. Their *authority and importance*, which they derive from God himself; and imply that we receive them as a divine book, and consider ourselves as bound to believe and obey them; of which divine authority the Holy Ghost gives sufficient testimony in the hearts of those who do not counteract him; 2ndly, their *perfection*; they fully containing all things that relate to our salvation; whence they are also to be considered as the only rule of our faith and conduct; 3rdly, their *clearness or perspicuity*; they expressing, in plain and intelligible terms, all points relating to our faith or practice; wherefore the divine illumination is not requisite on account of any obscurity of the Holy Scriptures, but merely because of our spiritual blindness; and, 4thly, their *power or efficacy*, which can operate in the hearts of men a divine emotion, an internal amendment, a renewal to the image of God, and a repletion with divine and celestial comfort; but which men, by various means, frequently prevent, both in themselves and in others." (pp. 118, 119.)

In a different statement of this subject our author represents as one of the extrinsic proofs of the divinity of the Holy Scriptures, *the proper experience of individuals*,

"Who find that the most essential contents of the Bible are true, and take place in themselves; as in the instances of the corruption of their nature, the operation of God with respect to men, the changes that are produced in their hearts, in their trust in God, and their peace of mind in consequence of it; and also in the supernatural persuasive energy of the Holy Scriptures, which produces such a degree of conviction, that many have cheerfully declined all worldly advantages, in the sure hope of future happiness." (pp. 122, 123.)

Should any of our readers, regular or irregular, be disposed to stigmatize this argument as enthusiastic, or perchance Calvinistic, we recommend to their perusal the concluding part of an oration of Arminius, *de Certitudine S. Sanctæ Theologiæ*. Opp., pp. 56, 57. Speaking of the internal testimony of

the Spirit to the Word of God, he says, *Dicimus igitur, et vel ipsi inferorum portis reclamantibus ingeniamur et iteramus, Spiritum Sanctum, cujus inspiratione locuti sunt hoc verbum sancti Dei homines, et cujus impulsu et ductu ut amanuenses illius idem epistolam literis consignarunt, auctorem esse lucis illius, cujus beneficio sensuum divinorum intellectum percipimus, et effectorem certitudinis illius, qua sensus istos vere divinos esse credimus; et auctorem necessarium, effectorem sufficientem*. Again, he observes, *Spiritum Sanctum omnem vim verbo tribuere, qua postea utitur, tanta efficacitate sua adhibita, ut quod verbo tantum suadet, ipse persuadeat, sensus divinos verbo obficiens, et velut lampadem mentem collustrans, et sua immediata actione inspirans et obsignans*.

In asserting, pp. 123, 124, a *verbal* inspiration to the Scriptures, although that does not amount to omniscience in the writers, we think that our author has involved himself and his subject in unnecessary difficulties. Each writer has unquestionably his appropriate style, and if he was infallibly directed in the substance of what he penned, he might with safety be left to his own mode of expression.

In the distinction which Mr. Freylinghausen makes between the sanctions of divine and human laws, by assigning rewards and punishments to the former, but punishments only to the latter, he discovers more penetration than is to be found in many writers. See Bishop Warburton's Div. Leg. Book I. Sect. 2.

The use of the moral law, both before and after conversion, is ably and justly stated, p. 132.

Sufficient caution does not appear to have been observed by this eminent divine, in what he has said concerning baptism. The efficacy of that rite he asserts to be regeneration and salvation. But consistently with himself he cannot mean to teach, that this efficacy is absolute and unconditional; that either the baptized cannot renounce their faith; or that they shall not forfeit salvation, if they do. But this important consideration is not directly urged. See pp. 140—146.

The passages which explain, whose work or operation conversion is, and wherein consists the true nature and property of conversion, are worthy of the serious regard of every professing

Christian. But, above all, let him attend to what are said to be its principal impediments.

"1st. A rash presumption that we are already converted; 2ndly. a wanton resistance to the gracious influence of the Holy Ghost; 3dly. outward and hypocritical penitence; 4thly. carnal confidence in God's mercy and in the merits of Christ; 5thly. a trust in the exterior use of the means of grace, in our religion, our worship, and our pious ancestors; 6thly. an abuse of God's lenity and goodness; 7thly. carnal security; 8thly. delay of penitence; and 9thly. despair." (pp. 156, 157.)

Faith is defined to consist of knowledge, assent, and confidence, p. 160. Good works are affirmed to be necessary to faith; to be found only in the regenerate and justified; and indispensable, not as procuring forgiveness or salvation through their merit, but as flowing from a right faith, and because the Holy Spirit is lost by contrary practices. But these good works are operated in man by God alone. See pp. 163—165.

We shall close our extracts from this important work, with what it teaches concerning the qualification of ministers.

"What is chiefly considered in the choice of ministers?"

"Not only the external capacity and endowments are to be considered, but also the gifts of sanctity; so that none be admitted into this office but such as are blameless, and holding the mystery of faith in a pure conscience. Those who are thus qualified are called Angels of the Lord of Hosts, Ambassadors for Christ, Ministers of Christ, and Stewards of the Mysteries of God; Labourers together with God, &c. Those, on the contrary, who are not thus qualified, are in the Scriptures called thieves, murderers, false prophets, deceitful workers, blind leaders, &c." (p. 185*.)

* A table prefixed to this volume will give the reader a clear and comprehensive view of the different relations of the subjects contained in it. The useful but unfashionable work of Binchius, intitled, *Melificium Theologicum*, comes as near to the plan of Mr. Freylinghausen's work as any with which we are acquainted. We have discovered the following errors of the press, which may be corrected thus: p. 30, line 2, from bottom, for Phil. i. 33, read Phil. i. 23.—p. 89, line 3, from bottom, for Matt. xxii. 33, read Matt. xxii. 3.—p. 96, line 1, 2, from bottom, for Luke. xii. 27, 28, read Luke xii. 47, 48.—p. 98, line 6, from bottom, for effects read effect.—p.

Such is the religious creed, such are the religious principles; which the illustrious consort of our revered and beloved sovereign approves, and instills into her family. Such is the theology, of which the first female personage in the British Empire, permits her high estimation to be made public. It cannot but afford a sincere pleasure to every friend of unsophisticated Christianity to find, that the theological system thus distinguished is not of that timid and compromising, that inane, corrupt, or perverted description, which, amidst the relaxed principles of modern times, is too much in request, but stands forth in its proper character; founded on the basis of scriptural truth; recommended and enforced by its real sanctions; demanding, with imperious authority, internal and universal holiness; addressing itself powerfully to the heart; and affording a solid foundation, upon which the faithful Christian, with the dread prospect of eternity before him, may yet rest with security, composure, and confidence.

In the occasion here presented to us, of contemplating the concern manifested on the throne of this empire for the interest and advancement of the purified Christianity of the Reformation, we are insensibly led back to the consideration of times which we have just escaped, when the angry heavens seemed ready to discharge their full storm upon this favoured but ungrateful isle; in common with the rest of Europe. In such times, we reflect with gratitude and exultation, that while many of the sovereigns of other nations were numbered among the patrons and promoters of those principles of impiety, profligacy, and anarchy, which convulsed the civilized regions of the west to their very centre, the king of Great Britain was honourably distinguished by an entire præterition: and such was the known integrity and firmness of his character, as to deter those whom success had emboldened, and who knew no shame, from an application, which, had it prevailed, would have afforded incalculable service to their iniquitous cause†.

In a situation on various accounts

177, line 7, 8, from top, for *unfortunate* read *importunate*.—p. 181, last line, for John i. 3, read 1 John i. 3.

† See Barruel, Vol. I. p. 211.

most alien or even adverse to the humiliating, the mortifying, and the heavenly dictates of Christianity; it is no slender praise openly to profess, and stedfastly to adhere to, that pure religion; to be uncontaminated in the midst of infection, and to maintain integrity when surrounded by temptation.

We trust, that the publication which has led us to this train of reflection will operate as an encouragement to a greater attention to the religious part of education among all orders, especially the superior, to whom the present example peculiarly applies; and that the deplorable and increasing ignorance on religious subjects*, which has so long exposed the people of this nation, unarmed and defenceless, to the seductions of every erroneous and pernicious principle, will, in some degree, be remedied by a more diligent regard to the education of the junior part of society, by a careful election of sound theology for their instruction, and by inculcating the doctrines, precepts, and sanctions of Christianity, with an earnestness suitable to their importance. A speedy change would be wrought in the character of the nation were such a change in its conduct to take place.

For the attainment of this great object our eyes are in a peculiar manner directed to the clergy, the appointed religious instructors of the nation; and it were a consummation devoutly to be wished for, that, waving all inferior differences, they would unite in proclaiming and enforcing, in its fundamental doctrines, the undiluted word of life; that, adorning the doctrines which they teach by a suitable conversation, they might recommend the ways of God to men; and that, by diligently feeding the flock of Christ, over which the Holy Ghost has made them overseers, they might both save themselves and those who hear them.

* Dr. Priestley has made the observation that the present is "an age in which every thing relating to religion is manifestly getting out of sight, even with respect to the generality of those who do read and think; which was by no means the case formerly." Letters to Bishop Newcome, p. 2. To this cause, perhaps, he might in part have ascribed the progress of his own principles. Unquestionably ignorance may as justly be said to be the mother of Socinianism as of Devotion.

CLXXXVI. *The Trial of the Spirit; a reasonable Caution against Spiritual Delusion: in Three Discourses, addressed to the Congregation assembled in Christ Church, Bath.* By the Reverend CHARLES DAUBENY, Minister of Christ Church, Bath. London, Rivingtons. pp. 78. Price 2s.

In a dedication to the congregation assembled in Christ Church, Bath, these Discourses are said to have been written with the view of qualifying the author's hearers to judge *rightly* of the work of the Spirit, and thereby to secure them from imposition on a subject of the most important concern. From the subsequent observations of Mr. Daubeny, both in this prefatory address and in the discourses themselves, it appears that he is greatly alarmed by the zeal with which some, who separate from the established Church, labour to seduce her members from their appointed ministers, under the pretence of affording them superior means of spiritual instruction and edification.

"Not content," he observes, "with that humble, unassuming, trembling hope, which becomes the frailty and imperfection of the best of men to entertain; and which is the general result of self-acquaintance, accompanied with a proper use of the appointed means of grace, they," that is, these self-appointed and fanatical teachers, whom he had been just describing, in the words of the Bishop of Lincoln, in his Charge of 1800, "boast of, and diligently inculcate a *confident assurance* of salvation; an *experimental knowledge* of the forgiveness of sins by some *sensible* operations of the Holy Spirit; and arrogate to themselves those extraordinary gifts, which, for wise reasons, peculiarly distinguished the first preachers of the Gospel: although the Apostle in describing the state of the saints, makes use of no terms calculated to convey an idea of their implicit confidence, hardy assurance, or infallible knowledge of their salvation; but represents these first fruits of the Gospel, as pressing forward towards the attainment of their heavenly prize, forgetting those things which were behind, and stretching forth to those things which were before; thus labouring to make their calling and election sure: supported, indeed, by a *lively* hope, but not presuming to erect that hope into knowledge or certainty of their salvation; depending, not on their strength, but on the co-operation of the Holy Spirit with their feeble, but honest, endeavours" whilst he concludes the ensamples set before them for their

admonition, with the following salutary and important caution: "Wherefore, let him that thinketh he standeth, take heed, lest he fall." (p. 6.)

To a defect of information upon this important subject, Mr. Daubeny ascribes the chief success of those irregular teachers, in the propagation of their tenets, particularly in the case of those members of our Church, who, after having long lived as merely nominal Christians, are brought "by distress, or some other providential circumstance, to their first serious thoughts on the subject of religion." Such persons, the author observes, when they hear of *sensible* operations of the Spirit, conveying a confident assurance of salvation, and an *experimental* knowledge of the forgiveness of sins, concluding that there must be some great defect in the religious service to which they have hitherto been accustomed, are immediately led to separate from the Church, in the hope of improving their spiritual condition, not considering, that the fault lies wholly with themselves; their want of spiritual knowledge and comfort being entirely owing to their neglect of the means of grace, which are amply provided by the Church. In these observations there is certainly much truth, though we think it might also have been worth while to inquire, how far, in some cases of this kind, much of the blame may not justly be attributed to the carelessness and neglect of the appointed ministers of the Church; a supposition which we conceive, in many instances, to be but too well-founded. Without dwelling, however, on this point, we will now proceed to examine the three discourses themselves, which Mr. Daubeny has written, for the purpose of preserving his own hearers from the evil of which he thus complains.

The first discourse is from the words of our Lord to Nicodemus, John iii. 8. "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the Spirit." After an introduction concerning the use and design of the figurative language of Scripture, conformably to the view given of this subject by the late Mr. Jones, of Nayland, Mr. Daubeny very properly concludes, from the allusion of our Lord

in the text, that the *ordinary* operation of the Spirit on the human soul bears a resemblance to that of the wind on the face of nature in this respect; that whilst the effects are manifest, the origin and particular process of the cause remain, in both cases, equally invisible and unaccountable. From this conclusion respecting the doctrine of regeneration, the author proceeds to draw some inferences to assist the *rational* Christian in forming his judgment on spiritual subjects. He infers, in the first place, that "man may have sufficient reason to believe a thing to exist, without being able to account for it; and, consequently, that difficulties about the manner of any thing's subsisting, furnish no objection against the truth of it, when there is evidence sufficient to support it." This observation, which is readily admitted with respect to natural things, is justly applied by Mr. Daubeny to the subject of regeneration. "There are certain marks which characterize this spiritual birth: whenever these marks are clearly to be distinguished, we reasonably conclude, that the subject in which they are found is a regenerate being." It follows, therefore, says Mr. Daubeny, that this being *that only* degree of knowledge in spiritual things, which an all-wise Deity has thought proper to communicate to man in his present condition, both they who disbelieve the reality of spiritual influences, and they who pretend to ascertain the precise time and manner in which the Holy Spirit carries on his work in the soul, are equally wrong. Mr. Daubeny asserts, however, that of this we are certain, because revelation has informed us, that spiritual influences are not of that *irresistible* kind to be inconsistent with the nature of man, as a free, reasonable, and accountable being. "For the Holy Spirit moves, inclines, and disposes, but does not impel. He leads and conducts all who are willing to be led and conducted by him; but does not over-rule continued opposition and willful resistance*." The author concludes, therefore, with an exhortation in the words of the pious Bishop Andrews, to a faithful and diligent use of prayer, the word, and the sacraments, as appointed means of grace.

* Clemens, p. 57.

Throughout this discourse, which we perused upon the whole with satisfaction, we were happy to find Mr. Daubeny representing regeneration as "the great change necessary to take place in fallen man to qualify him for admission into the Kingdom of God:" and in another place, as "that great change wrought in the human soul by the mysterious operation of the Divine Spirit: by which the natural man enters on a new and spiritual life: a change so great that it was figuratively described by the strong expression of his being 'born again.'" Without pretending to assert the consistency of this view of the subject with positions which Mr. Daubeny has elsewhere maintained, we do not hesitate to recommend it, as sound and scriptural, both to those divines who, while they profess to admire that gentleman's writings, are disposed to divest regeneration of every thing spiritual; and to those reviewers who, while they make a point of extolling every sentiment of Mr. Daubeny, whatever be the subject, can censure the very same sentiment when expressed by others.

The second discourse is from 1 John iv. 1. "Beloved, believe not every spirit; but try the spirits whether they are of God; because many false prophets are gone out into the world." Mr. Daubeny introduces this discourse by some observations upon the context, chiefly intended, as it should seem, to identify those who separate from the Church with the false pretenders to the Spirit; Simon Magus, Hymeneus, Philetus, Diotrephes, and others, to whom the Apostle alludes in the text. Now, observes Mr. Daubeny, "as false prophets are still going out into the world, the spirits must still be tried, in order to ascertain their pretension and character." To strengthen this conclusion, he quotes the direction of St. Paul to the Ephesians, to guard against being tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" and to "put on the whole armour of God, that they might be able to stand against the wiles of the devil;" "or, as the word might be translated," says Mr. Daubeny, "against the Methodisms of the Devil." (*ἰαν μεθοδισμοῦ τοῦ Διαβόλου.*) We should scarcely have conceived it possible, that Mr.

D. could have prevailed on himself deliberately to publish such a poor attempt at punning, to give it no worse a name, as appears here in the form of a correction of the sacred text. It reflects no credit either on his taste or his temper. As it delighted, however, with this specimen of his * combined wit and learning, he proceeds to inform us, that "many and various are the wiles or methodisms which this arch deceiver of mankind is permitted to exercise, for the trial of God's faithful servants." This most ingenious emendation was, we doubt not, greatly admired by some who heard it; but if Mr. Daubeny should, on that account, suppose that he was acting consistently with the dignity of the pulpit, and with the reverence due to the Scriptures, by extracting from them so quaint a conceit; or that he was promoting the growth of his congregation in candour and charity, by thus expressing himself, we can only say, that we differ from him very widely in our view of the subject.

After enlarging on the characters of the primitive false prophets, intimating their existence in the present day, and hinting at "the wild extravagancies to which, through the enthusiastic reveries of Methodism," the persuasion of extraordinary divine communications has led, Mr. Daubeny goes on "to inquire, in what way the apostolic direction in the text may be best reduced to practice," viz. to try the spirits whether they are of God. For this purpose, he obviously remarks, that a certain established standard must be appealed to, according to their conformity to which, the genuineness of their character is to be determined. This, upon the authority of our Lord, as Mr. Daubeny justly decides, must be the quality of the works which they perform. "By their fruits ye shall know them." At the same time, Mr. Daubeny does not mean to say, that all pretensions to the direct and sensible influence of the Holy Spirit are vain; or to deny

* We say *his*, for though we recollect meeting with the expression some years ago, in a periodical publication noted for the virulence of its abuse, we presume, that had not Mr. Daubeny himself had the honour of being the original inventor of this interpretation, his professed regard for the laws of literature would have induced him to acknowledge his obligation.

“that comfortable experience, which pious and sober Christians feel, in consequence of the effect produced on the powers and dispositions of their minds, by the doctrines of Christianity rightly appreciated.” But he observes, that even this is evidence only to the party himself, and no further even to him, than as “upon examination he finds himself possessing those graces and dispositions which are called in Scripture the fruits of the spirit.” The false pretender to spiritual communications, Mr. Daubeny adds, at the conclusion of this discourse, argues “forward from the cause to the effect,” whereas “the truly spiritual man proceeds by arguing backwards from the effect to its cause.”

The third discourse, which is from the same words of St. John, is occupied with the immediate application of the text brought forward in the preceding one concerning spiritual attainments. To this end, Mr. Daubeny lays down certain marks both negative and affirmative, by which the characters of men are distinguished. The first he mentions is of a negative kind, viz. that of boasting and ostentation, as opposed to that spirit of humility which is one of the chief graces of the Gospel. This is illustrated by the example of the Apostle Paul himself, and is intended, as it appears by a quotation from the present Bishop of Rochester's Charge, to be applied to those who trust to *experiences*, to *sensible impressions*, to *immediate illuminations*. To this we readily assent, provided that nothing further be meant than meets the ear: that “noisy ostentatious and pharisaical” religion; that unauthorized pretensions to *extraordinary revelations*, be really designed to be alone stigmatised.

A second mark, observes Mr. Daubeny, “of the *negative* kind, which demonstrates the possessor of it, not to be under the influence of the true Spirit; is disobedience to rule and order, and contempt of lawful authority; which distinguishes those, who on the presumption of their being possessed of superior illumination, think they are doing God service, in drawing away people from the regular and established ministry of the Church, to follow teachers who have no authority but their own to produce for their pretensions. Such irregular practice cometh not from the Spirit of God. For ‘God is not the author of confusion, but of peace: as in

all the churches of the saints.’ And it is the direction of an Apostle, that the members of the Church should ‘obey them that have the rule over them, and submit themselves, for they watch for souls, as they that must give an account?’ (p. 64—65.)

As to this mark we have only to observe, that we perfectly agree with Mr. Daubeny in thinking that the spirit of those who set up “a private spirit, an imaginary illumination, as a rule of judgment and conduct, to supersede those ordinary and regular means by which the affairs of Christ's kingdom in this world were designed to be carried on,” is certainly (not a spirit which proceedeth from God. But if Mr. Daubeny intends to insinuate (as we apprehend he does in the passage quoted above) that the influences of the Spirit of God are withheld from all those who separate from the established Church; we have only to say, notwithstanding our decided conviction of its apostolic origin and authority, that no arguments which he has ever yet brought forward have been able to convince us, that the grace of God and the influences of his Spirit are exclusively confined to her members.

“The third and last mark of the *negative* kind, which indicates its possessor not to be under the direction of the true Spirit, is the insisting on those deceitful and equivocal proofs of the Spirit of God, to support which there is no authority from scripture to be produced. When men talk of *sudden impulses*, *violent emotions*, and *sensible experiences* as demonstrations of immediate inspiration; we are justified in concluding that some strange and unhappy delusion prevails in their case; because we know both from scripture and the history of the Church, that the work of the Spirit has been generally carried on in a very different manner.” (p. 66.)

After what we observed relative to the first negative mark brought forward by Mr. Daubeny, we think it unnecessary to say any thing further upon this last. Our readers will give us full credit, we are persuaded, for being thoroughly disposed to discountenance all violent and enthusiastic impulses and emotions, as characteristic of divine influences.

“To these marks of the *negative* kind,” Mr. Daubeny proceeds “to oppose that single mark of the *affirmative* kind pointed out in Scripture; by which our judgment may be infallibly directed on this subject. ‘If ye love me,’ says Christ, ‘keep my commandment.’ Such is the test by

which that love is to be proved. 'For if a man love me,' said Christ on another occasion, 'he will keep my words; he that loveth not, keepeth not my sayings.'—'If we say, that we have fellowship with Him, and walk in darkness, we lie; but if we walk in light, the blood of Christ cleanseth us from all sin.' And 'whosoever (saith the Apostle) is born of God doeth not sin,' that is, doth not allow himself in any habitual course of sinful practice.

"This then is that true mark of a spiritual life, which brings all enquiry on this subject into a very narrow compass. When our conscience assures us, that, making allowance for human infirmity, we so think and so act, as the Spirit of God directs in Scripture; *then, and then only*, are we confident, that we are *born of the Spirit*, and are *led by the Spirit*." (p. 79, 71.)

In the general correctness and excellence of these observations, as well as of those which follow, we perfectly coincide with the reverend author. But we cannot avoid objecting, that they are so general and indefinite, that there is a danger lest men, wholly destitute of the Spirit of God, should draw conclusions from them respecting their state, which are altogether unfounded. "The old fashioned rule of keeping the commandments, and walking worthy the christian calling," is unquestionably "the only sure mark by which spiritual men are to be known." But in a discourse written professedly on this subject, it ought to have been explicitly and distinctly stated, what it is to keep the commandments of God, and to walk worthy of the christian calling; and what are those peculiar fruits of the Spirit which determine the possessor of them to be truly a regenerate person. Here, therefore, we conceive that these discourses are very materially defective: and though we readily admit, that they may be calculated, in some measure, to refute the objections of unbelievers as to the reality of divine influences, and to expose the fallacy of enthusiasm, properly so called, we do not consider them, as affording a sufficiently clear and solid exposition of the true scriptural doctrine upon the important subject of which they profess to treat, viz. the true marks of a spiritual life. For this, recourse must be had to abler guides. As to our own sentiments, it would lead us far beyond the limits of our review to state them so fully as the case would require. We beg leave, therefore, to refer our readers

to the Fourth Sermon in Mr. Gisborne's first volume; where the tests and proofs, by which the effectual possession of divine grace is ascertained, are brought forward with that precision, force, and particularity, which distinguish the writings of that excellent author.

CIXXXVII. *An Essay on the Inspiration of the Holy Scriptures of the Old and New Testament.* By JOHN DICK, A. M. one of the Ministers of the Associated Congregation, Shuttle-street, Glasgow. The second edition, corrected and enlarged. Glasgow, Ogle; London, R. Ogle, 1805. pp. 316. 12mo. Price 3s.

The inspiration of those writings, upon which the religion of Christians, the only religion worthy of the appellation, is founded, cannot be otherwise than a subject of importance, whatever be our decision concerning it. And we have often regretted, that a question, which seemed to require, and fairly promised to reward, a considerable exercise of talent and exertion, should, comparatively speaking, meet with so little justice from the writers who have undertaken to discuss it.

The elder writers on the Inspiration of the Scriptures, whose distinguishing excellence in general was neither discrimination nor compression, have, for the most part, confounded the two distinct questions of the truth of Christianity, and the inspiration of her authentic records. Whereas by far the most perspicuous and satisfactory method would be, to assume the truth of the religion, at least of its distinguishing facts and doctrines, and thence to deduce the arguments by which the inspiration of the writings recording those facts and doctrines is established. And, indeed, scarcely any thing more is necessary for proving this point, or for accrediting the direct arguments by which it is proved, than to yield to the just and natural impression of the manifest interposition and agency of heaven, in that amazing system of operations, of which the expected Messiah, and, after him, by power expressly communicated from him, his apostles, were authors. No inference can be more rational, than that the divine in-

terposition, manifested in the transactions of the evangelical history, should be extended to its records. The truth and inspiration of the Christian Scriptures, therefore, *i. e.* of the Old and New Testaments, may be regarded as almost convertible propositions; and this circumstance undoubtedly it was, which led to the confusion censured in the authors just alluded to. As, however, the truth of Christianity is a subject of inquiry distinct from that of its inspiration; as the order of the argument requires that the truth of this religion should be established first; as many works are exclusively devoted to this subject, so that it is an easy matter to refer the reader, who stands in need of information, to the source from whence it may be derived; and as the inspiration of the Scriptures is established by arguments proper to itself, founded indeed upon the truth of those Scriptures, but not necessarily flowing from their truth; it seems reasonable that this important subject should have the advantage and honour of an appropriate discussion.

Modern writers have discerned the justice of this procedure, and have, in general, treated the inspiration of the Scriptures as a distinct topic. But although the number of such writers is far from being inconsiderable, and their talents of the first rank, the subject appears to have been discussed with less care and exertion than its importance evidently demands. Bishop Warburton, in the first part of his *Doctrine of Grace*, has managed the argument with that bold originality of conception, which, while it extorts the admiration, sometimes by its approach to the confines, or incursion into the regions, of paradox, excites the suspicion of the reader. His view of the doctrine is, however, at present held in high repute. Dr. Doddridge inserted a very useful dissertation on the inspiration of the Two Testaments, more professedly of the New, in the third volume of his *Family Expositor*; the argument of which was amplified, and delivered in a course of sermons, by Dr. Stennet; a writer, whose eminent services to religion, both in a public and a private capacity, we gladly avail ourselves of this opportunity to acknowledge. Michaelis has devoted some portion of his celebrated *Introduction to the New Testament*, to the

examination of the inspiration of the writings which compose it. But that learned critic has, as usual, lost, or at least bewildered, himself and his readers in the minutiae of the question. The subject has very lately been agitated in the controversy, not yet terminated, to which the extraordinary hypothesis of Mr. Marsh, concerning the origin of the three first Gospels, has given occasion.

We have suffered ourselves rather to expatiate in our remarks upon this subject, that our readers might be better able to appreciate the merits of the publication which is now brought to their notice. That the *Essay* of Mr. Dick is either so extended, or elaborate, so methodically arranged, or so completely filled up, as we could have been tempted to wish, we do not pretend to affirm. But we can safely say, that we have read no piece on the subject which has given us equal satisfaction. The author has evidently improved upon all his predecessors; and, had his office, as an *Essayist*, been less confined, he might, with little additional labour, and little increase in the bulk of his work, have superseded the greater part of them:—a plan, which in the present inundation of literary productions, almost as formidable to literature as the barbarians which emigrated from their northern hives in the fifth century, it would be of essential service to the community for every author, as he is able, to pursue.

Our author defines inspiration, generally, “such an influence of the Holy Ghost on the understandings, imaginations, memories, and other mental powers of the writers of the sacred books, as perfectly qualified them for communicating to the world the knowledge of the will of God.” (p. 17.)

In the more particular explication of his meaning, which immediately follows, Mr. Dick adopts, in some degree, the triple division of Dr. Doddridge, not without just exception, as appears to us, against the terms employed by that able and pious theologian, as not sufficiently expressive or comprehensive. We discover little sense of our obligation to former authors, and indeed as little judgment, when we consider their merit as merged in that of the writers who supersede them: for who cannot write what others have written be-

fore? Who cannot prune the redundancies, or supply the deficiencies, of his predecessors, in some particulars, either from his own information, or from that of others? On subjects of natural knowledge Mr. Dick admits that nothing more was necessary, than that the sacred writers should be preserved from error: yet at the same time conceives, that, in the selection of even such subjects, they were under a direction which deserves a higher name than *superintendance*. In recording the speeches and miracles of Christ, our author supposes, that the memory of the writers must have been supernaturally assisted; and, in the elevation both of sentiment and style for which they are distinguished, he contends, that the same assistance is evidently discoverable. Truths of a supernatural character, he justly insists, must be ascribed to inspiration in its most genuine and highest exercise; an influence, which is more properly denominated *revelation* than *suggestion*.

Mr. Dick, it will be perceived, is an advocate for the *plenary* inspiration of the Scriptures. pp. 27, &c. And he argues the point from the impossibility of drawing the line of distinction, if this be not admitted. We think a line sufficiently broad and visible may be drawn, by confining the inspiration to the proper subject of the mission and ministry of Christ and his Apostles; for instance, to the character and work of Christ, to the grounds of our acceptance, to the succours of the Holy Spirit, to the future prospects of mankind. If St. Paul was mistaken about his cloke, his books, and his parchments; if he knew not, on a certain occasion, the person of the high priest; if Peter pursued a blameable conduct at Antioch; these, and a hundred such instances besides, invalidate not, in the slightest degree, the inspiration of the apostles in the great articles of our faith. However, if a plenary, or, as Doddridge prefers to call it, a full, inspiration be admitted, this does, by no means, imply omniscience, for it is employed sometimes in asserting ignorance. See 2 Cor. xii. 2, 3. It is likewise professedly disclaimed by our author, p. 256. Yet he contends for a verbal inspiration, grounded on the promise to the apostles, Matt. x., and answers the obvious objection from the appropriate and distinct

styles of the several writers, by observing—"It is easy, therefore, to conceive, that the style of the writers of the Scriptures should differ, just as it would have differed, if they had not been inspired." p. 39. A pure organic inspiration he immediately after denies; and yet it is difficult to distinguish a verbal one from this; and the argument from the goodness and wisdom of God we consider as at least weakened, from its equal applicability to the successive transcribers of the Scriptures, who, it is well known, have not been verbally accurate. The exceptions which we have here expressed do, by no means, affect the main question. So much for the examination of the first chapter.

The second proposes to ascertain which are the books inspired. The common arguments for the canon of the Scriptures are here advanced. Mr. Dick does not seem to have consulted Cosin's Scholastical History of the Canon of Scripture; a work less known than it deserves. We are acquainted with none which establishes the canon of the Old Testament with more evidence.

The third chapter comes directly to the point; and, in an inverted order, for which the best reasons may be alleged, our author begins to assert inspiration to the New Testament. This acute writer justly observes, that the actual inspection of the facts, which constitute the ground-work of Christianity, is compensated to us who want that evidence, by the gradual and progressive evolution of the new and peculiar evidence, arising from fulfilled prophecy. The inspiration of the New Testament he endeavours to establish by three proofs. The first is drawn from the credit, which the verbal testimony of the apostles concerning Jesus Christ obtained in the world; the second, from the reception of their writings; and the third, from the contents of those writings.

The medium by which the first proof is made out is, that miracles are the only adequate cause of the known effect of the ministry of the apostles; whence Mr. Daubeny justly infers, that "their miracles attested all their instructions, whether verbal or written." (p. 72.)

The second proof from the reception of the books of the New Testament, the written testimony of the apostles, is founded on the genuine-

ness of those books; the claim which the writers preferred to inspiration; and the only argument which could satisfy cotemporaries of the justice of their claim; the exercise of miraculous powers; which powers St. Paul, particularly, both asserted to himself, and to the Corinthian Christians. The claim of the writers in question is explicit and very important. And to the objection of those who allege, that no such claim is made, that is, if they mean to speak the truth, is not brought forward in a formal and obtrusive manner, it is enough to say, that we found their title to inspiration upon prior and independent arguments: although at the same time we contend, that their claim, circumstanced as it is, is a strong corroboration of those arguments.

The third proof is drawn from the contents of the books; from the very extraordinary character of Christ; from his promise of the Holy Spirit, the gift of inspiration to his apostles; from the manner in which many parts of the New Testament are written; (an argument displayed in a most luminous and convincing point of view by Dr. Campbell in the Preliminary Dissertations to his translation of the Gospels); from the doctrine which they inculcate; and from the prophecies which they record.

The inspiration of the Old Testament, to the proof of which the fifth chapter is dedicated, follows from the positive assertion and evident supposition of the New Testament concerning it. But besides this derived, there is additional, independent, evidence of the inspiration of these scriptures. Mr. Dick begins with the Pentateuch, which he vindicates to Moses as its real author, by arguments chiefly derived from the learned Witsius, but which seem to be displayed to more advantage by Bishop Stillingfleet in his *Origines Sacrae*. Our author further urges, that no other solution is admissible of the obedience of the Jewish people to their lawgiver, than their conviction of his assumed, that is, his divine authority. And hence he argues to the supernatural assistance extended to Moses in penning his history.

The inspiration of the historical books Mr. Dick deduces from their being the consecutive records of a united and connected dispensation; and that of the prophetic from their

very subject. The very decisive and evidently fulfilled prophecies concerning the fates of Egypt, of Tyre, of Babylon, and those relating to the Messiah, particularly his double and apparently contradictory character, are comperdiously presented to the reader; as a specimen of the proofs of the conclusion to which the author is reasoning. The remaining books, as worthy of their presumed author, and connected with the rest, he considers as justly claiming the same privilege.

The sixth chapter contains, additionally to those already produced, general proofs of the inspiration of the Scriptures. These are, their sublimity; their piety; their purity; their efficacy; their harmony; their preservation.

The seventh chapter professes to answer the principal objections to the doctrine maintained in this volume. The objected sufficiency of natural light is answered both by exposing its insufficiency, and by proving that, could it point out the path of duty, it could not proclaim pardon. The partial diffusion of the Scriptures, as an objection, is invalidated by the reflection, that there are many other acknowledged blessings partially and unequally distributed, and that men are not counsellors of the Most High. But we are weary of attending to the evident misapprehensions of ignorance, and the perversions of malice. We are tempted, however, by the discussion of the case of miracles, pp. 236, &c. to inform or remind our readers of the able refutation given by Professor Campbell to the fashionable, and therefore well known, assailant of that fundamental evidence of the Christian Religion. Never was the lubric and evasive ambiguity of a thorough-bred sophist more completely exposed, in all its native imbecility, and in all its native malignity, than in that triumphant piece*.

The concluding chapter is occupied by the obvious practical inferences, addressed both to believers and unbelievers.

We are happy in this opportunity

* We cannot refrain from observing here the very prudent rule which some infidels have prescribed to themselves, and Mr. Hume in particular, of not answering their opponents. Their aversion to controversy may well be excused.

of recommending to the notice of our readers a work, which the circumstances of the times peculiarly call for, and which will every way reward their perusal. The style is good; the argument is both well arranged and well conducted; and what is yet higher and less ordinary praise, although a critical work, it does not, as too many do, chase away those serious impressions, which should always accompany the development of religious truth. On the contrary, the reader will rise from the perusal of the successive portions of this useful work, both with confirmed convictions of the important truth which it labours to inculcate, and with those solemn religious sensations which so important a truth ought to excite.

We cannot conclude without expressing a wish, that, at some future period, the learned and pious author, who has detained us in our critical lucubrations more by the merit than by the bulk of his work, may make such

additions to it as will render it a standard volume upon the subject, and supersede the necessity of applying to other works of the same description, for the sake of some inconsiderable portions peculiar to themselves, which are too good to be lost.

We long for the return of those sober days, in which the vigorous intellect of man shall be able to comprehend the entire, the mass, of a subject, and not suffer minute difficulties, by their too near approximation to the mind's eye, to impede the sight and effect of the great body of truth which remains unimpaired; when those difficulties shall not precipitate the presumptuous enquirer into opposite opinions which have no other support; when men shall be content to know something, though they know not every thing; and when the revelation which God has made of his will, and attested by superabundant evidence, shall be believed, revered, and obeyed.

REVIEW OF REVIEWS, &c. &c.

To the Editor of the Christian Observer.

You have already done essential service to the cause of truth, by exposing, in some degree, the principles and spirit of the Anti-jacobin Review. You have convicted the Editors of this work of repeated and glaring inconsistency, on subjects of the first importance: you have proved, even to demonstration itself, that, whatever may be their pretensions to the contrary, they frequently inculcate doctrines directly hostile to those of our established formularies. These, it must be admitted, are serious misdemeanours, of which it is highly proper to apprise the unsuspecting public, and for which it will not be easy for our critics to atone. If, however, you can endure the pollution of your pages with some extracts from the last Appendix of these Reviewers, they will convict themselves of a still more radical and deplorable defect of character, and will hence furnish your readers, at once, with a more just estimate of the merits of this Review than they would, perhaps, ever obtain from any remarks of your's,

These extracts, Sir, shall respect yourself, and the nature and object of your publication. In delineating your character, these critics shall display their own. This will be a portraiture to which they, at least, cannot object.

In regard to yourself, then, *horrendum dictum* you are, Sir, "*Hæreticorum facile princeps*." You are, at the same time, so ignorant, that you do "not comprehend even the first elemental principles" of the doctrines you discuss. Your "*petulance*, however, is equal to your ignorance." Your "*impudence*" is such as men may "be disposed to admire;" and you discover a "*shameful effrontery*." You have said Dr. Gleig makes it a matter of question, whether our natural powers be, indeed, less perfect than those of our first parents; "a grosser misrepresentation" than which these Reviewers "have never seen, and a grosser falsehood," they say, "in point of fact, it is impossible to advance (*); and, uniformly, your *va-*

NOTES BY THE EDITOR.

(*) Dr. Gleig's words are—"and if our

racity is "the candid good faith of *sainted True Churchmen*." Your publication is "*fanatical*," and, in the highest degree, "*dangerous and pestilent*." Your admirers are "deluded enthusiasts," "who implicitly devour your *poisoned morsels*." You are the partizan of a "*dangerous and upstart sect*," who are the "*assailants*" of establishments, and whose object it is to revive, and propagate among us, "*the Calvinism, Puritanism, and Antinomianism of the seventeenth century*." Your cause is "*the cause of error, of fanaticism, and of nonsense*." You and your "friends are perpetually labouring, both with tongue and pen, to overwhelm with *impiety, absurdity, and nonsense*, the pure and genuine doctrines of the Gospel." Your doctrines are "*a disgusting compound of nonsense and blasphemy*," a theory of which "*every man of understanding, sense, and benevolence, must, of course, declare his utter abhorrence*." They are "*wild, unscriptural, blasphemous dogmas*," "as opposite to the doctrine of Scripture and of the Church of England, as *light is to darkness*;" they include "*one of the most pernicious errors which have ever been broached in the Christian Church, and the foundation of the most abominable Antinomianism*;" they are "*the rankest Antinomianism, grafted on the impious tenets of Calvin* (*)." You teach, Sir, "*that those for whom Christ died must continue sinners*;" and, "*that when we have reason to believe a man virtuous, we must exclude him from those for whom Christ died* (†)." The vileness of your "*precious system of divinity*" has even exceeded the "*expectation*" of the Anti-jacobin Reviewers.

natural powers be, indeed, less perfect than their's were—"

(*) The Anti-jacobin Reviewers affirm, that the *real* heresy of Dr. Gleig, in our estimation, consists in his asserting the doctrine of universal redemption: Had they read our work they must have discovered that we have uniformly inculcated that very doctrine, which they charge us with considering as heretical.

(†) We objected to the expression "*his virtuous brother for whom Christ died*," as an instance of *unscriptural phraseology*. Instead of producing a passage from Scripture to disprove this criticism, which would have been a legitimate mode of reply, the Anti-jacobin Reviewers call our remark a bold and open avowal of Antinomianism.

"We formerly," they say, "*hinted our suspicions of the Antinomianism of the Christian Observer; but now we see him openly and boldly avowing it: for this* (the doctrine now maintained by the Christian Observer) is the *ipsissima antinomorum fax et heresis pestilentissima*. Of this doctrine the unequivocal language is, *let us do evil that good may come; let us continue in sin that grace may abound*." In short, Sir, your "*general principles*" "*are deserving of the most unqualified reprobation*," and your "*publication, if uniformly consistent, is certainly one of the most dangerous and pestilent which were ever employed to pervert or corrupt the religious and moral sentiments of a people*."

Such, Sir, is the character of the Christian Observer, and its Editor. Such are the frightful and accumulated epithets, by which their abominations are displayed in one single article of the Anti-jacobin. The passages here given as quotation are the *precise words* in which this review has described them. (See Appendix to Vol. XVIII. p. 490—504.) Let not your pious readers, however, be alarmed. They know where, and to whom, it is said, "*Blessed are ye when men shall revile you, and persecute you, and shall say ALL MANNER OF EVIL against you FALSELY for my sake*." Neither, Sir, let your heart be dismayed. You are, indeed, stung in every part, and to your very vitals; and the poison has been emitted most profusely. Yet, the above precious *Axungia*, extracted from the venomous creature itself, will not only prove a complete specific in your case, but diminish its power of doing further mischief.

But to quit metaphor. Is there a man of common sense and common integrity acquainted with the doctrines and spirit of the *Christian Observer*, who will not pronounce, that the writers who describe it in the above language, will absolutely say *any thing*? In what class of society would any persons be ranked, who, in differences in matters of common life, should thus exhaust language in expressions of malevolence, assail their antagonists through the medium of such accumulated falsehoods, and disemboogie such a torrent of unqualified and unmerited abuse? And is this behaviour to be endured from men, who occupy the chair of criti-

cism, and have assumed the dignified character of *guardians* of our taste, and our morals? What reader of the Anti-jacobin must not suppose, that the *title of Christian Observer* is a name artfully and wickedly prefixed to a work, for the purpose of more effectually *undermining* our holy religion; that its Conductors are Abettors of the French Regicides; Disciples of the infamous Paine; Converts of the absurd and blasphemous Godwin; or, at any rate, that they have arrived at the half-way-house of infidelity with Belsham and Geddes? Or, should he conceive the *pestilence* of their principles to be of the opposite kind, less could not be supposed, because this is explicitly and repeatedly affirmed, than that they have adopted the extravagant notions of some visionary *sectaries*, which are incompatible with all order and decorum, and peculiarly inimical to our ecclesiastical establishment? In the worst of these cases, our critics could only say, that their dogmas are "*most abominable,*" and "*blasphemous;*" represent their "*general principles* as deserving of the *most unqualified reprobation,*" and their work as "*certainly one of the most dangerous and pestilent, which were ever employed to pervert or corrupt the religious and moral sentiments of a people.*" How then must such a reader be astonished when he finds, that the uniform and notorious object of the work thus reprobated, is the promotion of the *most pure and undefiled religion and morality;* and the promotion of them, in the *precise order,* and by the *very means,* appointed by our superiors? How must he stand amazed, on learning, that the Editors of this publication are zealous supporters of our civil and religious establishments; that their theology, both in respect to Doctrine and Ecclesiastical Government, is exactly that of the national confession: and that the only *real difference* between these writers and some other loyal subjects and learned ministers of the Church of England is, that, on some points of faith, the former adhere *more closely* than the latter to the *plain and literal meaning* of the established Creed; and, in consequence, inculcate a *more strict* system of religion and morals? Yet, that this is its *genuine character,* I may refer the competent and impartial judge, to every number, to every

page, to every paragraph of it, for proof; while I challenge even malevolence itself *fairly* to prove the contrary. How unequivocal then is the character of the Anti-jacobin Reviewers, who have described this work in the language which has been quoted? And is there a cause so deplorable as to need such advocates, and the support of such means? Is there a Christian; is there a Gentleman, who can countenance such outrageous calumny? Is it possible, that in Great Britain, in the nineteenth century, such writers should be endured?

But what has the Christian Observer done? In your Review of Dr. Gleig's Sermons, after commending all that charity itself could select as commendable, you said, "the author is a strenuous opposer of two fundamental doctrines of the Gospel and the Church of England—*original* or *birth-sin,* and *justification by faith only.*" You added, that by the "*excesses of their panegyric*" on these sermons, the Anti-jacobin Reviewers afforded new evidence of the heterodoxy of their own religious sentiments, and fresh instances of their inconsistency; and you mentioned, as one of these instances, their having applauded the *diametrically opposite* doctrine of Mr. Cooper on Justification. These propositions were severally supported by quotations which left them plainly incontrovertible by any honest means. (See the Christian Observer for August, 1803.) That which respects *original sin* is so notoriously true, that our Reviewers' "*faithful ally,*" the *British Critic,* is constrained, in a great measure, to admit it, as sufficiently appears in your number for April last.* The contrariety of Mr.

* The *British Critic* charges Dr. Gleig with apparently *denying the doctrine of original corruption,* and adds, that it is *not very easy to see how some of Dr. Gleig's positions can be reconciled with the ninth and some other articles of our Church.* Now it is for avowing precisely the same opinion with the *British Critic,* that we are stigmatized as *ignorant,* and as guilty of *gross misrepresentation and gross falsehood.* But is it not probable, when ever the *British Critic,* who shews an evident disposition to censure Dr. Gleig no farther than is required by a regard to his own credit, sees reason to accuse him of deviating from the ninth article, that we did not misrepresent Dr. Gleig when we affirmed, that his sermons directly oppose the doctrine of the

Cooper's sentiments to those of Dr. Gleig, and, consequently, the inconsistency of our critic, has been further most conspicuously illustrated, in a volume of excellent sermons, which you have also reviewed. (May, 1804.) These positions, however, the critic still *vehemently denies*, and labours to overturn. But his reasoning and his railing are equally at random. Let your readers examine again such passages as the following: "Shall we, then," says Dr. Gleig, "impute the wickedness of man to the depravity of his nature? No."—"We derive nothing," he adds, "from our *first parents*, more than the oak derives from the acorn, but by the will of God *holy and good*."—"Adam," (replies Mr. Cooper) "begat a son in his own likeness, after his image, in that state of *radical and total depravity* to which he was himself reduced by his fall."—"It is of *no consequence whatever*," (adds Dr. Gleig), "whether that we be more or less perfect than Adam was*."—"To what other cause," (answers Mr. Cooper), "but to *inadequate conceptions of the nature and extent of human corruption*, is it owing, that so many partial and defective sentiments prevail respecting the meaning of *conversion*, &c.?"—"Though *faith in Christ*," (proceeds Dr. Gleig,) "be absolutely necessary to the *justification* of a Christian, it will not *alone justify him*."—"The *justification* of a sinner," (Mr. Cooper affirms), "has no connection with his

Church on the subject of original sin? The Anti-jacobin Reviewers, however, are of opinion; an opinion which they say has been deliberately formed, that the sermons of Dr. Gleig are "most masterly, sound, and orthodox compositions."

* The Anti-jacobin Reviewers quote this passage to prove, that Dr. Gleig did not mean to oppose the doctrine of original sin: and they add, in his own words, that "it is not easy to conceive a question of less importance," and that it is one "which he has no occasion whatever to discuss." But surely it is no light matter to have thus attempted to reduce to insignificance, a primary and fundamental tenet of Christianity. If this point be of no importance, why is it expressly made the subject of an article; or why is the right knowledge of it so strongly enforced in the Homilies? (See *Christian Observer*, p. 500, 501.) Here we have another instance of the boasted attachment of these reviewers to the doctrines of the Church of England!

own personal obedience, either to the moral or the ceremonial law. In the act of his justification, his own performances are not taken into the account."—"The very notion of grace necessarily excludes all intermixture of works."—"The gift of righteousness is freely offered to all. Faith is the hand which receives, applies, and appropriates the gift." This language of Mr. Cooper, it is obvious, is not only at variance with that of Dr. Gleig, but contains the specific and precise doctrine of those against whom our critics have expressed the highest indignation. Let the friends of truth, however, re-examine and compare the whole of your quotations from these two writers: or, that they may guard against the possibility of deception and mistake, let them compare the whole volume of Mr. Cooper's Sermons with that of Dr. Gleig, and then let them decide on the truth and propriety of such language as the following: "What opinion," say the Anti-jacobin Reviewers, "must our readers form of the honesty of the *Christian Observer*, when we inform them that, on the subject of *justification by faith*, there is not between Dr. Gleig and Mr. Cooper even the shadow of a difference?" And after some quotations from Mr. Cooper, they say, "From these passages it appears, that of justification by faith alone, as uniformly taught by the *Christian Observer*, and the sect of *True Churchmen*, Mr. Cooper is no less a strenuous opposer than Dr. Gleig or ourselves."—"On the subject of *justification by faith*, Mr. Cooper's notions are precisely the same with those of Bishop Bull, with those of Dr. Hey, with those of Dr. Gleig, with those of the Anti-jacobin Reviewers, &c. †." These assertions will abundantly confirm the doctrine of this letter, and

† It is scarcely needful to remark how little qualified those must be to guide the judgment of others, who, whether from perverseness of intellect, or obliquity of principle, can discover uniformity where direct contrariety exists. We wish that Mr. Cooper could himself be heard on this occasion; although after what we have just witnessed, we might expect to find the Anti-jacobin Reviewers maintaining that Mr. Cooper's denial of an agreement in sentiment with Dr. Gleig and themselves, was intended to be understood as an affirmation of it.

will not, perhaps, find their parallel in the annals of criticism or of theological controversy*. Confident

* We subjoin a few brief remarks on some points contained in the Anti-jacobin's review of our work, which have not yet been noticed.

Notwithstanding the ingenious defence which has been attempted by these Reviewers, we are still of opinion, that the proposition of Dr. Gleig, that there may be men who live *negatively innocent and without positive guilt*, has no support either from Scripture or experience; and that the purpose of that gentleman in quoting the text, "God made man upright," was to oppose the doctrine of original sin.

The Reviewers have taken great pains to prove that God is the last object to which Christian benevolence extends. They have not succeeded, however, in convincing us, that *love to God* is not the source, nay the only source of true benevolence, and, indeed, of all acceptable obedience.

On the doctrine of justification by faith, the Homilies are sufficiently explicit, and do not seem to us to require the aid of Bishop Bull's comment to render them intelligible. We agree with the Anti-jacobin Reviewers that when it is said, "we are justified by faith only," our reformers meant that "we are justified *freely without works*." But when they add, that, "by this latter expression; our reformers did not understand that good works are no condition of our justification, but only that they are not to be accounted the meritorious cause of it," we think they fall into an absurdity. If works are excluded merely because they are not the meritorious cause of justification, faith ought to have been excluded on the same principle; for that grace is as little the meritorious cause of justification as works are. Neither faith nor works, but the sacrifice and mediation of Christ, are the meritorious causes of justification. The passage which the Anti-jacobin Reviewers have quoted from the Homilies, affords a lucid and scriptural explanation of the doctrine, "that we be justified by faith only:" but it affords also satisfactory evidence that "*justification by faith only*" is the doctrine of the Church.

One remark more, and we have done. "Many a man," says Dr. Gleig, "who in his heart reveres, perhaps as he ought to do, the God of his fathers, and hopes for salvation only through the Cross of Christ, can yet smile at the jest of the impious scoffer, and suffer, at his own table, his Creator and Redeemer to be mentioned in terms which, if applied to himself or his friend, he would resent with indig-

that the enmity of writers of this description will advance your reputation among all persons whose good opinion is desirable, I remain, Sir, with great esteem, yours sincerely,
ANTI-CALUMNY.

nation." We quoted these words at full length in our review of Dr. Gleig's Sermons; and then asked whether the Doctor really thinks that such a man reveres, and even perhaps as he ought to do, the God of his fathers? This question appears to have excited the displeasure of the Anti-jacobin Reviewers. We have omitted, say they, "the emphatic words *in his heart*," which, they allege, for what reasons we know not, would have rendered the sentiment less objectionable: a fresh proof, according to them, of the *candour of Calvinistic Methodists*. Not to detain our readers with noticing this remark, which they will of themselves see not to be very important, (for where can a man be supposed to revere God if not *in his heart*?) we would ask, whether it be credible that a man, who really reveres God *in his heart*, could act as Dr. Gleig supposes him to do? It is impossible, and every real Christian will at once feel it to be so. It may, indeed, be very convenient for some individuals to persuade themselves, (we sincerely wish that neither Dr. Gleig nor the Anti-jacobin Reviewers may be of the number), that a man, "who can smile at the jest of the impious scoffer," and endure profaneness even at his own table, nay, who can *his self use*; with indecent levity, the sacred names of God and of Christ, may yet in his heart revere, perhaps as he ought to do, the God of his fathers, and hope for salvation only through the Cross of Christ. But let such persons know, that they do but deceive themselves. Whatever be their reputation as Christians, whatever be their pretensions to piety, however flaming their zeal for the Church, they are destitute of the very first beginnings of a religious life.

We add two extracts from the same Appendix to the Anti-jacobin Review, which has been quoted above. The reader will make his own use of them.

"When a writer condemns in one person what he approves in another, we with reason conclude, that persons, not *sentiments*, are the objects of his indignation." p. 450.

"—the *Edinburgh Review*; a work of which the presumptuous ignorance, the petulant tastelessness, the incredible blunders, the lumpish dullness, would not, even for the sake of its virulent slander, be endured in any other country in Europe, but Great Britain." p. 484.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

8c. 8c.

GREAT BRITAIN.

PREPARING for the press, a new Edition of BLOMEFIELD'S *History of Norfolk*, with a Continuation to the present Time, to be printed in 4to. and 8vo.—A new Edition of PULTENEY'S *general View of the Writings of LINNEUS*; with *Memoirs of Dr. P.* by DR. MATON.—A *Natural and Civil History of the County of York*, &c. &c.; in 2 vols. royal 4to., with Plates, by MR. C. FOTHERGILL.—*Biographical Sketches of the Norfolk Literati, from the Time of Queen Elizabeth to the present Period*, from the MS. of the late Rev. Mr. POTTER.

In the press, *The New Testament*, with plain and practical Instructions, extracted, and carefully digested, from the large and valuable work of an ancient, pious, and venerable Expositor, (Burkitt); by the Rev. SAMUEL GLASSE, D. D. F. R. S. Rector of Wanstead in Essex, and Chaplain in Ordinary to his Majesty: to be published with all convenient Speed, in 2 vols. 4to.; and also, for the purpose of more general Circulation, in Numbers of One Shilling each, to be distributed every Monday, after Jan. 1, 1805, inclusive, or on the first Monday in every Month, if more desirable.—A new Edition, with considerable additions and elegant Engravings, of PERCIVAL'S *Account of the Island of Ceylon*, in 4to. £1. 11s. 6d. boards.—*A Voyage to Brazil*, by THOMAS LINDSEY, in 8vo.—*The Life and Character of Bonaparte*, by W. BURDON, M. A. in 8vo.—On one large sheet, *Cometatus Anglorum*, being a brief Synopsis of Statistical and Political Arithmetic; shewing, at one View, the Magnitudes, Produce, Population, Towns, &c. of the English Counties, and the Ecclesiastical Jurisdiction; together with the Extent in Acres and Population of the Scots Counties, and the Arrangement and Patronage of the Church of Scotland, &c. &c.; by MR. FORDYCE, of Handsworth, near Birmingham.—The Second Volume of DR. VINCENT'S *Work on the Periplus of Arrim*.—The First Part of the *General Survey of England*, containing Bedfordshire, Berkshire, and Buckinghamshire, by Messrs. LYONS.—The First Part of MR. PYNE'S *Costume of England*.—A *History of the Abbey-gate at Bury St. Edmunds*, by the Rev. Mr. YATES.—A *History of Doncaster and its neighbouring Towns, with Anecdotes of eminent Men*, by DR. MILLER.—*Practical Observations on Insanity, with Remarks on Medical Jurisprudence as connected with diseased Intel-*

lect, by J. M. Cox, M. D. of Fishponds, near Bristol.

Mr. Reeves has printed a PSALTER in Hebrew, with Illustrations in English, similar to those printed in his Prayer Book. He purposes also to publish a Collection of all the Lessons of our Church Service which are taken from the Hebrew Bible, in that language; to be called *Lectionarium Ecclesie Anglicanæ Hebraicum*.

MR. DELAFONS, who, during forty-five years of a life employed in the British Naval Service, in the course of which he frequently discharged the functions of Deputy Judge Advocate to the Fleet, has been engaged in collecting and arranging materials for a TREATISE ON NAVAL COURTS MARTIAL; which will make its appearance in the Month of January next, in one volume 8vo. This Treatise does not exhibit a mere recapitulation of forms and precedents, but, after enquiring into the origin of Naval Judicial Institutions, aspires to explain the principles on which they are founded, the Laws and Regulations by which they are governed, and to point out those defects yet to be remedied in a system possessing much inherent excellence.

AN Edition of JORTIN'S *Remarks on Ecclesiastical History*, in 3 vols. 8vo. has just appeared; but the edition of his *Complete Works*, announced some time since, is proceeding at the press. This edition is printed from the Author's own Copies of his Works, and Manuscript Papers communicated to the Editor by his Descendants. The first portion, containing the *Discourses on the Christian Religion*, and the *Remarks on Ecclesiastical History*, will be published early in January. These two Works will form 3 vols.; and are now first united, in conformity to Dr. Jortin's own idea, who considered the *Remarks* as a Continuation of the *Discourses*, as may be seen by reference to the first paragraph of the *Remarks*. The *Life of Erasmus*, and other Works, will follow in succession; and will be sold separately, for the accommodation of purchasers.

A new Periodical Work will commence with the new year, to be published quarterly, in Numbers, price 2s. 6d. each, entitled the *Edinburgh Medical and Surgical Journal*, exhibiting a concise View of the latest and most important Discoveries in Medicine, Surgery, and Pharmacy. By a Society of Gentlemen in London and Edinburgh.

Upwards of 500 MS. Rolls of Papi were

recovered, many years since, as is generally known, from the ruins of HERCULANEUM and POMPEII. His SICILIAN MAJESTY ordered these MSS. to be unrolled, transcribed, and printed. From the brittle state in which the heat had left them, the process of unrolling was extremely difficult and tedious. In forty-six years not more than eighteen rolls had been unfolded. Of those, two only have been published: one on *Music*, by PHILODEMUS, contemporary with CICERO, a very scientific treatise; and the other, on *Cookery*. The business, however, proceeded, till the late invasion of the French occasioned an interruption. In the year 1800, the PRINCE OF WALES directed the Reverend JOHN HAYTER to proceed to Italy, and to exert himself, under the permission of the KING OF NAPLES, in unrolling and transcribing the MSS. The interposition of the Prince has so much revived the drooping spirits of the Italian Literati, that Ninety MSS. have been unrolled in two years. Several of these will be published in the first instance at Naples, and afterwards in this country. *The original Rolls of Papiri* are arrived at Carleton House, as a present from the KING OF NAPLES to the PRINCE OF WALES, which will be given to the world with all convenient speed. The learned and ingenious will be invited to exert their skill in endeavouring, not merely to develop their contents, but to contrive some more speedy and efficacious means than have hitherto been practised, for unrolling and transcribing the many volumes which are at present discovered, and the still greater number, which may possibly be yet recovered from the ruins. The eruption of Vesuvius, which buried the Cities of Herculaneum and Pompeii, happening in the year of our Lord 79, there is good reason to expect the recovery of either the whole, or parts at least, of the best writers of antiquity hitherto deemed irrecoverable; most of them having written before that period, and each of these cities being an established seat of learning, and the resort of the most distinguished Romans.

The following arrangement has been made for the *Spring Course of Lectures*, at the ROYAL INSTITUTION. MR. DAVY, *Geology*; MR. ALLEN, *Natural Philosophy*; MR. OPPE, *Painting*; Rev. WILLIAM CROWE, *History*; Rev. JOHN HEWLETT, *Belles Lettres*; Dr. SMITH, *Botany*; Rev. SYDNEY SMITH, *Moral Philosophy*, 2d Course; MR. DAVY, *Principles and Effects of Science*.

MR. J. W. BOSWELL has invented a *Tallow Lamp*, which regulates its supply by a spontaneous movement. It keeps at nearly the same height, and of the same degree of intensity; and is said to yield the greatest degree of light, at the smallest cost in proportion, of any invention yet made public, which is applicable to domestic purposes.

A Committee of the Inhabitants of BIRMINGHAM was, some years since, appointed, for the purpose of collecting together into an *Asylum*, specially appropriated to the purpose, the *Infant Poor*; which it had been till then customary to place out to nurse in the surrounding villages, at the parish expence. The Committee have recently published a Copy of the Annual Statements made by them, of the Expences, and estimated Savings, with the average Number of Children maintained each year in the Establishment, from its Commencement in July 1797 to July 1804; which appears well to deserve the attention of other parishes burdened with a numerous Infant Poor, as it proves that the moderate labour of children is not only productive of present profit, but of permanent and extensive benefit to the parish and to society. The average number of children maintained annually in the Asylum, for the above seven years, was about 250. The average cost of these, at nurse, would have been rather more than 2s. 6d. each per week; whereas in the Asylum it amounted but to 1s. 11d.; producing a Saving, in the whole seven years, of more than £3000.: besides which savings in maintenance, the children have made considerable earnings in labour suited to their ages; the Boys, in the heading of pins and sticking them in rows; the Girls, in weaving straw for ladies' hats, knitting, mending lincen, &c. The smaller children are employed in making oakum from old ropes: the elder females contribute to the general comfort by their labour in the house, which reduces the establishment to a Governess, Schoolmaster and Mistress, and one Female Servant. Their habits of industry produce a cheerful subordination, and render them more acceptable when called into any service in active life. Their health is also much benefited by the order in which they live: for many weeks in succession not one is to be seen on the sick list, and seldom more than one or two at a time: few in such a number have died, and none are oppressed with hard labour so as to produce deformity, which was not uncommon while under the care of hireling nurses in the neighbouring villages.

In No. 251 of *Young's Annals of Agriculture*, a Paper, intitled, *On the Crop of 1804*, is inserted by the Editor, the contents of which deserve to be universally known, both for their great importance at this juncture, and the spirit of piety in which the paper is written. Mr. Young asserts concerning the last crop, "with respect to wheat, it is by far the worst that I remember in a period of one-and-forty years farming. In the most westerly counties, the mildew did either not prevail, or only to a degree, which was not destructive of the crop; and to the North of the Tyne it was but partial; but

in nearly all the rest of the kingdom, and more especially in the productive corn counties on the East coast, it was dreadfully ruinous: some fields not worth reaping, and actually left uncut; others that did not pay for reaping and thrashing: and every reason to believe, on the examination of those with whom I have conversed, men above all intention or idea of deceit, that the produce varies from less than half to two-thirds, or at most three-fourths of an average crop. The same authorities, however, offer three very favourable circumstances:—1st. The stock in hand of old wheat has been larger than usual at the season; 2ndly. The produce of potatoes has been greater than has been known for many years; and 3rdly. All crops, of whatever kind, have been plentiful to redundancy in Scotland, so as to cut off all demand from thence. Favourable, however, as these circumstances certainly are, they cannot be estimated to approach any thing near to a compensation for the deficiency: and we must, consequently, depend on two circumstances—on *Importation*; but, above all, on *ADOPTING SUBSTITUTES FOR WHEAT AS EARLY AS POSSIBLE*.” We hope our readers will be influenced by such credible and weighty testimony! “That the threatening affliction of the period comes from the hand of God alone,” Mr. Young, in a very christian spirit, observes, “none can doubt who know what the season has been; who know, that, in innumerable instances, the richest soils, the most sheltered vales, the most vigorous efforts of good husbandry, have been attended with the worst crops. And if all ranks of the people were more strongly impressed with the certainty of our food depending absolutely on the providence of the Almighty, it might lead to more care in the article of offending him: and it is not the slightest offence, in considering such subjects, to throw His will without the sphere of our inquiries and our reflections, as if His was the only hand unacknowledged, and Omnipotence the only resource forgotten.” Mr. Young remarks, that the population has increased one-fourth since 1770; without, as he conceives, being accompanied with any thing like a proportionate increase in the quantity of cultivated land. Having shewn that the average price of wheat, for twenty-five years, from 1770 to 1794, was only 5s. 8d. per bushel, he asks, “What possible inducement could there be, for any extension of the culture of wheat, to sell it at such a price, so depressed by a constant importation? It is hardly possible to suppose, that, under such circumstances, such an increase,” as might keep pace with the increased population of that very period, “could take place. If it did not, who can be surprised at Three Scarcities occurring in the following period,” namely, from 1794 to

1804? “Give your farmers a steady adequate price for wheat at all times, and scarcities, as much as they depend, or can depend, on human exertions, would be at an end.”—“It can never be too often repeated, that low prices are sure, in the end, to produce scarcities.”—“With such a population, and such a police of corn, we have nothing to expect but a series of great vibrations in price; scarcities producing high prices; these, a vigorous culture; such animation, great plenty; plenty depressing the price as much too low; and inadequate returns again causing scarcity.” The increased number of horses too, within the last thirty years, is stated by Mr. Young as having had no inconsiderable effect, from their consumption of all the products of pasturage, in preventing the culture of corn increasing, as it ought to have done, with the population. “Throughout the period,” he observes, “in which wheat stood at 5s. 8d. per bushel, meat, butter, and cheese advanced very much in price; because national wealth much increased the demand for them, and importation could not, as in the case of corn, supply that demand: the price being on the advance, and not being subject to ruinous variations, the supply has been as regular as the demand. And this fact well deserves a serious attention; for it shews, that plenty will be produced of whatever product is well and regularly paid for. Why is Barley at this moment £3. a quarter? Because last February, March, and April, it was at 22s., and the farmers so affected by that inadequate price, that they would not sow it. This is, in one word, the History of our Corn; and so it will continue till a new policy is embraced; and sufficient means are taken to prevent prices becoming too high, by never permitting them to become too low.” We have thus given the substance of this Paper, because we think it a matter of public concern, that such views should be formed on this subject as may lead to seasonable and immediate economy.

Mr. Bryant has bequeathed his valuable library to King's College, Cambridge; of which Society he was formerly a member.

FRANCE.

The Prefect of Police has published a List, containing the names of all persons of the Faculty, registered at the Police, and qualified to administer to the health of the Parisians. These are classed as follows: 217 old Physicians; 255 old Surgeons; 114 Doctors of Medicine; 10 Doctor in Surgery; 252 Officers of Health; and 233 Midwives.

In conformity to a Decree of the Minister of the Interior, the Art of Swimming is, in future, to be taught in the Lycœums and Secondary Schools.

Mr. ARTHUR O'CONNOR has lately pub-

lished, at Paris, a Review of the Present State of Great Britain. In this work he pretends to prove that the Bank of England is actually in a state of bankruptcy, and that the Government must inevitably and speedily be overthrown. This, independent of every other consideration, he says, the progress of information and industry among the neighbouring nations is capable of effecting. France alone, by the flourishing condition she enjoys in consequence of the destruction of all privileges, is capable of producing this revolution. The motive which induced the Government to engage in the present war, he supposes to be, that they might more conveniently bring about a general bankruptcy.

GERMANY.

About a century since, SOPHIA ELEONORA, of Stolberg, began a *Collection of Funeral Orations*; which has been preserved and increased, till it is now become so considerable, that the Catalogue of it, about to be published, forms of itself a large folio volume.

The Court of Munich is particularly engaged in a System of Education, in the territory which the Elector has acquired in Suabia. There will be three principal Seminaries established, viz. at Ulm, Dillingen, and Kempten. The Professors will be chosen of all communions, and the Doctrines of the principal Christian Churches will be taught there. Each of these Seminaries will have two Directors of Instruction, of whom the one will be Roman Catholic, and the other Protestant. The superintendance will be in-

trusted to the Director-General of Instruction at Munich.

DENMARK.

Professor NYERUP, of Copenhagen, proposes to publish a *Historical, Statistical, and Literary Description of Denmark and Norway, from the Ninth to the Nineteenth Century*. The Danish Chancery has granted him permission to search the Archives.

PRUSSIA.

Counsellor D'OEFIELD has formed a Collection of 68,000 Geographical Maps, which the King has lately purchased for 20,000 florins.

RUSSIA.

Dr. LINDE, Director of the Museum at Warsaw, has been ten years employed on a *Dictionary of the Slavonic Tongue*.

M. LEBEDEF has obtained permission to establish a Printing Office with Indian characters. He purposes to procure Translations of the best productions of French, German, and Russian Literature, and to diffuse them through Indostan.

AMERICA.

Captain SOWLE, in the American Ship *Palmyra*, discovered a *New Island*, on the 10th Nov. 1802, in the South Sea, situated in North latitude 5 deg. 49 min., and in West longitude 162 deg. 23 min. from London; which he named *Palmyra Island*, after his vessel. It is about three leagues in extent; uninhabited; abounds in coconuts; and is surrounded by large shoals of various kinds of fish.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A SERMON preached at the New Meeting-House, Birmingham, Sept. 9, on Occasion of the Death of the Rev. Thomas Kenrick. By John Kentish. 1s.

Strictures on Methodism. 2s. 6d.

A Sermon preached at St. Mary's, Stafford, at the Visitation by the Archdeacon, August 1804. By the Rev. Edward Whitby. 1s.

Religion the Nurse of Loyalty. A Sermon, preached August, 1804, at the Assizes at Lancaster. By T. Wilson, B. D. 1s. 6d.

The Importance of the Christian Ministry. A Sermon, preached at Hebden Bridge, May 24, 1804, on Occasion of the Establishment of the Northern Education Society. By Thomas Langdon. 1s.

The Divine Being a God that hideth himself. A Sermon preached at Salem Chapel, Leeds, Jan. 1, 1804, at the Weekly Meeting for Prayer, on Account of the present State of the Nation. By Thomas Langdon. 6d.

The Death of a Good Man Lamented and Improved. A Sermon occasioned by the Death of Mr. Joseph Sharp, who died Nov. 26, 1803, in the 59th Year of his Age. By Thomas Langdon. 6d.

The House of Mourning and the House of Feasting. A Sermon preached before the Hinton Friendly Society, Sept. 30, 1804, being the Anniversary. By the Rev. James Plumptre. 1s.

A Reply to the Dissenter's Reasons for Separating from the Church of England, in a Letter to John Gill, D. D. Editor of them. By the Rev. Spencer Cobbold. 8vo.

A Plain and Practical Discourse, Explanatory of the Communion Service of the Church of England. By Charles Plumtre, A. M. 8vo.

Christian Beneficence. The Anniversary Sermon at the Meeting of the Society for the Benefit of the Widows and Orphans of deceased Clergymen, within the Diocese of Durham. Preached September, 1804. By Charles Plumtre, M. A. 4to.

MISCELLANEOUS.

Nouveau Dictionnaire Historique; ou Histoire Abrégé de tous les Hommes qui se sont fait un Nom par des Talens, des Vertus, des Forfaits, des Erreurs, &c. depuis le Commencement du Monde jusqu'à nos jours; avec des Tables Chronologiques, pour reduire en Corps d'Histoire les Articles répandus dans le Dictionnaire. Par Chaudon & Delandine. 8vo. nouvelle Edit. revue, corrigée, et considérablement augmentée. 13 vols. £6. 6s.

A short View of the actual State of the Volunteers, with Hints to the Officers commanding Volunteer Brigades, with Suggestions for the more perfect Organization of the Volunteer System. By an Officer of the Regulars. 1s.

List of the Officers of the Militia of the United Kingdom.

List of the Officers of the Gentlemen

and Yeomanry Cavalry, and Volunteer Infantry.

A Letter to Lieutenant-Colonel Sir Robert Wilson, on his "Enquiry into the present State of the British Empire," &c. 2s.

Remarks on Sir Robert Wilson's "Enquiry;" more particularly the Battle of Zama, and the Volunteer System. Also, Elucidations of the Obstructions to the Recruiting Service. 1s. 6d.

Observations on the Climate, Natural Productions, and the Manufactures of Ireland. By William Paterson, M. D. 8vo. 9s.

Observations on the Change of Public Opinion in Religion, Politics, and Medicine; on the Conduct of the War; on the prevailing Diseases in Great Britain; and on Medical Arrangements in the Army and Navy. 2 vols. 4to. £3. 13s. 6d.

A Letter addressed to Lord Hobart, Principal Secretary of State for the Colonial Department. By Colonel Thomas Picton, late Governor of Trinidad, &c.

An Oration, commemorative of the late Major-General Hamilton, pronounced before the New York State Society of the Cincinnati. By J. Mason, D. D. With the Particulars of the Duel, &c. 1s.

The East India Directory and Register for 1805. 5s. 6d.

RELIGIOUS INTELLIGENCE.

ABSTRACT OF THE ACCOUNT OF THE PROTESTANT MISSIONS IN THE EAST INDIES FOR THE YEAR 1803, PUBLISHED BY THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE IN THEIR LAST ANNUAL REPORT.

THE Rev. Messrs. Kohlhoff and Hölzberg, in a Letter dated at *Tanjore*, 29 Dec. 1802, state that they had attended to the Congregations and Schools in that place, and that they and their native assistants had also made several journeys to publish the word of God in various towns and villages of the *Tanjore* province; and that, by the blessing of God, several new Congregations had been lately formed. At *Kanandagudi*, a village 18 miles from *Tanjore*, about 40 families had come to the resolution of renouncing the worship of their dumb idols, and turning unto God; and having been carefully instructed they were admitted into the Congregation by Baptism. At *Adanjour* a village 17 miles from *Tanjore*, 9 families had received Baptism; and, there being several Christian families near it, they had erected a temporary building for divine worship, and had

stationed there a Catechist Assistant, who had been found faithful in the discharge of his duty. At *Leraloor*, five miles from *Tanjore*, 7 families had been brought to the knowledge of the Gospel; and there being some Christian families in the neighbouring villages, a neat brick and tiled Chapel had been erected by a member of their Congregation, named *Sandoshee Pulley*, who held an employment in the Company's service. The Chapel was finished during Mr. Kohlhoff's progress through the country, and it was opened by him on the 5th of November, 1802, by prayer, and a sermon from *John* ch. 1, 2. After the sermon, 24 persons received the Holy Sacrament, nine of whom were members of this new Congregation; and 19 Catechumens, who had been ten weeks under instruction, were baptized. It is with much satisfaction the Missionaries report, that the far greater number of these converts were not ashamed to confess the name of Christ, but endeavoured to honour the holy religion they had embraced, by a conformity to those sacred truths and duties, in which they had been instructed. They also inform the Society,

that, by God's gracious Providence, they had finished the School-House at *Tanjore*, which would accommodate above 1000 children. There being a large Congregation at *Pudapatts*, situated westward of *Tanjore*, a Chapel had been erected there, and opened last *July*. An able Catechist, educated by the late Mr. *Swartz*, was stationed at that place, and had hitherto given satisfaction to the Missionaries, by attention to his duty. At *Kanndagudi*, a small spot of ground had been purchased, and a temporary building for divine worship was intended to be erected as soon as possible.

The increase of the *Tamilian* Congregation had been considerable. In the year 1801, they baptized 366, among whom were 50 Infants born of Christian parents; they had received 21 from the popish communion; they had administered the Sacrament to 599 persons; they had married 12 couples, and buried 29 bodies. In the year 1802, they had baptized 323, among whom were 63 born of Christian parents; they had received from Popery 34; they had administered the Sacrament to 585 persons; they had married 21 couples, and buried 36 bodies.

There were 8 Scholars in the *English* School, and in the Provincial Schools of *Tanjore* and *Cumbigoum*, about 40. In the *Tamilian* School, consisting only of Children born in the Congregation, 32 Seminarists were in training to serve as Catechists, besides whom, there were 85 Charity Boys, 28 Day Scholars, and 36 Girls.

The Missionaries at *Traquebar*, and Mr. *Gerické* at *Madras*, had kindly furnished them with *Tamilian* books, to the utmost of their power, but not adequately to their wants; and they had been supplied with Bibles from *Traquebar*, for the *Tanjore* and *Palamcotta* Missions.

In the month of *September*, they had been visited by Mr. *Pohlé*, of whose state of health they give a very indifferent account.

The Rev. Mr. *Gerické*, in a Letter dated at *Vepery*, 14 Feb. 1803, informs the Society that he had recently been through the *Mysore* country, and thence to *Palamcotta*, visiting all their Congregations, and that it had pleased God to awaken a sense of Religion in the inhabitants of whole villages, inasmuch that of their own accord they had sought instruction from the neighbouring Christians, and their Catechists, and from *Sattianaden*, and had wished anxiously for his coming, to be farther instructed and baptized. The first of these villages, to which he had been called, was newly built by Catechumens, who had before lived in neighbouring places, and their Church was finished when he arrived to preach and baptize in it. In four other villages, the inhabitants being unanimous in their resolution of embracing the Christian Faith, put away their

idols, and converted their temples into Christian Churches, and were instructed and baptized in them. For another new village, and Church for Catechumens, that lived dispersed, he had bought a piece of ground, and instructed and baptized in it, under a temporary shade. On his departure from the *Tinnavelly* country, where this had happened, messages were received from many villages, requesting him to stay a few months longer, and to do in their villages what had been done in others. Not conceiving himself at liberty to do so, he had recommended them to *Sattianaden*, to the old Catechists, and to the new Assistants. By these means, there had been instructed, and baptized, about twice the number that he had baptized, which were above 1300. But, extraordinary as these conversions of several thousands were, no less extraordinary was the persecution suffered from their heathen neighbours, and particularly from some men in office under the Collector. The very night on which he returned to *Vepery*, he received a letter on the melancholy subject; and nothing prevented his return to that part of the country, but serious indisposition. Mr. *Kolhoff*, however, had resolved to visit the new Congregations, and with the assistance of Mr. *Gerické's* letters, he trusted relief would be afforded; and the presence of so good a pastor as Mr. *K.* would tend, by God's grace, to comfort them all, and to confirm and strengthen the weak among them. *Sattianaden* seemed to be quite depressed at the cruelties exercised upon the Christians; and the reports daily brought to him from all quarters. One of the Congregations had lately written to Mr. *Gerické*; that were it not for the fear of Hell, and the hope of Heaven, such were their sufferings, that they should all throw themselves into the sea.

In the different congregations under Mr. *G.* near *Madras*, about 200 persons had been baptized, of whom 42 were adults.

Mr. *Gerické*, in another Letter, dated at *Vepery*, 7th May, 1803, states that he had made such arrangements with respect to the stationing of the Missionaries, that he hoped Mr. *Kolhoff* might be able to go through his various and arduous duties, until it should please God to send them help from *Europe*.

It seems, Mr. *G.* observes, that if we had faithful and discreet labourers, for the vineyard of the Protestant Mission on this coast, to send, wherever a door is opened unto us, rapid would be the progress of the Gospel. Our native teachers, though some of them may not be inferior to us in the knowledge of the great truths of the Gospel, and in the manner of communicating them, still their discourses carry not that weight with them, that is felt when we speak to the natives. They never gain that confidence that is placed in an *European*, when they are once con-

vinced that he is actually what he exhorts them to be. Without good Missionaries, true disciples of Jesus Christ, from home, the work of the Mission, it seems, would lose its respectability, even though the native teachers were good men; and Missionaries, without the Spirit and Mind of Christ, and as full of the world as the natives are, would soon make the Mission the most graceless thing imaginable.*

It has pleased God, Mr. G. observes, to lead them these several years, through great anxieties with regard to the Mission, but they have observed and believe, that a kind Providence watches over it; and such help as seemed absolutely necessary for its preservation, has always been furnished in due time. This keeps their hopes alive, and prevents them from losing their energy.

The Rev. Mr. *Pohlé*, in a Letter dated at *Trichinapally*, 10 March, 1803, states that in the course of the last year, he had baptized 47, (including 5 Heathens); and had had 200 Communicants, including 43 English. In the English School, there were about 50 Scholars, and in the Malabar School about 10. The Malabar Congregation amounted to 205, and the Portuguese to 77, all of them in and about *Trichinapally*. The Catechists and Schoolmasters continued in the service of the Mission, and its concerns had been fully attended to. All had enjoyed good health, excepting himself: he had been much indisposed, but was then able to resume his ministerial functions, both towards the Mission and the Garrison. The military were regularly at Church; notwithstanding their residence at a considerable distance from it.

The Rev. the Danish Missionaries, in a Letter dated at *Tranquebar*, 9th Feb. 1803, acknowledge the receipt of the Society's presents sent out to them the preceding year, which they consider as encouragements to a perseverance in the faithful discharge of their duty, that the spiritual misery of the natives, and the bodily distresses of many poor persons, may be lessened. They express an anxiety for the receipt of printing paper, as their press was constantly engaged in working off books, for the use of the Malabar Christians, and lately for the new Congregations, which in great numbers had recently been baptized by Mr. *Gericke*, many of whom, not having yet been able to get books enough for their instruction, had written the Catechism and Prayers on palmyra leaves, which they had rehearsed to Mr. *Gericke*, in a manner beyond his expectation.

Their hearts had been filled with

* God grant that every British minister who reads these words may feel how forcibly they apply to his own case as well as to that of an East Indian Missionary.—Ed.

praise to God, for the progress which the Gospel of Christ had lately made amongst the Heathens; and they considered it as an extraordinary Providence, tending to the furtherance of Christian Knowledge, that the country was under a Christian government, which they trusted would lend it benevolent and protecting hands to lessen the perils that had attended the reception of Christianity, and to encourage its introduction. Hence, the natives would learn how to fear God, to honour the King, to obey the laws, and to become industrious and faithful subjects, as well as to reject their foolish and often most cruel superstitions. Of the latter, they had had, within the last year, a striking instance, when two women were suffered to be burnt alive, with the corpse of the late Rajah *Amersing*, a circumstance that afterwards produced a series of fantastic follies. Several women pretended to be possessed with the spirit of one of the burnt women, and affected to produce wonderful cures among the sick. The imposition was, however, at length checked, and the impostors punished by the Collector, and even by the present Rajah, *Serfojee*.

Mr. *Cammerer* had kindly gone to *Tanjore*, to take care of Mr. *Kollhoff's* charge, whilst he was with the new Congregations, to strengthen and comfort them in their distresses, brought on by some heathen enemies, who were indignant that whole villages, with their chiefs, had embraced the Christian doctrine, and converted their pagodas into Christian Churches; after having broken their idols to pieces, and buried them deep in the ground. Like *Nero*, and *Dioclesian*, these Heathens imputed every theft and mischief to the Christians; and as heathen chiefs, averse from Christianity, easily raised every complaint against them, some had been chastized, and treated in a pitiful manner. The last accounts, however, they thank God, had happily reported, that the Collector was kindly disposed to the Christians, and had put a stop to the injustice and acinations of their enemies. Catechists and Schoolmasters, to a certain extent, with Malabar Bibles, Catechisms, and other books, had been furnished, but there was great need of other Missionaries.

The *Tranquebar* Mission had last year been increased by 112 Children born of Christian parents, 11 Converts from Heathenism, and 5 Converts from Popery. In the *Tamilian* Schools, 160 Children were maintained, besides those in the adjacent villages, and farther in the country. In the Portuguese School, 40 Orphans were supported, and 48 Day Scholars taught. Nineteen Couple had been married, 1,290 had received the Lord's Supper, and 72 had been buried.

The Rev. Mr. *Holtberg*, in a Letter dated at *Cuddalore*, 12 Oct. 1803, reports

the much lamented death of the valuable and excellent Mr. *Gericke*, at *Vellore*, on the 2nd of that month.

The loss was sincerely felt by Mr. *Holzberg* in particular, as he had been accustomed to look up to Mr. *G.* as a friend and a father. The Society, he observes, had lost a most faithful servant; the Mission its second pillar; and all *India* a benefactor, and an eminent example of piety and virtue, whose righteous footsteps, he prays God that he may be enabled to follow.

The Rev. the Danish Missionaries, in a Letter dated at *Tranquebar*, 10 Oct. 1803, communicate the same afflicting intelligence. By the death of Mr. *Gericke*, they say, the *Vepery* Mission has lost not only its shepherd, but also its support; and the situation of the *English*, *Portuguese*, and *Malabar* Congregations would be deplorable, till another Missionary should arrive, and be able to take the charge. Mr. *Paxold* had been applied to, to return to *Vepery*, and his answer was expected. Mr. *Holzberg*, who had been placed at *Cuddalore*, under the common deliberation, was not qualified to take charge of the *Vepery* Congregations, for want of the necessary languages. Mr. *Kolhoff* had already the charge, not only of the extensive *Tanjore* Mission, and of the many old and new Congregations beyond *Palmcotka*, but also the additional attendance on the new *English* Garrison, in the fort of *Tanjore*. They intended however to continue to assist him, by periodical journeys, which Mr. *Cammerer* had already done twice in the current year; but they had no ability to alleviate his hard labours, otherwise than by Catechists, books, and correspondence; for, besides their three Mission Churches, they had lately had the care of the Danish Congregations, and Mr. *John's* health was on the decline. They therefore earnestly solicit, that the distressful situation of the *English* Missions may be taken into consideration, and the most effectual measures adopted for their preservation; otherwise, what had been gained would be lost, and many thousand souls would be most deplorably circumstanced, both in their spi-

ritual and temporal concerns. Having forsaken their heathen relatives and connections, there would be no prospect of acceptance, and subsistence with them, even if they were to return (which God forbid!) to their former idolatry.

The Danish Missionaries were then in expectation of soon receiving the usual presents and stores annually sent out by the Society, which would be a particular relief to them, as the ship, with their ordinary stores and provisions from *Denmark*, had not then arrived.

Their Letter concludes with earnest expressions of prayer, that the salutary knowledge of the true God, and our blessed Redeemer, may be extensively communicated; to the comfort and salvation of the poor inhabitants of that country.

It is with much concern that THE SOCIETY still has to report that no suitable supplies of new Missionaries have yet been heard of; to succeed the good men, who have finished their course, and exchanged the toil of sowing the seeds of the word of God, for the unmixed pleasure of reaping the fruits thereof. The departure of Mr. *Gericke*, so soon after the loss the Missions experienced by the death of the invaluable Mr. *Swartz*, is an affecting dispensation; but the Society has confidence that God will still raise up labourers to work in his vineyard, among the Heathen; and spread abroad the knowledge of those sacred truths, which alone can make men "wise unto salvation."

The Books, &c. sent to subscribing and corresponding Members, consist of

Bibles	7,958
New Testaments and Psalters	10,520
Common Prayers	14,250
Other bound Books.....	19,243
Small Tracts.....	103,658

In all during the year 155,609

The Members of this Society are now upwards of 2,600. The total number of Children in the Charity Schools, connected with the Society, are 7,108.

We are obliged to postpone the Continuation of the Account of the Tartar Mission.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

THE first transaction in point of importance, if not in point of time, which we have to notice, is the coronation of *Bonaparte* as Emperor of the French. The ceremony took place on Sunday the 2nd instant, and was attended with a degree of pomp and splendour, which has seldom been exceeded. The crown was placed

on the head of the Usurper by the Pope, who had arrived in Paris on the 25th of November, where he was received with the most studied attention. The detail of the coronation had been previously arranged, and publicly announced, with the most minute and ridiculous particularity, even to the manner in which the Emperor and Empress should say their prayers, and partake of the Sacrament, and in which

their attendants should take off and fold up their mantles. The whole went off, it is said, with eclat, and without any tumult or disturbance. It would be endless to repeat all the fulsome expressions which were used on this occasion. The Parisians appeared highly delighted with the slew; and when we consider the facility with which they have been driven from one political system to another, and how heartily they have embraced each change from monarchy to democracy, and from democracy to the most absolute despotism, there is no reason to doubt that their joy was as sincere at this as at any former revolution.

Another invasion of the laws of nations has been committed, by the orders; as there is every reason to believe, of Bonaparte. Mr. Wagstaff, the British Messenger, was seized on his road to Berlin and Petersburg, by a party of French soldiers, who robbed him of his dispatches, and money, and otherwise maltreated him. It is said that no advantage will accrue to Bonaparte from this robbery, as Mr. Wagstaff's dispatches were not of any importance.

The Imperial Grand Procureur General has published a report, containing the pretended proofs of another conspiracy against the person of Bonaparte, in which Mr. Taylor, the British Minister at the Court of Hesse, is said to have been the prime mover. The proofs, however, even supposing them to be neither corrupted nor garbled, are of a nature which, however they may suit the meridian of Paris, would go a very little way with an English jury in establishing criminality.

The French have taken possession of all the Islands on the Rhine, on their own side of the toll-way, a measure contrary to existing treaties, and which gives them, in fact, the entire command of that river.

Contrary to the declarations of Bonaparte, and the expectations of the Merchants, an Embargo has been laid on all Swedish ships in French ports.

The Emperors of Germany and Russia are said to have cordially approved of the spirited interference of the King of Prussia in the case of Sir George Rumbold.

The French Ambassador has been induced to prolong his stay at Constantinople, by the mediation of the Prussian Minister; but it is still uncertain whether the Porte will formally acknowledge Bonaparte's new title.

The Republican Calendar is said to be abolished in France, and the Gregorian restored to its place.

SPAIN.

There seems no longer any hope that peace will be maintained between Great Britain and Spain. An order of council was issued on the 19th instant, to prevent any British ships from clearing out for

Spain, and for laying an embargo on all Spanish vessels in our Ports. The public are still altogether in the dark respecting the immediate causes of this rupture.

The infectious fever which had raged at Gibraltar and other parts of the Spanish coast, is said to have abated. The mortality which it occasioned is said to have been every where unusually great.

HOLLAND.

In consequence of the orders said in our last number to have been issued by Bonaparte for the seizure of ships coming from England, or having English goods on board, the Dutch Directory published a decree charging their officers to pay no respect to any orders which might be given by persons belonging to France, relative to matters of trade, collecting of duties, &c. The decree, however, proved perfectly impotent; and the French officers proceeded in their seizures, as if no such orders had been given: nay, four of the Directory most implicated in this refractory proceeding have been arrested and sent to Paris. Thus not even the shadow of Batavian independence is left.

SWEDEN.

The States of Pomerania assembled at Stralsund, on the 8th of October last. On that occasion the king addressed them in an energetic speech, in which he called on them to furnish the means of placing their country in a state of security from foreign aggression, as it was impossible to say how soon it might be assailed. The States readily complied with the wishes of their monarch.

The King of Sweden has ordered the name of Bonaparte to be struck out of the list of sovereign princes, and replaced by that of Louis the XVIIIth.

RUSSIA.

The intentions of Russia are still veiled in obscurity. She still continues to augment her forces in the Seven Islands.

EAST INDIES.

A most destructive war seems to be carried on in Ceylon against the Candians, into whose territory our soldiers make incursions, laying it waste with fire and sword.

The recent disturbances occasioned by Holkar in the Maharrattah country are said to have been suppressed. A severe famine however, attended with its usual companion, disease, is stated to prevail in some parts of that empire, and the mortality in consequence to be very great.

UNITED STATES.

The American Squadron in the Mediterranean has lately attempted, by bom-

badgments several times repeated, to destroy Tripoli; at least to force the Pacha to accept the terms of peace which were offered him, and to restore all American captives. These attempts have been attended with considerable loss to both parties, without producing a satisfactory arrangement of their differences.

General Armstrong, the American Ambassador to France, is said to be charged

with the acknowledgment of Bonaparte's new title.

The American Congress met about the beginning of November. The most remarkable circumstance which occurred was Colonel Burr's appearing and taking his seat as Vice President, notwithstanding the indictment which has been found against him as the murderer of General Hamilton.

GREAT BRITAIN.

A second attempt has been made with the explosion vessels, which was directed against Calais Harbour. The injury done by it to Fort Rouge was supposed to be considerable, but it now appears not to be such as may not be easily repaired.

The Venerable, of seventy-four guns, has been lost at Torbay, with eight of her crew. The Romney, of fifty guns, was also wrecked on the coast of Holland, and Captain Colvill and his crew made prisoners by the Dutch; who, after saving them from destruction, treated them with the most marked civility, and liberated the captain and officers on their parole of honour. Their kindness has been very handsomely acknowledged both by Captain Colvill and Admiral Russell. The latter, in addressing the Dutch Admiral, observes, in speaking of his conduct, "This, Sir, is nobly alleviating the rigours of war, as the Christian heroes of your country and mine were wont formerly to do in these seas, before a considerable portion of Europe was corrupted by false philosophy."

Another valuable Spanish Prize has been taken, and several French privateers.

The price of bread has suffered a trifling diminution, but still continues high. In our Literary and Philosophical Intelli-

gence will be found some interesting remarks on this subject.

At a General Court of East India Proprietors, it appeared to be the sense of the Proprietary, that a pension of £500 per annum should be settled on Sir Nathaniel Dance for his meritorious services.

Mr. Bebb has been elected a Director of the East India Company in the room of Mr. W. Adair Jackson, deceased.

No less than thirty bills for perjury have been found by the Grand Inquest at Westminster against voters for Sir Francis Burdett, at the late Middlesex Election. Two of these were lately tried in the Court of King's Bench, when the Defendants were found guilty. These trials have exposed to view one of the most extensive and nefarious schemes of deliberate and systematized perjury of which history, perhaps, furnishes an example. Our present limits will not permit us to detail the particulars so fully as we wish to do; but we shall probably resume the subject in our next number. We understand that the presentments to the Grand Jury might have been multiplied, had the fund for carrying on these prosecutions been adequate to the expence. The same cause has prevented a greater number of trials from taking place.

ECCLESIASTICAL PREFERMENTS.

REV. SAMUEL DOWNES, B. A. appointed second master of the grammar-school at Durham, *vice* Manisty, resigned.

Rev. T. JONES, Ashleworth, V. co. Gloucester.

Rev. HENRY PHILPOTTS, M. A. Kilmerston V. co. Somerset.

Rev. CLEMENT DUMARESQ, B. A. rector of St. Clement's, in the island of Jersey, St. Mary's R. in the said island, *vice* Valpy, deceased.

Rev. ROBERT ROLFE, B. A. Thurgarton R. Norfolk, *vice* Sibbs, deceased; and Cockley Cley R. in the same county.

Rev. JOHN MICHELL, LL. B. prebendary of Gloucester, Compton-Dundon V. Somerset.

Rev. J. JACKMAN, of Catherine-hall, Cambridge, and alternate morning-preacher at Percy chapel, appointed one of the domestic chaplains to the Prince of Wales.

Rev. THOMAS WICKHAM; vicar of Kirburton, co. York, Beaminster Secunda prebend, in Salisbury cathedral, *vice* Gilpin, deceased.

Rev. THOMAS BOWMAN, M. A. master of Hawkshead school, Flintham V. co. Nottingham; and Rev. John Popplewell, B. A. Kneeton perpetual curacy; both *vice* Davies, resigned.

Rev. RICHARD RILEY, B. D. Marwood R. Devon, *vice* Weston, deceased.

Rev. PHILIP BAYLES, St. Mary at the

Wells R. Colchester, *vice* Twining, deceased.

Rev. Richard Riley, B. D. Marwood R. Devon, *vice* Weston, deceased.

Rev. W. Cockin, Cherrington R. co. Gloucester, *vice* Lysons, deceased.

Rev. H. S. Trimmer, B. A. Heston V. co. Middlesex.

Rev. Charles Elliott Watkey, Clyst St. Laurence R. Devon, *vice* Kitson, resigned.

Rev. John Russell, M. A. Dittisham R. Devon, *vice* Rodd, resigned.

Rev. Anthony-William Glynn, LL. B. Lesnewth R. co. Cornwall.

Rev. Samuel Furley, B. A. Lestwithiel V. do. Cornwall, *vice* Baron, deceased.

Rev. Dr. Cookson, canon of Windsor, Binfield R. Berks; and Rev. Dr. Ridley, of Whippingham, in the Isle of Wight, to a prebendal stall in Gloucester Cathedral; and Rev. William Long, to a canonry of Windsor; all *vice* Wilson, deceased.

Rev. John Williams, M. A. to a canonry in St. David's Cathedral; *vice* Davies, deceased.

Rev. John Rawbone, B. D. Hatford R. Berks; *vice* Cooke, deceased.

Rev. Bernard Seale, M. A. vicar of Bramtote, Willingale Spain R. Essex.

Rev. Thomas Methold, rector of Stonham, Suffolk, to a prebendal stall in Norwich Cathedral, *vice* Potter, deceased.

Rev. James Carlos, M. A. Thorpe by Hadspoe R. co. Norfolk.

Rev. Robert Moore, second son of the

Archbishop of Canterbury, to a prebendal stall in Canterbury cathedral, *vice* Benson, deceased.

Rev. Thomas Ewbank, M. A. Elton R. co. Durham, *vice* Rowntree, deceased.

Rev. Henry Davies, rector of Faddingsworth, Middle-Razen-Drox V. co. Lincoln.

Rev. Dr. Randolph, Wotton at Stone and Ashton R. Herts, *vice* Graham, deceased.

Rev. West Wheldale, rector of Christchurch, Spitalfields, London, Frampton V. co. Lincoln.

Rev. Maltward Simpson, M. A. Mickfield R. Suffolk.

Rev. Thomas Mounsey, of Selby, Brayton V. co. York, *vice* Charles Martin.

DISPENSATIONS.

Rev. William Clifton, rector of Clifton, co. Nottingham, to hold Lissington R. co. Lincoln.

Rev. J. Aspiashaw, LL. D. to hold Hincley V. with Stoke and Dallington annexed, co. Leicester, with St. Peter's R. in Nottingham.

Rev. Edward Dohman Cooper, M. A. to hold the augmented chapelry of Wick, near Pershore, with Rouslench R. both co. Worcester.

Rev. John Webster Hawksley, M. A. to hold Knotting with Souldrop R. co. Bedford, with Little Marlow V. Bucks, *vice* Martyn, resigned.

OBITUARY.

REV. C. W. GERICKE.

In the first Number of our work we had to record the death of the venerable Swartz. We are now called to perform the same melancholy office for his worthy successor in his truly apostolical labours for the salvation of the Heathen. The account will be no more than a transcript of that which has been published by the venerable society in Bartlett's Buildings, in their late annual report.

On the 2nd of Oct. 1803, the Rev. C. W. GERICKE departed this life at Vellore, whence he was proceeding to Cuddalore, to re-establish the Mission at that place. Soon after his return from his most remarkable journey to the southern countries, the great success of which, in the awakening of several thousand Heathens to embrace the religion of Jesus Christ, has already been mentioned, his health was attacked by a fever, of which he recovered, but his increasing and incessant labours did not permit him to enjoy that rest, which his age of 61 years, and a weak frame of body, required. He was

taken with a disorder in the bowels, which he thought might be removed by change of air; but, returning from *Rajacottah* to *Vellore*, his disorder increased to that degree, that he was unable to proceed. Thus ended the laborious and pious life of this faithful servant of Christ, after he had served him in *India* 38 years, with a zeal and sincerity, which was exemplary to the public, and edifying to thousands, amongst *Europeans* and *Natives*, of all ranks and situations. The consternation and grief amongst all classes, at the death of so valuable a man, was beyond description. His soft, mild, meek, and humble character, had made him beloved by persons of distinguished stations, and by every one. His conversation was every where agreeable and instructive, as his long experience and attentive observations furnished him with important materials to entertain the company, wherever he happened to be visiting. He spoke with so much circumspection and wisdom, on religious and moral matters, on literature and political subjects, that all who heard him were pleased; and even such as dif-

ferred from him in matters of religion, had a respect for his exemplary character, and revered his Christian virtues; insomuch that many called him the *primitive Christian*. His public spirit was always active, and he took a great part in any institution for the common benefit. Though the propagation of the Christian Religion was his chief object, and occupied his mind in preference to all other objects, he approved and encouraged, as much as he could, the culture of sciences, in those with whom he was connected; and he even paid a monthly salary to an honest and skilful Bramin, for the benefit of *Indian literature*. In offering and rendering good services, he took very great pleasure, and he never declined any, which he found himself able to perform, even though attended with great difficulties. Many addressed themselves to him, in their urgencies, and requested his oral, or written, recommendation, mediation, or assistance; which had often cost him much time, great exertions, and not seldom considerable expences, and loss of money, besides his vast and expensive correspondence. His charity was boundless. Though the various concerns, which were entrusted to him, as a man on whose conscientiousness and exactness all could rely, and some generous rewards for his good offices, might have made him rich, he observed the utmost frugality, that he might have to give to the needy. To go into a detail, or to mention only the various branches of his abounding charity, were impossible; many of which had come to be disclosed only by accident. Many widows and orphans, helpless, afflicted, and oppressed, bewail, with flowing tears, the loss of their benefactor, father, guardian, advocate, defender, and comforter. To his brethren, he was the most tender friend and brother, never assuming as a senior, but always the first and most ready to take upon himself the heaviest burdens, to alleviate, and comfort, and assist his Brethren. He was indeed a shining light, whose gentle rays enlightened, warmed, and enlivened. His counsels, and advices, were maturely premeditated, and he never insisted upon his own opinions, nor was in the least offensive, in his paternal admonitions on errors, but rather indulgent, silent, and patient, when the common cause was not materially injured. He never complained of personal offences, and when his conscience and duty urged him to complain, in order to avert imminent dangers, he did it with the utmost reluctance, and the most affecting anxiety, for his tender heart was full of love towards his neighbour.

DEATHS.

Nov. 26. At Bath, aged eighty-two, the Rev. Dr. ARTHUR MACLAINE,

forty-eight years Minister of the English Church at the Hague. His funeral sermon was preached by Dr. Gardiner, of Bath, who stated many particulars, which strongly indicated the truly christian frame of mind in which this venerable minister of the Gospel departed this life. Dr. Gardiner observed, as we have been told, that in retiring to his bed Dr. Maclaine thanked God, that while the Heathens, naming Socrates in particular, were so much in the dark about their future state, he who had been a grievous sinner, had, through the mercy of God, such a blessed hope, and added, "I know in whom I have believed." Dr. Gardiner represented the Doctor to come as a penitent sinner to the throne of grace, leaning only on the cross of Christ, filled with gratitude to God: that Christ Jesus and eternal salvation were his constant theme, and that he was filled with the hope of glory. His last words to his friends were, "Weep not for me, O ye of little faith."

Nov. 15. In Great Portland-street, in the eighty-fifth year of his age, JAMES HERBERT, Esq.

Lately, at Shottesbrook House, Berks, ARTHUR VANSITTART, Esq. in the seventy-ninth year of his age.

Nov. 15. At his seat in Derbyshire, Sir HENRY HUNLOKE, Bart. in the eighty-first year of his age.

Nov. 20. In her seventy-first year, Mrs. IDLE, mother of Messrs. Idle, in the Strand.

Nov. 23. At Bath, in his ninetieth year, the Rev. RICHARD GRAVES, Rector of Claverton, author of the *Spiritual Quixote*, and various other works.

Nov. 27. At Alderbury, Wilts. the Rev. Dr. SYDNERCOMBE, late of Symondsburly, Dorset.

Lately, at Shipdham, in Norfolk, the Rev. COLBY BULLOCK, fifty-one years Rector of that parish.

Nov. 28. In the eighty-sixth year of his age, the Rev. SAMUEL MAUZY, one of the Chaplains of his Majesty's French Chapel at St. James's, and upwards of half a century Minister of the French Church of St. Martin Orgar, Martyn's-lane, Cannon-street.

Dec. 1. At his seat at Beffington, in Herefordshire, after a long and painful illness, in the seventy-fifth year of his age, the Right-Honourable THOMAS HARLEY, fourth son of the Earl of Oxford, senior Alderman (or Father) of the City of London.

Dec. 4. In the Crescent, Bath, the Lady of Sir Francis Baring, Bart.

Lately, at Emberton, Bucks, the Rev. ROBERT POWRETT, upwards of fifty years Rector of that place.

Lately, the Rev. RALPH FORSTER, Rector of Great Warley, in Essex.

Dec. 2. At Mount Clere, Rochester, in his eighty-fifth year, Sir JOHN DICK, Bart.

Dec. 5. In Chandos-street, Cavendish-square, the Rev. THOMAS VYNER, LL. D. of Eathorpe, Warwickshire, and one of the Prebendaries of Canterbury.

Dec. 6. At Keddleston, in Derbyshire, in his seventy-eighth year, the Right Hon. NATHANIEL LORD SCARSDALE.

Dec. 12. Aged eighty-six, Mr. Alderman BOYDELL.

Lately, at Baldoek, of an apoplexy, the Rev. CALES HILL, M. A. Chaplain to the Earl of Salisbury, and thirty-one years Rector of Baldoek.

Lately, the Rev. GEORGE JAMES EDMONDS, Vicar of Clun, in Shropshire.

Lately, at Wolverhampton, in her sixty-seventh year, Mrs. CATHERINE NICKINS, a maiden lady, and great great grand-daughter of that truly distinguished character, Lord Chief Justice Hale.

Dec. 16. In London, after a tedious illness of twelve months, the Bishop of ARKAS, in the seventy-second year of his age.

Same day, in Chesterfield-street, in her eighty-fourth year, Lady HULSE, widow of the late Sir Edward Hulse, Bart. of Breadmore-house, in Hampshire.

Dec. 18. In Edward-street, Cavendish-square, CHARLES NEILSON COLE, Esq. in his eighty-second year.

Dec. 19. At Hillingdon-house, near Uxbridge, the MARCHIONESS OF ROCKINGHAM, widow of the Minister of that name. She has lived in retirement since the death of her husband. Her death was so sudden that there was no time to call in medical assistance.

ANSWERS TO CORRESPONDENTS.

We must begin with apologizing to many of our correspondents, for the delay which has occurred in the insertion of their pieces: a delay which we hope they will have the goodness to attribute to its true cause, namely, their own liberality in contributing to the work. It is our wish to fulfil all the promises which have been given, and we have sometimes enlarged our ordinary limits in order to oblige correspondents. But as this cannot be often done, without a considerable pecuniary sacrifice, we must intreat their indulgence for the delay which, with respect to a majority of the communications transmitted to us, is absolutely unavoidable.

The interesting narrative of COLONUS, and the Poem of A. B., will appear in our next.

We feel the importance of the discussions suggested by an UNDER GRADUATE and TITUS, but as they are likely to run to a great length, we wish for a season of more leisure before they are introduced.

The *Monthly Epitome*, which we recommended, was dropped soon after it was set up. If another work has appeared with the same name, we know nothing of it.

We have been as anxious as M. T. D. can be to review the book to which he alludes, although we have hitherto been crossed in our design. We still persevere in it.

A PARTICULAR; URBANUS; QUERIST; and A PROTESTANT will be inserted. GALLINA; A CONSTANT READER; and A FRIENDLY ENQUIRER, are received.

The following are under consideration, viz. OSIANDER; W. TYNDAL; THEOPHILUS; A Paper on *Church Music*; HUMANIA; THEODOSIUS; and J. P.

The Article for the Obituary, sent by R., will appear in our next. We cannot discover whether H. S. be in jest or earnest.

Besides Russell's Collection of the Apostolic Fathers, there is another and a better Collection by *Le Clerc*.

Mendham's Exposition of the Lord's Prayer seems to us to supersede that which has been sent to us.

We approve of the sentiments contained in the Paper of APPELLES; but we are not aware that the error which he combats has an existence in this country. We are afraid of awakening any farther discussion on the controverted passage which forms the subject of his other paper. We believe that the tract which he mentions is private property; it may be had, however, in any number which may be wanted.

We beg to inform L. P., that it is certainly our intention to reprint the Two First Volumes of the Christian Observer, if we find sufficient encouragement from Messieurs the Booksellers to do so.

On the 31st of January, will be published, Price One Shilling, the First Number of the Fourth Volume of the Christian Observer; and prefixed to it, Price Sixpence, an Appendix to the Volume of the present Year: the whole making One Shilling and Sixpence.

INDEX

TO THE

ESSAYS, INTELLIGENCE, OCCURRENCES, &c.

Page	Page
ABOLITION of White Female Slave	Baxter's Life, Observations on 730
Trade proposed 152	Believers and Unbelievers..... 223, 305
Address of the Clergy of Stowe to their	Bible Society, British and Foreign 181,
Bishop 595	316
to the People of Great Bri-	Biddulph, Rev. T.'s Sermon 444
tain by Robert Hall 116	Bishop's Bible Calvinistic 631
Administration, new 319	Bite of Venomous Animals cured by
Agitations, bodily, no Proof of super-	Aqua kali puri..... 437
natural Agency, 370, 519, 568, 633,	Blight in Wheat, Prevention of..... 637
641	Blinding the Eyes, on the Almighty 331,
Algiers 184	719
Alum; Solution of; prevents Dresses	Boarding Schools, on Margery's Charge
catching Fire 311	against..... 146
America, Religious Intelligence, 57,	Bodily Agitations.—See Agitations.
640	Boyle, Robert, remarkable Occur-
America 62, 184, 445, 509, 711, 776	rence in his Life..... 394
Population of 113	Bribery 283
American Slave Trade, State of 678	British Museum 436
American Slavery 527	Buchanan, Rev. C.'s Prizes 374, 436
Amusements 489	Calcutta, State of Religion in 508
Anecdote of Lord Chesterfield..... 478	Calvin's Opinion of Liturgy 204
of Lord Peterborough ib.	Calvinistic Controversy 28, 146, 301, 303,
Athenian 546	357, 421, &c. 468, 480, &c. 627, 679,
West Indian ib.	&c. 716
of the Slave Trade..... 547	Carnelford, Lord, Death of 186, 452
from Gilpin's Western Tour 29	Cape of Good Hope, Mission to 246, 575,
Anecdotes, Religious, on the injudi-	613
cious Selection of 16	Capel, Lord, Execution of... 65
Annual Review 452	Carbery, Lady, Account of 193
Answers to Correspondents 64, 128, 192,	Carlyle, Rev. J. D. Death of 256
260, 324, 388, 452, 519, 583, 648,	Celsus's Reasoning against Christians 352
780	Chambers, Mr. William, Account of 687
Antinomianism 355	Changes in the Life and Opinions of
Apostolic Fathers, Enquiry respecting 210	Sobrius 607
Aqua kali puri, good for Bites of ve-	Charge of Bishop Fell to his Clergy in
nomous Animals..... 437	1685..... 721
Arminian Controversy, see Calvinis-	Charity, Mutual..... 28
tic.	Charity Schools, on the best Means
Articles, Subscription to... 171, 421, 491	of conducting 408, 541, 598, 663, 737
Asiaticus, his Account of Theophilus 82,	Chedworth, Lord, Death of 713
211	Chaucer, Strictures on Godwin's Life
Assurance; on the Doctrine of... 337, 484	of 215
Astrachan, Account of its Commerce 242	Chepewyan Indians, Notions of 605
Asylum for Infant Poor, Account of... 769	Christian Courtesy, its Nature and
Atheism, on 286	Effect exemplified 82
Athanasian Creed 64	Covenant, Terms of..... 293
Atmospherical Refraction, Effects of 570	Observer, Remarks on the
Augustinian, on substituting the Term	Conduct of..... 24, 708, 740
for Calvinist 79	Abuse of..... 699, 763
Atonement 751	Churches in London, on the Number
Auricular Confession 216	of 411
Balaam's Story, Explanation of..... 45	Church, Nature of..... 28, 351, 481
Bank of England Notes..... 109	Clarendon, Lord, Character of..... 561
Baptism 479, 565	Clerkenwell Election..... 644
Baptist Mission in Bengal.—See Mis-	Cockburn, Mrs. Death of 712
sion.	Coffee, a Substitute for..... 242
Barclay's Apology, a Test of Quaker	Coming to Christ 225
Principles 71	Comfort, Religious..... 300

	Page		Page
Mechanical Inventions.—Water Fil- trator, by Charcoal	439	Ordination, on the congregation Mode of	70
Melancthon, some Account of	31	Original Sin...27, 236, 353, 486, 499, 552	552
Memoir of the Rev. Josias Shute.....	4	Otaheite, Mission to.....	208
Mr. Drewitt 103, 121		Otaheitan Youths, Account of	123
Two Otaheitan Youths... 123		Overscrupulosity of a Wife	341
Lady Carbery	193		
Lady Cutts	325	Papiri, Recovery of, from the Ruins of Herculeaneum and Pompeii	729
Col. Pennraddock	261	Parliamentary Proceedings 120, 184, 251, 320, 382, 447, 513	
Dr. Priestley	252	Particular Revelations	207
Mrs. Rogers	388	Parties, Violence of	733, 742
Mr. John Smith.....	389	Remarks on the State of 186, 258, 318	
Sir G. Dalstone.....	453	Party Zeal, its mischievous Effects il- lustrated	730
Madame Toussaint	675	Pastoral Letter, Bishop of London's of Presbyterian Church	379
Mrs. L. Cockburn.....	712	in America	641
Miss M. and C. Y. 321, 383		Penraddock, Col. Execution of.....	261
Methodism	287	“People of God” on the Phrase.....	14
Methodist Conference	576	Perfectibility, the Doctrine of .. 286, 412	
in America .. 379		Persia	439
Middlesex Election, Account of 448, 514, 777		Petrifaction of a Fish, Discovery of ..	375
Military Strength of Great Britain ..	185	Pharaoh, Remarks on the Obduracy of	653
Millemium of Infidels	287	Phenomena supposed to be supernatu- ral, Explanation of.....	669
Ministerial Faithfulness.....	270, 397	Phenomenon, alarming	25
Ministry, Qualifications for 453, 642, 754		Places of Worship and Charities in London	607
Mischievous Effects of Party Zeal il- lustrated	730	Pleurs, Destruction of	286
Misconceptions of the Liturgy.....	201	Platonism	287
Mission to Africa and the East 182, 442, 643		Poiteness	557
Baptist, in Bengal 115, 244, 508, 576		Political Parties.—See Parties.	
Moravian 56, 115, 246, 506, 575		Polycarp, St. Account of	521
in Tartary	707	his Epistle to the Phi- lippians	585
in America.....	507	Poor, best Means of promoting Reli- gion among.....	209
in Otaheite.....	508	Plan for instructing Children of —'s Rate.....	437
Protestant, in East Indies 772		Population Act	111
Missionary Society, Report of	378	Potatoes boiled, a cheap and good Food for Cattle	573
Mitigated Law	355	Practical Preaching, Neglect of 463, 659	
Moles, Grubs, &c. destroyed by Gar- lic	375	Prayer, Fervency in	228
More, Mrs. Hannah, her Schools.....	543	General	272
Morning Prayer for a Family	407	for a Family	407, 527
Chronicle, on a Calumny in 745		for the Dead	215, 452
Moravian Missions.—See Missions.		Praying Machines	603
Mutilation of the Lord's Prayer	147	Preacher's Duty.....	221, 270
		Preaching at People.....	89
Names, Religious, Evil of hastily af- fixing	18	Extemporary 274, 339, 403, 533, 536, 602, 661, 727	
Negro, Fidelity of a	352	Preferments, Ecclesiastical 257, 450, 517, 777	
New Administration	319	Prejudices against Religion	86
New Publications, List of 54, 113, 180, 242, 313, 376, 440, 506, 574, 639, 706, 771		Presbyterian Church in America, Pro- ceedings of	641
New South Wales	509	Preservative for fresh Meat during a Voyage	318
Newton, Mrs. her Death	190	Pride	97, 227
Non-doers, Account of the Sect of... 74		Priestley, Dr. Death of.....	252
Northern Powers	317	Professors of Religion, on attacking their Faults.....	649, 703, 742
Norway	179	Pronunciation of Hebrew Vowels.....	525
Obduracy of Pharaoh, on the	653		
Obituary 63, 121, 186, 252, 321, 383, 451, 518, 582, 647, 712, 777			
Omission of a Part of the Fast Day Service	46		
Oratory, on the Obligation of Mini- sters to attend to	218		

Species of Daniel,.....	Page 9
Asia.....	179
Public Affairs, Reflections on, by Rev. Mr. Horne.....	59
View of 58, 115, 183, 248, 317, 379, 445, 509, 579, 644, 710	
Spirit.....	487
Worship, Want of Decorum in.....	142
Purification of Water.....	437, 439, 637
Putrid Diseases cured by Yeast.....	705
Reasoning Machine, Earl Stanhope's.....	150
Redemption, Universal.....	431, 462
Reeves's Bible, Common Prayer, &c.....	51
Reference to the Christian Observer, Mode of.....	414
Reflections of a Clergyman on a Review of his Life and Writings.....	722
Refraction, Atmospherical, Effects of.....	670
Regeneration.....	752, 756
Religion, Nature of.....	666, 685
Means of promoting among the Poor.....	209
Professors of, on attacking Faults of.....	648, 703, 742
speculative and practical Difference between.....	14
true Wisdom.....	300
Religious Anecdotes, injudicious Selection of.....	16
Feeling, Evil of indulging an unrestrained Ardour of.....	657
Intelligence 55, 115, 181, 244, 314, 378, 442, 506, 575, 640, 707, 772	
Names, Evil of hastily affixing.....	18
Reprimand of the Speaker of the House of Commons.....	283
Reproach, on Names of.....	352
Reproof, how to be given and received.....	742
Restoration of the Jews.....	11
Revelations, Particular.....	207
Revenue, Public.....	448
Revival of Religion in America 56, 371, 640	
Review of New Publications 29, 91, 155, 220, 287, 353, 415, 478, 548, 611, 679, 746	
of Reviews 46, 104, 170, 235, 368, 499, 568, 633, 699, 763	
Ridicule.....	287, 726
Rogers, Mrs. Death of.....	388
Roman Saturnalia, prophetical Character of.....	476
Catholic Clergy, on paying... ..	102
Royal Institution.....	174, 374, 435
Declaration.....	428
Russia 179, 242, 312, 376, 439, 446, 645, 776	
Sabbath, Design and Duties of... ..	356, 595
Sampson's Story explained.....	43
Satire and Ridicule.....	726
on established Clergy.....	352
Scriptures, on attaching ludicrous Ideas to the.....	736
on the Inspiration of 753, 759	
Self-denial.....	486, 664

Sheep preserved from Disorders by Tar.....	Page 175
Shute, Rev. Josias, Account of.....	4
Simplicity, Christian.....	354
Sitting during Prayers at Church.....	275
Slander.....	746
Slavery, Transatlantic.....	547
Slave Trade 120, 306, 344, 360, 363, 368, 381, 382, 419, 449, 450, 622	
Anecdote.....	547
American, State of.....	678
White Female.....	152, 280
Slave Ship, Journal of a Voyage in a Trader, White Remonstrance of.....	280
Slavery, West Indian, Nature of.....	365
Sleep, Evil of indulging.....	408
Smith, John, Life and Death of.....	389
Soame Jenyns's View of a future State.....	136
Sober Religionist's Advice.....	413
Sobrius, Changes in his Life and Opinions.....	607
Society for Suppression of Vice.....	177
bettering the Condition of the Poor.....	53, 175, 438
Encouragement of Sunday Schools.....	110, 444
for promoting Christian Knowledge.....	772
British and Foreign Bible.....	181, 316
for Missions to Africa and the East.....	182, 442
for propagating Christian Knowledge in Scotland.....	234
Missionary.....	378
Edinburgh Missionary.....	707
Spain.....	376, 581, 644, 776
St. Domingo 62, 119, 380, 418, 446, 510, 581, 645	
Steatites rendered fit for engraving upon.....	241
Stanhope, Earl, his Machine for reasoning by.....	150
Stereotype Printing.....	379
Subscription to Articles.....	171, 424, 491
Sufferings of Christ, Benefits of.....	288
Sunday-drilling.....	72, 97, 499, 595
Sunflower, a profitable Plant.....	178
Sun's standing still, Observations on.....	91
Superstition, Mankind prone to.....	673
Surinam.....	645
Sweden.....	512, 645, 776
Switzerland.....	250, 312
Synod of Dort.....	651
Systematizing in Religion, Evil of... ..	700
Taxes.....	185, 310, 319, 517
Thalamists, Heretical Sect of.....	408
Theatre.....	165
Theophilus; Account of.....	39, 211
Tongue; Sins of.....	298
Toussaint, Madame, Account of her Sufferings and Character.....	675
Tour on the Continent, Extracts from.....	90, 148, 278
True Church.....	28
Component Parts of.....	351

Turkey.....	184, 312, 318,	376	Voyage in a Slave Ship.....	
Turnips preserved from the Fly	241		Walking Stick Thermometer	
Unbelief, Interest and Passions Sources of.....	475		War, Lawfulness of.....	80, 172, 399,
Unlawfulness of War.....	80, 172		West Indian Humanity.....	
United Brethren.—See Moravians.			— Indies.....	380, 513
Universal Redemption.....	431, 462		White-washing Trunks of Trees highly advantageous	67
Vaccine Inoculation.—See Cow-pock.			White Female Slave Trade	152,
Vapour Bath, a Cure for the Gout ...	311		Working Days in the Week, their Remonstrance.....	285
Vegetation, Boundary Line of	179		Y——, Miss C: Death of.....	383
Verbes by Sir H. Wootten.....	546		Y——, Miss M: Death of.....	321
— by Sir William Jones.....	ib.		Yeast, a Cure in Putrid Diseases.....	705
Vice, Suppression of.....	176			
Visions seen at Milford Haven.....	669			

INDEX TO THE REVIEWS.

	Page		Page
ABSTRACT of the Christian Religion, Freylinghausen's	747	Freylinghausen's Abstract of the Christian Religion	747
Address to the Public	235	Gisborne's Poems	34
Africans; Winterbottom's Account of	166	— Sermons	320, 299
Bean's Advice to a new married Couple	162	Guide to Immortality, Fellowes's.....	490
Bibliographical Dictionary	169	Hall's Sermon on the Fast	94
Biddulph's Sermon on the Death of Mr. Drewitt.....	102	Hart's Sermon on the Times.....	40
Britannicus's Letter to Mr. Pitt on the Slave Trade	362	Hebræw Syntax, Sharp on the	415
Bryant, on some Passages of Scripture	42, 91	Hilp's Institutes of Theology.....	37
Calvinistic and Arminian Controversy, by Faber	357	Hints respecting the Lawfulness of Self-defence	611
Charge of the Bishop of London	231	History of Lucy Franklin.....	497
Chatham, Lord, his Letters to his Nephew	553	Honest Apprehensions of a Layman	434
Christian Theology, Lloyd's	494	Hughes's Essay on the Christian Sabbath.....	499
Church History, Milner's	29	Huntingford's Thoughts on the Trinity.....	746
Considerations on the Christian Covenant, Pott's	292	Inspiration of the Holy Scriptures, Dick's	759
Controversy respecting Marsh's Michaelis.....	548	Institutes of Theology, Hilp's	37
Cooper's Sermons.....	287, 353	Jebb's Sermon before the Irish Association.....	153
Daubeny's Vindiciæ Ecclesiæ Anglicanæ.....	421, 478, 564, 622, 679	Lancaster's Improvements in Education	160
— Trial of the Spirits	755	Lawfulness of Self-defence, Hints respecting	611
Dick's Essay on the Inspiration of the Holy Scriptures	759	Letters of Lord Chatham to his Nephew	553
Dissenter's Vindication	155	Life of Sir William Jones, by Lord Teignmouth	645, 685
Education, Lancaster on	160	Llandaff, Bishop of, his intended Speech	100
Erskine's Sermons	486	Lloyd's Christian Theology	494
Exposition of the Lord's Prayer, Mendham's.....	227	London, Bishop of, his Charge.....	231
Faber on the Calvinistic and Arminian Controversy	357	Lucy Franklin, History of.....	497
Fashionable World displayed.....	550	Marsh's Michaelis, Controversy respecting	548
Fellowes's Guide to Immortality.....	490	Mendham's Exposition of the Lord's Prayer.....	227
French Philosophy, Thomson's	235	Mild Tenor of Christianity.....	100

INDEX.

Church History	Page 29
Conary Sermons	99
portunity, of Reasons for an Alliance with St. Domingo	418
Overton's Sermon on the Duty of Britons	158
tt's Considerations on the Christian Covenant	292
Review, Anti-jacobin	46, 368, 699, 763
British Critic	235, 499, 570, 700
Christian Observer	46, 49, 104, 106, 109, 172, 702
Evangelical Magazine	370, 568, 536
Monthly Review	170
Royalty Theatre, Thirlwall's Protest against	165
Sabbath, Essay on; Hughes's	499
Savile's Sermon before the Society in Scotland for propagating Christian Knowledge	233
Scott's Sermon on the Death of Mr. Newell	40
Serious Address to the Public	235
Sermons.—Biddulph's	102
Cooper's	287, 553

Sermons.—Erskine's	—
Gisborne's	—
Hall's	—
Hart's	—
Jebb's	—
Missionary	—
Overton's	—
Savile's	—
Scott's	—
Sharp on the Hebrew Syntax	—
Slave Trade, Britannicus on the	—
Statement of the Question of the Abolition of the Slave Trade	306, 3
Teignmouth, Lord's, Life of Sir W. Jones	615, 683
Thirlwall's Protest against the Royalty Theatre	165
Thomson's French Philosophy	235
Thoughts on the Trinity, by Dr. Huntingtonford	746
Trial of the Spirits, Daubeny's	755
Vain Cottager	497
Vindiciæ Ecclesiæ Anglicanæ; Daubeny's.—See Daubeny.	—
Winterbottom's Account of the Native Africans	166

INDEX TO THE PRINCIPAL NAMES.

ADDISON	Page 538	Belsham	Page 765
Ainsworth	269, 526	Beveridge	39, 431, 679
Alvanley, Lord	191	Bell, Dr.	161
Amyrald	430	Bernard	438
Andrews	484	Biddulph	102, 442
Anicetus	521	Bingham	59, 44, 434
Arnaud	79	Biel	493
Aristotle	30	Blondell	1
Arminius 105, 146, 200, 426, 752	—	Blair	558
Atherbury, Bp.	325	Bochmen, Jacob	72
Austin, St. ... 68, 427, 565	—	Bossuet	79
Augustine, St. 67, 79, 199, 430, 478	—	Bottomley	99
Barclay	71	Boswell	373
Barruel	94, 754	Boyle, Robert	394
Bate	201	Bonner	430
Bayley	201	Bolingbroke	558
Bayle	286	Bryant	42, 91
Baxter	298, 730	Brougham	307
Basnage	296, 545, 746	Brue, Mons.	361
Barlow, Bp.	429	Bradford	433, 629, 683
Bastwick	429	Bret	545
Balkanqual	430	Brunton	707
Barrow, Dr.	730	Burgess	28
Bacon, Lord	476, 481	Burnet 38, 40, 159, 286, 429, 537, 558, 730, 748	—
Banks, Sir Joseph	504	Bull	200, 751, 766
Barrow	621, 730	Burkitt	293
Badger	636	Bullinger	430
Bates	159	Bucer	141, 199
		Campbell	39
		Campbell, Dr.	Page 762
		Calmet	44, 46
		Calvin 79, 146, 204, 430, 469, 627, 752	—
		Castel	91
		Cave, Dr.	105, 525
		Camelford, Lord	186, 558
		Cammerer	774
		Carbery, Lady	193
		Carleton	429, 628
		Carlyle	256
		Castlereagh, Lord	361
		Careless	433
		Cellarins	ib.
		Celsus	352
		Chandler, Bp.	397
		Chesterfield	478, 555
		Chatham, Lord	553, 615
		Cicero	16, 50
		Clemens Romanus	1
		Cleanthes	133
		Clarke	206
		Clarkson	281
		Cleaver, Bp.	432, 433
		Clement	433
		Clarendon	558
		Cloyne, Bp. of	616
		Cowper	35, 555, 615
		Cooper	72, 287, 353, 567, 765
		Condorcet	412

	Page
Concerts, on the Propriety of Christians attending	744
Conflict between the Flesh and the Spirit, Query on	596
Connection between Grace and Holiness	528
Continental Intelligence	61, 710
Controversial Spirit, injurious Effects of	143
Controversy, Rules for	478
Corn Crop of 1804	769
Correspondence, intercepted	646
Cottages	437
Council held by the Jews in Hungary	545
Courtesy, Christian, exemplified	82, 211
Cow-pock Inoculation 52, 175, 179, 505, 374, 439, 504, 505, 573, 574, 639	
Cry of Injured Texts 198, 267, 333, 588	
Curates, Poor	110
— Relief of	175
Cutts, Lady, Character of	325
Dalstone, Sir George, Account of	453
Daubeny's Omission of Part of Fast Day Service	46
— Mistakes of 203, 425, &c. 566, 624, &c. 680, &c.	
David's Fall and Punishment illustrated	459
Decorum in Public Worship, Want of	142
Denmark	179, 242, 312
Departure from Truths and Spirit of Christianity	95
Despair of God's Mercy 64, 324, 452, 498	
Despondency, Religious	302
Discipline in the Church, State of 154, 277	
Diseases in Sheep prevented	175
Dissenters, Exclusion of, from the Christian Covenant	138
— Causes of the Increase of	273
— Vindication of, considered	155
Divine Manifestations, Errors respecting	592
— Service, on a Fault in celebrating	17
Dort, Synod of	631
Dress, Love of	498
Drwett, Rev. Thomas, Account of	121
Duelling	187, 510
Dying Behaviour of Col. Penruddock	261
East Indies 118, 184, 250, 318, 380, 439, 448, 509, 581, 776	
— Protestant Mission to	772
Eclectic Review	715
Ecclesiastical Preferments 257, 450, 517, 777	
Education 160, 175, 231, 408, 438, 504, 541, 597, 598, 663, 737	
— Fashionable	551
— of Men of Rank	556, 560
Egypt	380
Election, Doctrine of	750
Enthusiasm	338
Episcopacy a distinct Order in the First Century	1, 129
Erasmus, some Account of	32

	Page
Errata 128, 192, 260, 388, 452, 530	584, 648
Errors of the learned in Religion	319
Established Church, Discipline of 154, 277	
Evander and Theodosia	162
Evening Prayer for a Family	527
Evil of attaching ludicrous Ideas to Passages of Scripture	756
Exclusion of Dissenters from the Christian Covenant	138
Execution of Lord Capel	65
— Colonel Penruddock	261
— George Sprott	470
Expediency, System of, Mischievous	96, 584
Extracts from a Tour on the Continent.—See Tour.	
Extemporary Preaching 339, 403, 538, 536, 602, 661, 727	
— Prayers	466
Faith, Nature of	623, 626
Faith, Fruits of	29J, 305, 623
Fast Day Service, Omission of Part of	46
Faithfulness, Ministerial	270, 397
Fanaticism	339
Fata Morgana	670
Fell, Bishop, his Charge in 1685	721
Female Observer's Letter respecting the Religion of her Family	472
Fleece of Sheep, Experiment in Growth of	241
Fragments 27, 286, 351, 477, 546, 745	
France 118, 183, 248, 317, 379, 442, 445, 509, 579, 644, 775	
— State of Religion in	314, 442
— Literature in	375, 374
— Education in	638
Free Enquiry	386
French Invasion	414
— Mission to China	314, 442
Fruit Trees, Management of	572
Fulminating Powder, Invention of	112
Future State, Soame Jenyns's Views of	137
Gambling, Effects of	121
Garlic efficacious against Moles, Grubs, &c.	575
Gericke, Rev. C. W. Death of	776
Germany	380, 446, 509, 581, 644
Glory, on the Pursuit of	621
Glaciers of Savoy	20
Gnostics, Query respecting	24
Goats beneficial among the Poor	573
Godwin's Life of Chaucer, Strictures on	215
— Morality	217
— Theory of Death	216
Goodness, True	226
Goree	250
Gossiping in Church after Service	340
Gout cured by hot Vapour	311
Grace and a Holy Life inseparable	528
Grape Seeds a Substitute for Coffee	242
Great Britain 62, 120, 184, 251, 313, 382, 447, 513, 581, 646, 711, 776	



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